VICHARA SAGARAM

Talks By Swami Paramarthananda

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COI E

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VICĀRASĀGARAḤ

संस्कृत विचारसागरः

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगऴ्)

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Based on the lectures by

H.H. Swami Paramārthānanda

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To any vedāntic student who finds these notes useful.

Please send in any corrections/feedback to Śivaraman.rama@gmail.com

Hari Om

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VICHARA SAGARA

CLASS 1- 17TH DECEMBER 2011

नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्र पराशरं च
व्यासं शुकं गौडपदं महान्तं गोविन्द योगीन्द्रमथास्य शिष्यं।
श्री शङ्कराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यं
तं तोटकं वार्तिककारमन्यानस्मद्गुरून् सन्ततमानतोस्मि॥
सदाशिव समारम्भां शङ्कराचार्य मध्यमां। अस्मदाचार्य पर्यन्तां वन्दे गुरुपरम्पराम्॥

Chapter 1

Introduction

The philosophy teachers generally ask us which vedānta school do you follow? Advaita, Dvaita or viśiṣṭādvaitam. This is because of various interpretations of the prasthānatrayam ie. Gita, Upaniṣads and Brahmasūtra. We are students of Advaita vedānta. The philosophers divide Advaita vedānta into 3. Śaṅkara advaita vedānta, pre and post Śaṅkara Advaita vedānta. Śaṅkara Advaita vedānta refers to the prasthānatrayam Bhāṣyam and his independent works. Śaṅkarācārya alone systematized the advaita vedānta teaching and presented in a comprehensive manner. Even before Śaṅkarācārya the advaita sampradaya existed.

Śaṅkarācārya offers namaskāras to all those

In Taittirīya Bhāṣyam,

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः।
व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम्॥

Śaṅkarācārya says, "I'm not starting a new sampradaya". Gauḍapādacārya, the grand guru of Śaṅkarācārya has presented Maṇḍukya Kārika. Pre Śaṅkara Advaita is relatively smaller only (Gauḍapāda kārika). After Śaṅkara bhāṣyams, during several centuries that have gone by, several acāryas have contributed. (8th Century AD is what most people agree as Year of birth of Śaṅkarācārya). All these 1200 years, several acāryas have written independent commentaries on Prasthānatrayam and bhāṣyams and independent works like Pañcadaśi, dṛk dṛśya viveka. These are Post Śaṅkara Advaita vedānta. They expanded this in a vast manner. Several new terminologies and topics introduced, to facilitate the understanding of Prasthānatrayam and their bhāṣyams. Several doubts were removed through new topics and concepts. Many acāryas wrote to defend Advaita philosophy against objections raised by dvaita and viśiṣṭādvaitam proponents (they studied S. Bhāṣyam). These charges have to be refuted.

Several acāryas introduced several topics and methods of defending. For example: Brahmasūtra; Adhyāsa Bhāṣyam: Not mentioned in veda, Śaṅkarācārya introduced this. Tameta evam lakṣaṇa... adhyāso This created lots of doubts and questions, Ramanuja's Brahmasūtra bhāṣyams starts with criticism of Adhyāsa bhāṣyam. Therefore, post Śaṅkara advaita acāryas had to defend. One Adhyāsa was further sub divided. sopādhika and nirupādhika adhyāsa, etc dharma adhyāsa and adharma adhyāsa, kāraṇādhyāsa and karyādhyāsa etc. Their intention "by the study of prasthānatrayam and bhāṣyams we should receive the core message of advaita vedānta". There, all these acāryas had a common objective. Brahmasatyam, jagan mithyā jīvo brahmaiva nāparah. (come to binary format). A typical example of post Śaṅkara advaita work is "Vicārasāgaraḥ". It is an advanced vedāntic work. This will be the most advanced work we will be seeing. From the standpoint of a traditional scholar, this is high school vedānta. For us, this will be the most advanced vedāntic work. This work has got several new ideas, concepts and new methods of interpretation. It is known as Prakriya. It has been extracted from the teachings of several acāryas. Also it contains the analysis of all the concepts of what we know. The known topics are subjected to deep analysis. Vicārasāgaraḥ consists of several new topics and deeper hair splitting analysis of all old topics. Topics taken from Post Śaṅkara work and Sāṅkhyā, yoga, nyāya, and vaiśeṣika.

Swamiji says,

"To understand and enjoy this work, we require a particular mind set. If we don't have this mindset, these classes may appear very very dry and boring. Why do we need hair splitting topics when we have already accepted? It may appear as sheer waste of time. Therefore, if you are planning to attend these classes, you observe these classes for a few days. You can discontinue, if required with my special blessings. You can revise the other notes. You will get Mokṣa from saṃsāra sagara and Vicārasāgaraḥ. You will not lose anything at all". Then you may wonder, "why are you taking this class at all?" I am taking this class purely because this text is one of my favorite texts and I enjoy dwelling on the famous teachings. At my residence, I taught this work in Sanskrit medium. Therefore, I decided to repeat in English. 300 classes (8 years). Because I enjoyed, purely out of selfish interest, I'm teaching.

Author Introduction

Now, about the author. The original work is in hindi, the author is a great vedāntic scholar called Niścala Dasa Panḍita, about 150 years ago he lived. Most famous work, hindi Vichar Sāgar. He used this text for teaching vedānta to his students. Instead of Upaniṣads, he used this. In north this was very famous. Because the text has all the important ideas, being comprehensive, it became very popular. Many great scholars started translating. English: 100 years ago, available in internet. Even tamil version was released 50 or 60 years ago. Thereafter, it was translated into Sanskrit, Vasudeva Brahmendra Sarasvatī—100 years ago (South Tamilnadu). This Swamiji, while translating, he did not confine to simple translation, but revised it with new features. Therefore, Sanskrit one is not a running translation of hindi one. This has never been translated into any other language. No commentary is even available. You will have difficulty in identifying the section, if you try using the English translation. (they will not match)

Introduction of the Book Vichara sagarah

Samskrita Vicārasāgaraḥ has 2 parts, main or mūlam (original), then footnotes on the mūlam (ṭippani). Of the 2 portions, I'm going to only teach mūlam line by line and explain, foot notes I will incorporate the contents of the footnote. We will see the mūlam only.

Right from Maṅgala sloka, hair splitting starts. 2 chapters devoted to anubandha catuṣṭayam. vedānta starts from chapter 3 only.

Class 2 24.12.2011

There are differences between sanskrit and hindi Vicārasāgaraḥ. You've to skip several pages to come to the right text. Please refer to sanskrit page numbers.

Maṅgala śloka `Mangalacharana / Mangal sholka`

(१)

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः ।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्दृग्यत्तु निर्मलम् ॥ १ ॥

अपारं सर्ववेदान्तवेद्यं प्रत्यक् परं महः ।

तदेवाहं न मत्तोऽन्यदिति मे निश्चिता मतिः ॥ २ ॥

`Chapters and Topics numbers`

Entire Vicārasāgaraḥ is divided into 7 chapters. Each chapter is called a tarangaḥ (wave). Sāgara is ocean, vicāra means ātmā vicāra. Vicārasāgaraḥ is an ocean consisting of waters which is enquiry into ātmā. Author has covered 538 topics. Each topic or section is titled āvarta: or whirlpool or ripples. First chapter now.

Chapter 1 and Chapter 2 Deals with Anubandha Chatustaya / four factors connecting

First 2 chapters deal with anubhandha catuṣṭayam. (Four factors connecting)

Anubandha Chatustaya

4 factors to be mentioned at the begining of any śāstram (whether it is vedānta-śāstram, tarka-śāstram or mīmāmsā-śāstram or vyakāraṇa-śāstram). The author has to mention four factors called anubandha catuṣṭayam. adhikārī, viṣaya, prayojanam, sambhandha..

1. **Adhikārī** refers to the student who is addressed. (the target audience)
2. **Viṣaya:** unique subject matter belonging to this subject śāstra only. It does not belong to any other śāstram. (in marketing jargon, USP),
3. **Prayojanam**: Benefit of gaining this knowledge
4. **Sambhanda:** is relationship. Text book and student are connected through these. Anubhanda means after knowing these 4 factors, student and book get connected.

Author discusses in first 2 chapters whether vedānta has a right to exist as a śāstram. Several objections are going to be raised. Different people challenge. Aim of the challengers is to prove anubandha catuṣṭayam is not there. Chapter 1 and 2: objections to vedānta's existence. Why 2 chapters. Objections are divided into 2. 1 sāmānya ākṣepa and 2 viśeṣa ākṣepa. Aim of author is to negate general objections first and then specific objections.

Prayers to Sri Ganesha

श्रीचिद्घनगणेशाय नमो मह्यम्।

Author offers namaskāras first. My namaskaras to Lord Ganeśa (caitanya swarūpāya Ganeśāyai namaha: note mahyam (myself-indicating binary format). Entire Vicārasāgaraḥ is in binary format.

श्रीवासुदेवब्रह्मेन्द्रसरस्वतिविरचितः

संस्कृतविचारसागरः।

Authored by Vāsdeva Brahmendra Sarasvatī.

तदीयया टिप्पण्या समलङ्कृतः

तत्रानुबन्धानां सामान्यतो निरूपणं नाम प्रथमस्तरङ्गः –

This text book is beautified with ṭippani, several foot notes. (smaller letters). Authored, by the same author (tadīyayā). Pratama tarañgah; first chapter, subject matter being general presentation of anubandha catuṣṭayam.

(आ १.१.१) वस्तुनिर्देशरूपमङ्गलाचरणम् –

Mangalacharanam - Benedictory prayer type - Three types

First one is *Maṅgalācaraṇam*: benedictory prayer, invocation of auspiciousness. This invocation is of 3 types.

Benedictory prayer to GOD

One is invocation in the form of prayer to God.

Benedictory prayer for all planes - Blessing type

Second type is āśīrvāda rūpa Maṅgalācaraṇam (lokah samastha sukhino bhavantu).

Benedictory prayer related to remembering Ultimate Reality

Third type is vastu nirdeśa rūpa *Maṅgalācaraṇam* वस्तु निर्देशरूपमङ्गलाचरणम्. Remembrance of ultimate reality. Fact statement invocation. Bhagavān is the proof of entire creation.

Vicārasāgaraḥ presents the 3rd type of Maṅgalācaraṇam (vastu nirdesa rūpa Maṅgalācaraṇam) वस्तु निर्देशरूपमङ्गलाचरणम्

Thats what is written from section 1 to 11

Topic 1: जीवब्रह्मैक्यरूपमङ्गलम्

Vastu nirdeshaswarupa mangalacharanam - Jiva Brahma aikya rupa

(२) जीवब्रह्मैक्यरूपमङ्गलम्-

jīva brahma aikya rūpa maṇgalam. (directly to soham) starts with binary format, only this part is in verse form, all others in text form.

(३)

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः ।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्दृग्यत्तु निर्मलम् ॥ १ ॥

अपारं सर्ववेदान्तवेद्यं प्रत्यक् परं महः ।

तदेवाहं न मत्तोऽन्यदिति मे निश्चिता मतिः ॥ २ ॥

Gist: In the second sloka 2nd line, tadeva aham. I'm that Brahman, which is described in the first 3 lines. na mattaḥ anyat: Brahman cannot be different from me, because it will become anātmā and therefore mithyā. If you want to be real, you better join me. (look at the language, you demand of Brahman) Previously we were praying to God, in Vicārasāgaraḥ we are asking Brahman to join me to retain the satyatvam. Without any fear of a punishing God, I will tell this because this knowledge is very strong in me, from the upaniṣad.

First 4th line

अस्यार्थस्तु – 'तदेवाहम्' इत्युक्त्या महावाक्यार्थप्रत्यगभिन्नपरमात्मैव स्वस्वरूपमिति ।

Tadevāham: By that statement, author is declaring the meaning of the mahāvākyam itself, paramātmā which is the essence of all the Jīvātma is svasvarūpam, that brahmātma is my very nature.

तद्विशेषणानि निरूप्यन्ते – तत् प्रत्यक् परं महः (ब्रह्म) कथं भूतम् – सुखम्, नित्यम्, स्वप्रकाशम्, व्यापकम्, नामरूपयोरधिष्ठानं च भवति ।

Characteristics of Brahman

That Brahman is the inner essence (pratyak), param maha: light of consciousness, supreme (param) ....jyotiṣām jyoti: , Katham bhūtam? Sukham, nityam etc...Absolute happiness, eternal, self evident (svaprakāśam)--whose existence need not be proved, vyāpakam..all pervading, nāmarūpayo adhiṣṭhānam-- support--defined as vivarta upādāna kāraṇam, which lends existence to the entire nāma rūpa prapañca.

पुनश्च तद्ब्रह्म कथं भूतम् – बुद्ध्यबोध्यं बुद्धेर्दृक् च भवति । अस्यार्थः – बुद्ध्यबोध्यम् = न हि बुद्धिर्ब्रह्म विजानाति = प्रकाशयति ।

Additional Characteristics of Brahman

पुनश्च तद्ब्रह्म कथं भूतम्? What more descriptions are there for this? बुद्ध्यबोध्यं...unknowable by the intellect, बुद्धेर्द्दृक्: witness of the intellect. Complementary features....unknowable witness consciousness.

Buddhi abodhyam - Intellect can not know Brahman

बुद्ध्यबोध्यं: Intellect cannot know that Brahman,

Quotations for 'Intellect can not know Brahman' - "Naiva vacha na manasa praptum Shakyo na chakshusha" [Katha 2.3.12];"Yato vacho nivartante aprapya manasa saha" [Taittiriya Brahmana 4.9];'Na tatra suryo bhati'[Katha 2.2.15;; Mundaka 2.2.10; ??]..."Yanmanasa na manute yenahurmano matam'[Kena 1.5]"Tasya bhasa sarvamidam vibhati" [Katha 2.2.15;Mundaka 2.2.10;??]

quotations:

"नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा" (क. २.३.१२) "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" (तै. ब्र. ४, ९) "न तत्र सूर्यो भाति" (क. २.२.१५, मु. २.२.१०, श्वे. ६.१४) इत्यादिश्रुतिभ्यः । किन्तु बुद्धेर्दृक् = सर्वसाक्षि ब्रह्मैव बुद्धिं प्रकाशयति । "यन्मनसा न मनुते येनाहुर्मनो मतम्" (के. १.५) "तस्य भासा सर्वमिदं विभाति" (क. २.२.१५, मु. २.२.१०, श्वे. ६.१४) इत्यादिश्रुतिभ्यः ।

Kaṭhopaniṣad 2.3.12,

yato vācha nivartante.. tai brahmavalli 4 and 9 both organ of speech and mind fail to objectify the mind

न तत्र सूर्यो भाति... Kaṭhopaniṣad 2.2 15, muṇḍaka 2.2.10, śvetāśvatara--6.14 The sun, moon do not illumine (includes mind also)

All these to support the fact that no jyoti can illumine Brahman (including mind) therefore Brahman is budhyabodhyam.

Class 3 : 31.12.2011

Author is supporting through śruti.

Buddhe Druk - Brahman is the witness of the intellect.

Budheh Druk: Brahman is the witness of the intellect, Brahman illumines intellect, intellect cannot illumine Brahman (2 complementary statements) First one was covered earlier, second statement discussed here.

Sarvasakshi Brahman - Intellect can not illumine Brahman

किन्तु बुद्धेर्दृक्=सर्व साक्षिब्रह्मैवबुद्धि प्रकाशयति।: Sarvasākṣibrahman, Brahman which is the witness of everything reveals buddhi. Illumined cannot become the illuminator. Therefore intellect cannot illumine Brahman.

Yan manasa na manute yenahurmana matam [Kena 1.5]

“यन्मनसा न मनुते येनाहुर्मनो मतम्”, (के. १.५) "yanmanasa matam" -Kena 1.5 One does not know Brahman through the mind, mind is revealed by Brahman

Tasya Bhasha sarvamidam vibhati [Katha 2.2.15; Mundaka 2.2.10; Swetaswetara 6.14]

”तस्य भासा सर्वमिदं विभाति” (क. २-२-१५, मु. २-२-१०. श्वे. ६-१४) "tasya bhāsa sarvamidam..." Kato, Muṇḍaka, Sve” Brahma caitanyam illumines everything

(२) बुद्धिर्न शब्दस्य शक्तिवृत्त्या ब्रह्म विजानाति, किन्तु लक्षणावृत्त्या । (३) मलविक्षेपादिदोषयुक्ता बुद्धिर्न ब्रह्म विजानाति, किन्तु तद्रहिता । “शास्त्राचार्योपदेशशमदमादिसंस्कृतं मन आत्मदर्शने करणम्” इति गीताभाष्यवचनात् (भ. गी. २.२१) । असौ बुद्धिरपि फलव्याप्त्या न ब्रह्म विजानीयात्, किन्तु वृत्तिव्याप्त्यैव ।

बुद्धिर्न शब्दस्य शक्तिवृत्त्या ब्रह्म विजानाति, किन्तु लक्षणावृत्या। Author is answering some doubts the reader may get in his mind.

Naiva vacha na manasa pratum Shakyo na chakshusha [Katha 2.3.12] Words can indirectly reveal Brahman

Contradiction: 1 based on śruti quotation which came...naiva vācha.. “ नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा,” (क. २.३.१२). Brahman cannot be known through verbal communication. Words cannot reveal Brahman. Seems innocent. You may wonder, why then are you conducting the class first? Guru has to use words. How to resolve this...Guru teaching the unteachable Brahman..it is answered in " What we mean is words cannot directly describe Brahman, therefore we are saying Words CAN indirectly describe Brahman. Entire Guru Parampara has followed this. Indirect is adverb added

Pure mind / Shuddha mana can know Brahmn

brahma na vācyam, lakṣyam.. Brahman na is not Vachyam, Lakshyam

Contradiction 2: In the same śruti...nāiva vācha .. na manasa.. " नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा," (क. २.३.१२) Same thing said about mind. We have equal number of statements saying mind can know Brahman, in fact it says mind alone can reveal Brahman.

Manasai vedamāptavyam... ...Kaṭhopaniṣad Through mind alone Brahman should be known

Bri upa...4.4 Śārīrakabrāhmanam

Muṇḍaka...eṣo ātmā chetasa veditavya:

druśyatetu agreyabuddhya... Kato

"Malavikṣepādi.....bhāṣya vacanāt": We add 2 different adjectives, qualified intellect can know, unqualified intellect cannot know. Then there is no contradiction. Mala vikṣepam: an intellect which is full of doṣās, rāga and dweṣa (Mala-dirt), vikṣepam; wandering or restless intellect,

Gita:

Pure mind / Shuddha mana can know Brahmn Gita 5.3; 15.11

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ 5-3॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥१५-११॥

On the other hand, an intellect that has gone through Karmayoga (laundry) and Upāsana yoga (laundry). Sādhanacatuṣṭaya sampanna buddhi: can know Brahman.

Qualified intellect know Brahman without illumining Brahman

Contradiction 3: How can you say even a qualified intellect knows Brahman? Knowing is revealing...it means Intellect is illumining Brahman. Whereas, śruti says nothing can illumine Brahman.

Vṛtti vyāpti (pañcadaśī chap7) phalavyāpti, Qualified intellect knows Brahman without illumining Brahman.

2nd quotation.. śāstra....Gita Bhāṣyam 2.21...title of a qualified intellect शमादिषट्कसम्पत्तिः, śāstra acārya upadeśa: intellect must receive the teaching from an acārya supported by śāstram. I should become a śiṣya of someone. Then alone can know the Ātmā. consistent and systematic teaching for a length of time. Some prodigies we find because of pūrva janma. Guru is a śrotriya brahmaniṣṭha who has himself been a śiṣya.

contradiction 3: "asau buddhi vṛtivyapityava" वृत्तिव्याप्तिः . When I become aware of this clip, what is the perception? Pañcadaśi, chap 7(?) stanza 90,91, 92, 93.

स्वप्रकाशोऽपि साक्ष्येष धीवृत्त्या व्याप्यतेऽन्यवत् ।

फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ॥ ८९॥

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।

तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत् ॥ ९०॥

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।

स्वयं स्फुरणरूपत्वान्नाभास उपयुज्यते ॥ ९१॥

चक्षुर्दीपावपेक्ष्येते घटादेर्दर्शने तथा ।

न दीपदर्शने किन्तु चक्षुरेकमपेक्ष्यते ॥ ९२॥

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत्परम् ।

न तु ब्रह्मणि अतीशयं फलं कुर्याद्धट आदिवत् ॥ ७-९३॥

According to vedānta, thought from the mind goes out through every sense organ. then it envelops the clip. This process is called vṛtti vyāpti (vṛtti vyāpti). (vyāpti is pervasion, vṛtti is thought). Our mind has a peculiar capacity, because of its subtility, it can reflect the all pervading consciousness of Brahman (cidābhāsa..RC). Clip cannot possess RC, therefore jaḍa padārtha. Since the mind has RC, thought also has got RC. When thought travels to clip, the cidābhāsa also travels with the thought (phalam). Epistemology. When the thought pervades the clip, the cidābhāsa, phalam also pervades. (phalavyāpti-RC pervasion) फलव्याप्तिः. What are their roles? Thought and RC pervasion, thought pervasion eliminates the ignorance, andhakāra āvaraṇam अंधकार आवरणम् is removed. āvaraṇa nivṛtti. Vṛtti alone cannot illumine the object, because thought by itself is inert only. RC pervasion or phala vyāpti (phala vyāpti) illumines the object. viṣayam prākāśayati. Based on this, what happens when a qualified intellect knows Brahman? Aham Brahmāsmi also involves the same process, there is a slight difference in the mechanism

Class 4 on 7.1.2012

We are seeing the 3rd contradiction. **qualified mind illumines Brahman, nothing can illumine Brahman.** (science of knowing process..epistemology). Wherever thought travels, cidābhāsa also travels. In the context of knowledge RC is given a special name phalam. Object plus vṛtti vyāpti plus phala vyāpti is equal to object knowledge. Śaṅkarācārya had never done such hair splitting analysis.

Post Śaṅkara authors have done this. Purpose of both is agyāna āvarana nivṛtti. Aham is svayam prakāsa sākṣī caitanyam--Aham Brahmasmi...knowing thought here is "I" claim my own Brahmanhood. In this claiming thought, subject object duality is not there. Akhanḍākaravṛtti: Role of vṛtti vyāpti and phala vyāpti here. Tat tvam asi.

Naiṣkarmyasiddhi chap 2, 3, 4. Anvaya vyatirekha ...3 stages of mahāvākya enquiry

Sāmanyadhikāraṇapadayo:, viśeṣaṇa-viśeṣyatā-sambandha padārthayoḥ , lakṣaṇa-lakshanayoh.... (see vedāntasāra classes)

Aham in the sense of OC is to be used, that is vṛtti vyāpti . Vṛtti corresponds to the very sākṣī caitanyam. no need to even open the eyes. Ignorance is eliminated (wrt to my Brahmatvam status) brahmatva āvarana nivṛtti. Like Karna never knew he was Kaunteya:. In Aham Brahmasmi vṛtti, is cidābhāsa there, yes, it is involved. What is the role of cidābhāsa? It has to illumine..Aham also known as Brahman. Should the cidābhāsa (phala vyāpti) illumine Brahman? Need or illumine or reveal because the very illumining power is due to Brahman. Moonlight will have to illumine the Earth but can you speak of moonlight illumines sunlight, not because moonlight is absent or lacks illumining power. A qualified mind through Aham brahmasmi vṛtti, illumines Brahman figuratively by removing the ignorance regarding the brahmatvam status of mind. It illumines Brahman not by throwing light on Brahman but by removing ignorance with respect to brahmatvam status. To convey this, vedānta acārya gives an example. Imagine a dark room, you are throwing light with a torch light on various objects. Imagine a candle in the dark room. The candle is covered by a pot. Therefore, you don't see the light of the candle. If you remove the pot, do you need the torch light to see the candle light. No. The torch light is required for discovering, but not required for illumining. A discovery without involving the process of illumination. Similarly in aham brahmasmi, process of discovering through vṛtti vyāpti required, process of illumination through phala vyāpti, because I happen to be self-effulgent consciousness. Therefore, Ātmā jñānaṃ आत्म ज्ञानम्, brahmajñāna vṛtti "illumines" ब्रह्मज्ञानम् Brahman figuratively through removing the cover of ignorance (of the fact, I was, I am, I ever will be Brahman)

M: This qualified intellect also does not illumine using RC pervasion but Thought pervasion (vṛtti vyāpti) removes ignorance.

इयञ्च वृत्तिर्दीपो यथा स्वसंबद्धपदार्थान् प्रकाशयति न तथा ब्रह्म प्रकाशयितुं प्रभवति । किन्त्वन्धकारे घटाद्यावृतरत्नप्रदीपादिर्यथा घटादिस्वावरणभङ्गे स्वयमेव

प्रकाशते, एवं ‘अहं ब्रह्मास्मि ‘इति प्रमाणजन्यप्रमारूपवृत्तिर्ब्रह्मावारकाज्ञाननाशमात्रं करोति, ब्रह्म तु बुद्ध्यादिसाधनान्तरनिरपेक्षमेव स्वसम्बद्धसर्वावभासकत्वरूपस्वयंज्योतिष्ट्वेन नित्यापरोक्षरूपत्वात् स्वयं प्रथते ।

Aham brahmasmi vṛtti is not capable of illumining brahman, just as a lamp illumines an object with which it comes in contact. Example: Imagine there is a shining jewel or gem or shining lamp in darkness, that shining object is covered by a pot, after removing the cover you don't require separate effort to see the lamp, because it is self-effulgent (shines by itself) you can see it. Similar is Aham brahmasmi vṛtti, jñāna vṛtti. Generated (cannot be generated in meditation) by only one of the pramāṇam (pratyakṣa, Anumāna etc) jñāna vṛtti comes only when mahavākya pramāṇam is expounded by a competent acārya. Understanding mahavākya is enlightenment. During Śravaṇam, student must receive this message of tat tvam asi and convert to aham brahma asmi. If we accept the existence of God, which has no proof, only proof is veda pramāṇam and holding on to God as crutch, why don't we accept vedānta pramāṇam, Brahman as myself. Niścala Dāsa asks what denies you from claiming the fact Aham Brahmāsmi. If you don’t accept this, God's existence also must be in doubt. Brahman is always evident for a jñānī

Manīṣā pañcakam : जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी। सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम॥१॥

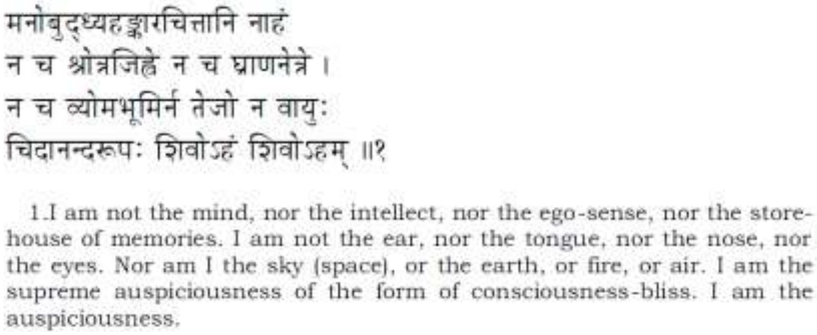
therefore, brahman nitya aparokṣa rūpa, it is also available as "I am". Brahman always exist as "I am"

Class 5: 14th January 2012

By way of commenting upon the Maṅgala śloka, author is conveying 3 important messages. (3 contradictions described above). He learns "I" the sākṣī am Brahman. My Brahmatvam status which was veiled by ignorance. When this ignorance goes, I'm able to claim Brahmatvam status.

M: "....nitya aparokṣa rūpatvat svayam prathate" नित्यपरोक्षरूपत्वात् स्वयं प्रथते

Without requiring phalavyāpti (sādhanantaram-instruments), Brahman is self-revealed as ever shining sākṣī (svayam prakashate). Difference between "I" the sākṣī and "I" the pramatā. in the latter, mind is included in the word Aham. In the former I'm the witness/aware of the mind included in the objective world. Experiencer excluding the mind is sākṣī. Experiencer plus mind and cidābhāsa is pramāta. As Śaṅkarācārya says in Nirvana ṣaṭkam,



मनोबुद्ध्यहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥१

1.I am not the mind, nor the intellect, nor the ego-sense, nor the storehouse of memories. I am not the ear, nor the tongue, nor the nose, nor the eyes. Nor am I the sky (space), or the earth, or fire, or air. I am the supreme auspiciousness of the form of consciousness-bliss. I am the auspiciousness.

I'm ever available as aparokṣa. as myself the subject. I'm self evident (svayamjyotih). I don't need Pramāṇam to claim "I" am. Sarva avabhāsakatvarūpa...I illumine all the pramāṇam also . First I illumine the mind, join and become pramāta. When I sleep, I'm sākṣī. In jāgrat avastā, I illumine the mind. As a pramāta, I illumine the pramāṇam and then through them start operating. Saṃsāra is forgetting that "I" am the sākṣī who will not be affected by all these. (mind inclusive). With this commentary of buddyabodhyam buddherdṛk is over.

In this manner, this pair of (adjectives)description "buddyabodhyam buddherdruk", point out that Brahman is svayamprakāsatvam. Svayam prakāsam line 1 is also described.

Only Nirmalam is left to be described. "Punascha.....parichinnam bhavati". Nirmalam...Śuddham. Pure is described as free from contamination of māya and its products. (everything)

With this first shloka is over.

इति ब्रह्मणः स्वप्रकाशत्वबोधकम् इदम् विशेषणम् । पुनश्च तद्ब्रह्म कथं भूतम् । निर्मलं = शुद्धम्, अपारं = देशकालवस्त्वपरिच्छिन्नं भवति ।

2nd stanza

Apāram: free from all forms of boundaries or limitations ...anantam--space, time, attribute limitation (deśa, kāla, vastu) ; {chairness is the attribute of chair, because of which it cannot be a table}

page 1 start "tadevāham" has been commented. Mahavakyārth is the explanation of sarva vedāntavedyam. pratyak param maha: also commented in line 2.

First 2 stanzas complete, next the author undertakes an academic exercise.

Topic 2: अथ विशेषणानां प्रत्येकं प्रयोजनमुच्यते

(āvarthaha---whirpool)..page 2

(२) अथ विशेषणानां प्रत्येकं प्रयोजनमुच्यते –

Brahman- description. From (I) to (vii). Brahma lakṣaṇam--definition (not lakṣaṇa which is "implied meaning")

tarkaśāstra talks a lot on this topic.

What is a Defination as per tarkashashtra i.e. free from Avyapti, Ativyapti & asambhava dosa / shortcomings.

They say, definition must be precise without any vagueness. How do you define a definition? A definition becomes precise only when it is free from 3 doṣās which are causes of vagueness. **Avyapti अव्याप्तिः, ativyāpti अतिव्याप्तिः, asambhava असम्भवः doṣā**. Author Niścala dāsa wants to establish that his definition is free from these doṣās. Definition must be applicable to the thing you want to define, it should not extend beyond this. (Lakṣyam- thing you want to define). It should also be exact. If it goes beyond the Lakṣyam it is ativyāpti, if it doesn’t fully extend to the Lakṣyam it is avyāpti doṣā. (vyāpti is extension). Asambhava --inapplicability of the definition. Free from all doṣās- nirdhuṣṭa Lakṣyam. Suppose I say, human beings are those living beings are those which walk on 2 legs. Then our birds will get included. If I use this to define, the definition will extend to birds too. Ativyāpti Lakṣyam. (given in footnote on page 3) Ativyāpti doṣā nivaraṇam... lakṣaṇa barishkāra:...tarkaśāstra says refining of the definition for doṣānivaranārtham. Suppose I say all educated living beings are human beings. This will exclude uneducated human beings..(avyāpti doṣā). Living being with horns is human being; not applicable to any human being at all... therefore, non-applicability (asambhava: doṣā). (HW: look for a definition of human being until we complete vicārasāgaraḥ text book.)

(२) अथ विशेषणानां प्रत्येकं प्रयोजनमुच्यते–

(i)Sukham nityam -sukhasya......sāmaye... nātivyāpti: (ends page 3 start)

(१) सुखम्, नित्यम् – सुखस्य नित्यत्वविशेषणानुपादाने वैषयिके सामये सुखे, नैयायिकाभिमते आत्मगुणे आनन्दे च अतिव्याप्तिः । तदुपादाने तु विषयानन्दस्य, आत्मगुणस्य चानन्दस्यानित्यत्वप्रसिद्धेर्नातिव्याप्तिः ।

Tarkaśāstra example: Earth is that element (amongst 5) which has attribute of smell, they will say this is defective and try to refine, samavaya...adhikāraṇa... Scholars have to prove why each adjective is added. All doṣās have to discussed (how it will come, how adjective will remove this)

Brahman is defined as sukham. there are doṣās in this. Other ānandas exist in the world. Ānanda talked of by normal people, viṣayānanda (finite). Therefore, you have to exclude this otherwise ativyāpti doṣā will come. Another ānanda is also talked in tarka śāstra.

Class 6 21-0-2012

page 2 last line (I) sukham Nityam... vyāpti

We saw the Maṅgala śloka

Now we are analyzing brahma lakṣaṇam. An analysis based on tarka or nyāya śāstra. Based on nyāya darśaṇaṃ propounded by Gautama and vaiśeṣika darśaṇaṃ by kanāda. Brahmasūtra refers to nyāya vaiśeṣika śāstram. Both have minor differences , therefore dealt with together. Therefore nyāya- vaiśeṣika darśaṇaṃ, like sāṅkhyā and yoga go together. All 4 are āstika darśaṇa. To understand this, we generally study tarka saṅgraha (like Tattvabodha--its a primer) its a condensed version of nyāya vaiśeṣika darśaṇani. This specializes in precise communication. Therefore, useful for everybody, especially for disciplined thinking. For any system of philosophy. Therefore, traditionally grammar and tarkaśāstra primers are studied. This book deals with proper definition. Improper definition leads to communication gap. Any one of 3 problems in lakṣaṇa need to be refined.

Tamil sanskrit shloka : Manipravālam

appa kuttiriyam sādhu: kuttitvat kannukuttivat

pambu kuttau ativyāpti: tat bhinnatvam visheshyatām

Appa, oh student, this baby animal is gentle and harmless, guru cum father says because it is like kannu kutti, śiṣya an expert in ativyāpti and avyāpti, says, whatever you say cannot be applicable, in the case of cobra it is not applicable, so you add "other than pambu kutti"

...pambu kutti bhinnatvam needs to be added (because it is ativyāpti). This is calld lakṣaṇa parishkāra.

Define and then refine...after refinement pariṣkṛta lakṣaṇa परिष्कृत लक्षणम्. this will be longer sāmānya lakṣaṇa.

Tarkaśāstra has to explain thereafter. You have to say which adjective or phrase is added to avoid which problem. This explanation procedure is called viśeṣaṇa prayojanam. sometimes dala prayojanam term is used dala representing phrase.

Niscala dāsa is giving viśeṣaṇa prayojanam for brahma lakṣaṇa.

M:

Therefore heading: अथ विशेषणानां प्रत्येकं

Brahmananda, viṣayānanda, Ātmānanda (as defined in tarka śāstra) 3 types of ānanda therefore we need to exclude some ānanda

Therefore simple sukham won't do, therefore nityam viśeṣaṇam is added to avoid viṣayānanda and ātmā ānanda to avoid ativyāpti. (definition of sukham should not go to viṣaya sukham and naiyayika ātmā sukham)

If this parishkāra is not given, ativyāpti problem. definition will go outside brahman and include vaiṣeyaka sukam which is full of doṣās (sāmāyā) duḥkha misrita

What is Atma and Atma ananda as per Nyaya and Viasheshika. Atma ananda of Nyaya & Vaisheshika is finite.

A sukham which is an attribute of ātmā (nyāya vaiśeṣika philosophy). Tarka saṅgraha gives details. According to tarkaśāstra Ātmā is inert matter, which is all pervading, plural. Many all pervading ātmās. This Ātmā has 8 unique properties. All 8 attributes are changing constantly; pleasure, pain, attachment, pāpam, puṇyaṃ, consciousness During jāgrat we get temporary consciousness. One such attribute is happiness. Therefore, sukham in ātmānanda of tarkaśāstra is anityam.

naiyayikābhimate....

refine by adding nityam sukham

Tadupādane tu...na ativyāpti, over extension doṣā will be remedied.

Ātmā gunasya ...similarly ātmananda is also anityam

(II) nityam svaprakāsam--nityatvamātroktau....'vyāpakam" iti| teshām...vyāpti

(२) नित्यम्, स्वप्रकाशम् – नित्यत्वमात्रोक्तौ न्यायमतसिद्धकालाकाशादिनित्यपदार्थेष्वतिव्याप्तेस्तद्वारणाय 'स्वप्रकाशम्' इति। आकाशादीनां नित्यत्वेऽपि न्यायमते तेषां जडत्वेन स्वप्रकाशत्वाभावान्नातिव्याप्तिः।

Brahman is Nitya Eternal

nityam is sāmānya lakṣaṇa, nityam svaprakāśam is pariṣkāra. If Brahman is defined as eternal, you will have ativyāpti, there are so many eternal ones. In nyāya śāstra, they talk about several eternal things. Kāla is eternal in nyāyaśāstra. Akāśa is eternal and several others. Paramāṇu etc...including mind eternal for them (tarkaśāstra folks)

Brahman is Svaprakasha self illumined

To remedy this over extension doṣā, we need to get to pariṣkāra. All these are not svaprakāśa. Even though space etc are eternal in nyāya, in vedānta, akāśa is not eternal. Therefore, svaprakāśa is added

Tai Upaniṣad :tasmadva ākāśa...

(iii)svaprākāśam vyapakam ...

(३) स्वप्रकाशम्, व्यापकम् – स्वप्रकाशत्वमात्रोक्तौ सूर्यादिज्योतिषि, न्यायमतसिद्धात्म*गुणे ज्ञाने, बौद्धानां क्षणिकविज्ञानात्मनि चातिव्याप्तिप्रसक्तेस्तद्वारणाय ‘व्यापकम्‘ इति । तेषां परिच्छिन्नत्वान्नातिव्याप्तिः।

Brahman is Vyapakam Limitless

Self effulgent is brahman: you will have ativyāpti doṣā, therefore vyāpakam is added. If you define brahman as self effulgent one extension happens to Sūrya (self-effulgent unlike moon jyoti), ativyāpti stalam, place of over extension used in tarkaśāstra

As Per Nyaya Consciousness is a quality attribute of Atma and Atma is material

Ātmā caitanyam as occurring in nyāya śāstram, consciousness is attribute of Ātmā which is material. Modern science also does not believe in consciousness being permanent. Brain generates consciousness. Ātmā guṇa rūpa jñānaṃ.. this caitanyam is svayamprakāśa. This attribute of Ātmā generated in the Ātmā, is it generated in all ātmā or one (in nyāya śāstra). They say consciousness is generated only in one case, jāgrata avasatha. In sleep no consciousness. It is generated only in me when I wake up. This will not pervade other ātmās. Therefore, naiyayika ātmā caitanyam is not all pervading, it only pervades one Ātmā. Therefore when you define as svaprakāśam, it will be extended to ātmā caitanyam in one Ātmā of nyāya śāstra. 3rd one. baudha philosophers define Ātmā as caitanyam.

As per Yogachara of Buddhist path Atma / Consciousness is not eternal as it is replaced by new consciousness continuously

(yogachara bauda), he also says Ātmā is of the nature of consciousness, difference is they say consciousness is sleeping and it will die and it will be replaced by another consciousness. It is constantly born and gone like our body. Between yesterday and today we have replaced all the cells . kṣaṇika vijñāna parampara ātmā. This caitanyam is also svaprakāśa. but kṣaṇikam. if you use only svaprakāśam, all these 3 will get included, ativyāpti sthalam 3. sūrya jyoti, ātmā caitanyam and bauda caitanyam. To avoid that, vyāpakam is added, over extension problem is added (aparicchinam)

(iv)

class 7 28th January 2012

The author continues to explain the Maṅgala shloka. Brahma lakṣaṇam has been given and is being analyzed. 8 descriptions of Brahman have been taken up

Eight descriptions of Brahman / Atma also said by the author as seven pairs

1 Sukham, 2 Nityam, 3 Svaprakāsam, 4 vyāpakam, 5 nāmarūpayo: adhiṣṭhānam, 6 buddhya bodhyam and budherdruk pair (meaning put together- is svaprakāśam only), 7 nirmalam, 8 apāram

Author takes the eight descriptions as 7 pairs. How? 1 and 2, 2 and 3, 3 and 4, 4 and 5, 5 and 6, 6 and 7, 7 and 8

We completed 3 pairs. Author is using nyāya methodology for analysing the pairs. First in the pair analysed is Brahma Lakṣaṇam. the second will become viśeṣaṇam.

Why does he take lakṣaṇa and viśeṣaṇam pair. He explains if you take only first one, you get ativyāpti doṣā. With the second one, refinement happens, pariṣkṛta lakṣaṇam happens.

(iv) vyāpakam nāmarūpayoradhishttānam

(४) व्यापकम्, नामरूपयोरधिष्ठानम् – व्यापकत्वमात्रोक्तौ नैयायिकप्राभाकरमतसिद्धात्मनि, आकाशादौ, साङ्ख्यमतसिद्धप्रकृतौ

चातिव्याप्तेस्तद्वारणाय ‘नामरूपयोरधिष्ठानम्‘ इति । पुर्वोक्तेषु आकाशादिषु त्रिषु व्यापकत्वाङ्गीकारेऽपि नामरूपयोरधिष्ठानत्वानङ्गीकारान्नातिव्याप्तिः।

Vyāpakam is sāmānya lakṣaṇa, second is viśeṣaṇam. Doṣā in vyāpakam, there are many all pervading things other than Brahman. There is the doṣā of over extension. Ativyāpti. Other philosophies have many all pervading things. 1) Jīvātma as explained Nyāya and vaiśeṣika (naiyāyika) and prābhākara mīmāmsā (a branch of mīmāmsā-Prābhākara Mīmāmsā-propounded by Prābhākara misra), Bhāṭha mīmāmsā-Kumarila bhatta- in brahma sūtra we differentiated the 2). Many all pervading Jivātmās are different from all pervading brahman 2) in Naiyāyika, akāsa etc are all-pevading (kāla is also all pervading) 3) prakṛti tattvam as talked about in Sāṅkhyā philosophy, very similar to the prakṛti in vedānta...difference is prakṛti is satyam in Sāṅkhyā philosophy. vedānta says matter is not as real as consciousness (mithyā)

Viśeṣaṇam added, nāmarūpayor-adhiṣṭānam

Once you add this adjective, only Brahman will fit in, because the others are not nāmarūpayor-adhiṣṭānam. poorvoktheshu akāsa.... in all these 3 cases, even though they are also vyāpakam or all pervading, they are not sarva adhiṣṭhānam. Akāśa is itself a nāmarūpa. Therefore, no ativyāpti doṣā:

No Ativyapti / over pervasion when the adjective substratum of name and form is

(v) nāmarūpayoradhiṣṭānam svaprakāśam : added to Self effulgence of Brahman

(५) नामरूपयोरधिष्ठानम्, स्वप्रकाशम् [बुद्ध्यबोध्यम् बुद्धेर्दृक्] — नामरूपयोरधिष्ठानत्वमात्रोक्तौ तिभासिकसर्पादिनामरूपाधिष्ठानरज्ज्वादावति-व्याप्तिस्तद्वारणाय ‘स्वप्रकाशम्‘ [बुद्ध्यबोध्यं बुद्धेर्दृक्] इति । रज्ज्वादेर्जडत्वान्नातिव्याप्तिः । अयं च परिष्कारो मन्ददृष्ट्या । वस्तुतस्तु वेदान्तिमते रज्ज्वादिसर्वकल्पनाधिष्ठानं तत्तदुपहितचैतन्यमेव । अतो “नामरूपयोरधिष्ठानम्” इत्येव लक्षणम् ।

We had already seen svaprakāśam in line. That's why author puts buddhyabodhyam added, this is svaprakāśam 2 used as buddyabodhyam buddherdruk. Here svaprakāśam is viśeṣaṇam.

Where does ativyāpti come in nāmarūpayoradhiṣṭānam? (sāmānya lakṣaṇa). If you define Brahman as nāmarūpayoradhiṣṭānam, doṣā is, our local rope is also a nāmarūpayoradhiṣṭānam, every waker is a nāmarūpayoradhiṣṭānam, how? rope: upon the local rope, sometimes there is superimposition of snake...prātibhāsika sarpa nāma rūpa, rope is adhiṣṭhānam, for prātibhāsika svapna nāmarūpa, waker is adhiṣṭhānam. For the prātibhāsika sarpa (mentally projected), and similar images (shell, sand, dream), definition will extend. Therefore, to negate this, svaprakāśam 2 is added (adjective), buuddhyabodhyam budhherdruk. Svaprākāśa (caitanya rūpam) adjective does not apply to mentally projected, snake, shell, sea, dream wakers' mind etc. Mind is also not svaprakāśa. Author adds a technical point which will be explained later.

अयं च परिष्कारो मन्दद्दष्ट्या । वस्तुतस्तु वेदान्तिमते रज्ज्वादिसर्वकल्पनाधिष्ठानं तत्तदुपहितचैतन्यमेव । अतो “नामरूपयोरधिष्ठानम्” इत्येव लक्षणम् ।

Author Niścala Dāsa says: There was ativyāpti earlier. I can answer you in 2 different ways, 1 is adding svaprakāśa viśeṣaṇam (assuming you are unintelligent). Remedy 2 is for intelligent ones. Ativyāpti doṣā itself is not there. Earlier he said, rope, shell etc are nāmarūpayoradhiṣṭānam. Really speaking rope is not the adhiṣṭhānam of rope. Why rope cannot be Adhiṣṭānam? Why does "rope" snake require an adhiṣṭhānam? (satyam or support) only if snake is mithyā, we require satya adhiṣṭhānam. Rope itself cannot be adhiṣṭhānam as it is mithyā in the first place. Therefore, adhiṣṭhānam is only Brahman. Ativyāpti problem itself is not there.

Class 8 4th February 2012

page 3 mūlam last para

Nāmarūpayo adhiṣṭhānam svaprakāśa.... contd

In the maṇgala shloka, 8 descriptions of Brahman given and 7 pairs of refined definitions.

There is no ativyapti over pervasion as Chaitanya SELF is the only Adhishthana Substratum

We say ativyāpti being removed through refinement and later on it was discussed that there is no ativyāpti in the first place. What type of adhiṣṭhānam is rope? Rope is not adhiṣṭhānam. Its the rajju avachinna caitanyam. Rope enclosed caitanyam is the adhiṣṭhānam. Suppose I ask you a question, you are carrying a pot of water, I ask you what is holding water? is it pot or space? You cannot say Pot is holding water, because it is space that accommodates water. Same time space alone cannot accommodate water. Pot avacchina space accommodates water. For every prathibhāsika vastu, there is a vyāvahārika vastu which encloses caitanyam which becomes the adhiṣṭhānam.

अयं च परिष्कारो मन्ददृष्ट्या । वस्तुतस्तु वेदान्तिमते रज्ज्वादिसर्वकल्पनाधिष्ठानं तत्तदुपहितचैतन्यमेव । अतो “नामरूपयोरधिष्ठानम्” इत्येव लक्षणम् । Refinement is for the dull witted one. For the real vedāntic student, only the enclosed consciousness is the adhiṣṭhānam. Respectively enclosed caitanya...rope enclosed, sand enclosed etc. Therefore, no ativyāpti doṣā is not there, therefore, parishkāra is not required. (refinement).

(vi)

(६) स्वप्रकाशम् [बुद्ध्यबोध्यं बुद्धेर्दृक्], निर्मलम् – स्वप्रकाशत्वमात्रोक्तौ केषाञ्चिदुपासकानां मते आत्मन्यतिव्याप्तिस्तद्वारणाय 'निर्मलम्' इति । उपासकमते त्वात्मनः स्वप्रकाशत्वेऽपि अविद्यादिमलवत्त्वेनैवाभ्युपगमान्नातिव्याप्तिः ।

buddhyabodhyam buddhedruk represents svaprakāśam. if you take svaprakāśam, you will have ativyāpti, because caitanyam are of several varieties, paramātmā caitanyam which is śuddham, several Jīivātma caitanyam are there which are aśuddham (with ajñānaṃ, karma etc), by adding nirmalam you exclude all Jīvātma caitanyam. Several upāsakas who follow different systems of philosophy which hold that paramātmā and jivātmās are different. In viśiṣṭādvaitam, Jīvātma is not all pervading, it is of the size of atom. If we say Kṛṣṇa says Jīvātma is sarvagata:, if you ask viśiṣṭādvaitins says , you do not know sanskrit, you are splitting sarvagata: stānu: it is sarvagatasta: anu: (meaning Jīvātma is atomic in size who is located in all pervading paramātmā). Millions of Jīvātma are there located in one all pervading paramātmā.. therefore Ātmā can be applied to sarvagata śuddha caitanyam or anurūpa Jīvātma caitanyam.

Jivatma as per Vishishtadvaita

In the philosophy of such people, there is over extension problem with respect to the anu sized Jīvātma, therefore we add nirmalam. Therefore, all other philosophies, say Jīvātma is aśuddham, (ignorance etc), paramātmā is śuddham. Therefore, they are different. The adjective nirmalam is required.

(vii) nirmalam apāram—

(७) निर्मलम्, अपारम् – निर्मलत्वमात्रोक्तौ साङ्ख्याभिमते आत्मन्यतिव्याप्तिसम्भवात्तद्वारणाय ‘अपारम्‘ इति । तन्मते आत्मनो देशकालपरिच्छेदाभावेऽपि वस्तुपरिच्छेदस्येष्टत्वात् । तस्याप्यभावाद्ब्रह्मणो नातिव्याप्तिः ।

previous pair :buddhyabodhyam buddhedruk, k stroke is missing, in this pair nirmalam, m is missing

Jivatma as per Samkhya Vastu parichheda i.e. individuality wise limitation / Many eternal Jivatmas

Sāṅkhyā philosopher talks about a Jīvātma, Jīvātma is different from paramātmā, Jivātmās are many. In Viśiṣṭādvaitam, Jīvātma is atomic in size, in sāṅkhyā, Jīvātma is all pervading. Jivātmās are nirmalam also asaṅgha: Therefore, sāṅkhyā is close to vedānta. So if you say śuddham, in sāṅkhyā it will include all the nirmalam jivātmāsas. Therefore, apāram, anantam is added. Anantam is defined as free from 3 fold limitation; Time-wise (kāla pariccheda:), space-wise (deśa pariccheda:), individuality wise limitation (vastu pariccheda:). In sāṅkhyā, jivātmās do not have spatial limitation, do not have time wise limitation . But they have individual limitation. Rama Jīvātma and Kṛṣṇa Jīvātma are different. In sāṅkhyā philosophy, Jīvātma is akarta but bhokta. Every bhokta has got different sukha duḥkham. suka duḥkha bedam is there. Therefore, sāṅkhyā jivātmās have vastu parcheda:. In Tai upaniṣad also, we read satyam jñāna anantam brahman, every Jīvātma is limited by their jivātmāhood, therefore, they are not same. In Sāṅkhyā, Jīvātma is not anantam, but Paramātmā is anantam. Brahman does not have even vastu parcheda:, therefore apāram (anantam) adjective removes the ativyāpti doṣās.

Topic 2 : over

7 pariṣkṛta lakṣaṇam plus 8 descriptions were enumerated. Why 7 definitions? Author is going to explain. I gave the 7 for the following purpose.

Topic 3: **अनेकविशेषणानां प्रयोजनम्** What is the purpose of 7 definitions?

(३) अनेकविशेषणानां प्रयोजनम् – पूर्वोक्तात्मलक्षणेषु ‘सुखम्, नित्यम्’; ‘नित्यम्, स्वप्रकाशम्‘; इति द्वाभ्यां द्वाभ्यामेव लक्षणाभ्यां सर्वत्रातिव्याप्तिदोषनिवृत्तावपि अनेकधातिव्याप्तिनिरासोक्तिस्तु तल्लक्षणप्रयोजनेषु विस्पष्टार्थरुचीनां सर्वप्रकारेण ब्रह्मज्ञानोत्पत्तये। पूर्वोक्ताखिललक्षणलक्षितचिन्मात्रब्रह्मैवाहं न पराग्रूप इति मङ्गलार्थः।

Benefit: In the 7 definitions given for Ātmā (paramātmā or Brahman), even if you take any one pair of lakṣaṇa, our purpose will be really served, because it is capable of revealing the real meaning by removing all types of ativyāpti given by all the philosophers. I've deliberately given 7 definitions, so that the student can know all these definitions. Brahmajñānam will have clarity and thoroughness. (1st benefit). It is like knowing different routes to the same place. For those students who want clear and thorough knowledge.

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2nd benefit: Adding sāmānya lakṣaṇa, discovering ativyāpti, adding remedial adjectives, converting into pariṣkṛta lakṣaṇa, fantastic intellectual exercises, makes the buddhi sharper. This will help the study of Vicārasāgaraḥ text. Therefore, in Maṅgalācaraṇam itself, I decided to give intellectual exercises, for buddhi sūkṣmatā siddhaye, budhi deekhshmata siddhaye. vedānta requires this. Therefore, I gave 7 definitions.

पुर्वोक्ताखिललक्षणलक्षितचिन्मात्रब्रह्मैवाहं- Maṅgala śloka's meaning is "I am Brahman of the nature of pure consciousness, which is characterised by all the 7 definitions given before" I want to point, I'm none of the anātmā पराग्रूप: experienced by me.

Cidanandarūpa shivoham Shivoham (refer earlier excerpt)

(आ ४-११) स्वप्रत्यगात्मविषयकमङ्गलाचरणविषये आक्षेपसमाधानानि।

Topics 4 to 11: 8 topics deal with the following subject matter. 4 objections and 4 responses

Four Objections to Mangalacharanam

Objections raised by different people with regard to the Maṅgalācaraṇam itself (ākshepa:)

Objections raised against the Mangalacharanam

Author did not invoke God. Is this not arrogance? He is talking about his glories. I'm none other than Brahman. It is inappropriate. These objections are raised by people in triangular format. Jīva, jagat, Ishwara. All these answers very disturbing if Vicārasāgaraḥ is the first granta, therefore it should not be studied first.

Objection no. 1 - Self Glorification

M: objection is regarding starting the invocation with self glorification.

(४)प्रथम आक्षेपः --ननु हरिहरब्रह्मादिपूपास्येषु सत्सु तत्मरणात्मकमङ्गमाचरणं विहाय स्वात्मस्मरणरूपं मङ्गलं किमिति युक्तं कर्तुमिति चेत्।

Topic 4 प्रथम आक्षेपः

First Objection: I have an objection, there are so many upāsya devatas in the scriptures mentioned, Hari, Hara, Brahma, Maṅgalācaraṇam must remember one of these is tradition. Giving up this wonderful tradition of offering to Lord, you are doing maṅgalam in the form of self-rememberance. How can it be appropriate maṅgalam? (Gita chap 13 says amānitvam, adambitvam). (triangular format based objection)

Topic 5: Response to first objection **समाधानम्**

(५)समाधानम्—उच्यते-मय्यखण्डचिदाम्भोधौ हरिहरब्रह्मार्केन्द्रचन्द्रवरुणयमशक्तिकुबेरगणपत्याद्युपलक्षिताः सर्वेऽपि देव स्तरङ्गयन्ते। अतो मयि सत्वप्रपण्चाधिष्ठाने जगत्कारणे स्मृते मत्कार्यभूतास्ते सर्वेऽपि देवाः स्मृता एव भवन्ति। तस्मात्स्वविषयकं मङ्गलाचरणमेव युक्तम्।

Reply to Objection no. 1

Reply is being given, Oh Objectionist, when you are using the word self-glorification, you are referring to Jīvātma. I'm not referring to Jīvātma, I'm remembering aham pada lakṣyārtha (not Vacyārtha). I'm that Brahman.

I'm the ocean (मय्यखण्डचिदाम्भोधौ) undivided consciousness, all the gods you are talking about, Śiva, Viṣṇu, Brahma with their features are all nothing but nāma rūpa (Taranga) waves. Ocean includes all the waves, all the Gods mentioned in the scriptures. (Sūrya-arka, Candra, Indra, yama, varuna, śakti, kubera, Ganapati). Gods are the waves, they exist in me the jagat kāraṇam Adhiṣṭānam (upādhāna kāraṇam). When I remember one Brahman, I've remembered all the Gods. मत्कार्यभूतास्ते सर्वेऽपि---all gods are remembered when I remember the Brahman Me. As Śaṅkarācārya says:

प्रातः स्मरामि हृदि संस्फुरदात्मतत्वं सच्चित्सुखं परमहंसगतिं तुरीयम्।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं तद्ब्रह्म निष्कलमहं न च भूतसङ्घः॥१॥

Therefore, best invocation is self-rememberance.

objection no. 2

Topic 6: Second Objection **द्वितीय आक्षेपः**

(६) **द्वितीय आक्षेपः--** ननु हरिहरादयो देवाः मायाविशिष्टचैतन्यात्मकेश्वररूपसमुद्रस्य तरङ्गा इति वक्तुं युक्तम्, न तु तव। अत्रः ईश्वरविषयकं मङ्गलाचरणं युज्यते। किण्च वृक्षमूलसेचनेन यथा तच्छाखास्कन्धादयस्तृप्यन्ति, यथा अन्नपानादिजनितप्राणतृप्त्या इन्द्रियादितृप्तिः, एवनीश्वरविषयकमङ्गलाचरणेनैव तद्विभूतिभूतेतरदेवतामङ्गलाचरणं सिद्धयेत्, न तु त्वन्मङ्गलाचरणादिति चेत्।

Objection 2: From another student of triangular format, he says there are several devatas like several waves in the ocean. We should remember one ocean instead of many waves. One Īśvara. (Antaryāmī, or hiraṇyagarbha or Īśvara). Atleast samaṣṭi īśvara namaskāra is better, how are you thinking of yourself?

Reply to Objection no. 2 Why only one Ishvara / GOD is invoked in the mangalacharana

M: Various devatas like Hari, Hara etc are like waves belonging to one ocean (Īśvara). मायाविशिष्टचैतन्य Mayā associated caitanya. (Īśvara). They are not waves raising in you, but in Īśvara Samudra. Therefore, it is appropriate to remember the great eka īśvara. An example is given. किण्च वृक्षमूलसेचनेन यथा तच्छाखास्कन्धादयस्तृप्यन्ति, When you want to water a plant, instead of watering all leaves and branches, you water the root (mūlam)., they all get the benefit of water. यथा

अन्नपानादिजनितप्राणतृप्त्या इन्द्रियादितृप्तिः, Similarly, when you want to nourish every limb of the body, you only give food to samāna prāna in the stomach. It nourishes all the Indriyam (sense organs). By satisfying praṇa through food, drink etc, all sense organs are satisfied. In the same way, with eka īśvara namaskāra, invocation of all devatas[(they are like limbs of Īśvara) Vibhūti- means glory, limbs here] happens. Therefore, you should remember the eka Īśvara

Topic 7: Response to second objection **समाधानम्-**

(७) **समाधानम्-** उच्यते—योगिभिर्हृदये चिन्त्यमानः सर्वज्ञः कृपालुरीश्वरोऽपि मायूपाधिवशान्मय्येवाखण्डचिन्मात्रे स्वप्नेन्द्रजाल मायामरीच्युदकगन्धर्व नगररज्जुसर्पादिवत् मृषाऽध्यारोपितः।

The eka Īśvara also is vyāvahārika satyam (not pāramārthika). Therefore, it does not exist independently, it depends on the pāramārthika Brahman. That Brahman I'm invoking, therefore it is better than invoking vyāvahārika Īśvara.

M: The Eka Īśvara, who is talked about great upāsakas(yogibhi), who is omniscient, compassionate, who is said to be the ruler. This Īśvara is superior to other devatas, but you should note that , it depends on the pāramārthika Brahman. Therefore, adhiṣṭhānam is superior. Because of Māyā only, Īśvara is resting on me. First chapter of

Pañcadaśi- Īśvara is defined as Māyā pratibhimbhita caitanyam. Upon me, undivided consciousness, they are all super imposed. All the others are vyāvahārika satyam. (You will understand Maṅgalācaraṇam after studying Vicārasāgaraḥ). Īśvara is also mithyā can be compared to svapna, (prātibhāsika- by humans-micro illusion or subjective))indra jāla-magic, (vyāvahārika- Gods –macro illusion)māyā, mirage water, gandharva nagara- you can imagine on the cloud, rajju sarpa-rope snake etc, they are all mithyā. During Maṅgalācaraṇam, is it better to remember mithyā or satyam, therefore satyam, what is wrong in this Maṅgalācaraṇam.

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Page 5 topic 7 on the top

Analysis of Maṅgalācaraṇam continues. Author introduces 4 objections against the invocation. Invocation in the form of Aham Brahmāsmi. Objection is that it should be Īśvara caranam only.

When we invoke Īśvara, all adhiṣṭhāna devatas (अधिष्ठान देवताः) are invoked. Niścala Dāsa is replying in the 7th topic. You say, all devatas are included in Īśvara, therefore, Īśvara invocation is better. Then I will say, everything including Īśvara (vyāvahārika jīva, jagat and Īśvara, māyā included) is within Brahman. Therefore, Brahman invocation is superior or better. This may create a doubt in our mind. Niścala Dāsa does not discuss. I want to discuss.

What is the use of invoking Brahman which is pāramārthika पारमार्थिकम् and beyond all vyāvahāra? Pāramārthika Brahman is beyond all transactions, is it not better to invoke Īśvara who can offer blessing? Therefore, it is unwise and irrelevant to bring in Brahman. Why in vyāvahārika व्यावहारिकम् you are bringing Brahman? As a Jīva when writing a book, you should offer prayer only to Īśvara. This may be the doubt. Niścala Dāsa would have given the answer. Brahman cannot offer worship or blessings, cannot do anything, then if Brahman cannot do both, who can offer both? Jīva can offer worship, Īśvara can offer blessing. Jīva also cannot offer worship, Īśvara also cannot offer blessing. Because offering is possible only if Jīva and Īśvara exist by themselves independently, therefore they cannot offer worship or blessing. Therefore conclusion is Brahman also cannot by itself offer either. Similarly Jīva and Īśvara also cannot by themselves. Who can offer?

Point 1: Only the mixture can offer. Jīva backed by Brahman alone can offer worship. The existence is lent by Brahman. Isness comes from Brahman. Similarly Īśvara by himself cannot even exist. Īśvara backed by Brahman blesses. Therefore, Niścala Dāsa says, I'm not mere Jīva, but Jīva Brahman mixture. Lakṣyārtha लक्ष्यार्थ I is Brahman ब्रह्मन् , Vacyārtha वाच्यार्थ Brahman is Īśvara or Jīva.

Point 2: As an author, I'm aware that I'm Jīva plus Brahman, while doing Maṅgalācaraṇam I've 2 options, I can identify myself with Jīva status and offer Namaskāra to Īśvara, 2nd option, I can identify with Brahman my higher nature and claim I am Brahman in which Jīva, Jagat and Īśvara are resting.

Point 3: Between the 2 options which one is better? 2nd option is better. Identifying with my Brahman status. Why? Because of 3 reasons

Three reason for why Nischal Das identify with Brahman while doing Mangalacharana

First Reason - Vichara sagara falls under Jnana Kanda

1. first reason is Niścala Dāsa is writing a vedāntic work, we invoke Jīva status right through in karma kāṇḍa, at least once a week, let us invoke higher nature during Vichara Sāgara class, context being Jñāna Kāṇḍa. Author Niścala Dāsa wants to remember this aspect right through. (contextual aspect)

Second Reason - There are three types of Mangalacharana i.e. Ashirvada, Namaskara and Vastu nirdesha rupa

2. Śāstra itself talks of 3 types of Maṅgalācaraṇam, āśīrvāda rūpa आशीर्वाद, namaskāra rūpa नमस्कार, vastu Nirdeśa वस्तु निर्देश rūpa Maṅgalācaraṇam. First one is wishing for everyone, lokāsamastha sukhino bhavantu , second I invoke my jīva status and pray to

God. Let me live long enough to complete this book. 3rd is vastu Nirdeśa rūpa, invoking the satya vastu, Nirdeśa means talking about, in Gita bhāṣyams also, Śaṅkarācārya also uses this.

नारायणः परोऽव्यक्तादण्डमव्यक्तसंभवम्। अण्डस्यान्तस्त्विमे लोकाः सप्तद्वीपा च मोदिनी ॥

`Why Nischal Das used Vastu nirdesha rupa Mangalacharana`

He says Bhagavān is satyam. Therefore, Nischala dāsa uses 3rd type. Declaration of ultimate fact satyam. Nobody can raise this objection. (tradition)

3. Even invoking the knowledge given by the śāstram is considered to be a Puja or an Yagna. Because śāstram is given by Bhagavān. Therefore, it is considered to be the greatest form of worship called Jñāna Yagna:. Lord Kṛṣṇa in Gita says, I'm worshipped through Jñāna yagna when somebody worships me through Gita... chap 18.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः । ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८-७०॥

Kṛṣṇa says in chapter 4, Kṛṣṇa enumerates 13 forms of worship, of all forms greatest form is Jñāna yoga. Shreyan... sarvam akhilam.. (Jñāna Yagna rupa).

श्रेयान्द्रेव्यमयाध्यज्ञाज्ज्ञानयज्ञ: परन्तप।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥४-३३॥

Therefore, Bhagavān only blesses him. Remembering aham brahmasmi even for a minute is great,

स्नातं तेन समस्त दीर्घ सलिले दत्ता च सर्वा अवनि:

1 By listening to Gita, he has taken a dip in all sacred waters,

2 greater than earth dānam

यज्ञानां च कृतं सहस्रं अखिला: देवाश्च संपूजिता:

3 Equal to performing 1000 yagnas,

4 equal to worshipping all the Gods

संसारात् च समुद्दता स्वपितर: त्रैलोक्य पूज्योऽपि असौ

5 Equal to doing śrāddham for all the ancestors and saving them,

6 adorable in all 3 lokas

यस्य ब्रह्म विचारने क्षणमपि स्थैर्यं मन: प्राप्नुयात्॥

If a person’s mind is involved in brahma vicāra for even a second, it is equal to 1 to 6

तथा चोक्तम्

“मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्” (कै १९)

Quotations given to establish the point. Remembering the God’s teaching is best form. Jñāna Yagna.

1st mantra is from Kaivalya Upaniṣad 19th mantra, I’m Brahman sṛṣti sthiti laya kāraṇam

“ātmāta evedam...” “आत्मत एवेदं सर्वम्” (छा. ७.२६.१)

Candogya chap 26th section 1st mantra. Entire creation is born out of me

“Anoraniya...shivarūpa...” Kaivalya 20

“अणोरणीयानहमेव तद्वन्महानहं विश्वमिदं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि”॥ (कै २०)

Reference: Upaniṣad saṅgraha... publisher motilal ...only mūlam of 220 upaniṣads are given

Refer URL http://www.gatewayforindia.com/upaniṣad/upaniṣads.htm (108 upaniṣads- sanskrit PDFs)

Hiranmāyā: śivarūpam aham asmi... I alone am appearing in the form of the smallest atom to biggest galaxy. As taught by Bhagavān, I'm remembering

“स्वपूर्णात्मातिरेकेण जगज्जीवेश्वरादयः। न सन्ति नास्ति माया च तेभ्यश्चाहं विलक्षणः॥

Varaha upaniṣad, bhagavān as varaha ...chap 2 - mantra 11 and 12

सर्वाधिष्ठानरूपोऽस्मि सर्वदा चिद्घनोऽस्म्यहम्।

Tejobindu upaniṣad chap 3- 13 th mantra

रक्षको विष्णुरित्यादि ब्रह्मा सृष्टेस्तु कारणम्॥ संहारे रुद्र इत्येवं सर्वं मिथ्येति निश्चिनु”॥

Tejobindu upaniṣad...chap 5 mantra 51 and 52 ;

Meaning: “Jīva Jagat and Īśvara cannot exist without Ātmā. Each one has its own attributes, alpatvam (अल्पज्ञत्वम्), sarvajñatvam (सर्वज्ञत्वम्), ajñatvam (jadam- Jagat) (अज्ञत्वम्). When we say Paramārthika satyam (पारमार्थिक सत्यं), it exists in and through vyāvahārikam satyam (व्यावहारिक सत्यं). That's why it is svapūrṇa ātmā, my own higher nature. Other than the Ātmā, all these are not there. All these 3 are appearing because of Māyā śakti of Brahman”. Śaṅkarācārya write 5 verses on Māyā. Māyā pañcakam. Jīva Jagat Īśvara triad is because of

Māyā only. "Even this Māyā does not exist separate from Brahman". I'm the Ātmā, nirguṇa Ātmā different from all the 4 Māyā inclusive.

Next shloka सर्वाधिष्ठानरूपोऽस्मि सर्वदा चिद्घनोऽस्म्यहम्।

I'm of the nature of pure consciousness all the time. This is the Adhiṣṭānam of all 4. Brahma (Shrushti kāraṇam) सृष्टि कारणं, Viṣṇu (the sthiti kāraṇam स्थिति कारणं, sustaining principle) and Śiva (samhare - Laya kāraṇam- लय कारणं) also are mithyā, vyāvahārika satyam, borrow existence from me. This is for sure. (Yoga Vashishtta---34000 verses- such shlokas occur here).

"तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते" (के १-४-८) "अथ योऽनयां देवतामुपास्ते अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशु:"।(बृ. १-४-१०) "सर्वं तं पराध्योऽयन्त्रात्मन: सर्वं वेद"। (बृ २-४-६) इत्यदिश्रुतिभ्य:।

Kena- 1.4 to 1.8; 5 mantras tadeva brahmam....I'm that Brahman which is Jīva, Jagat, Īśvara adhiṣṭhānam.

Bri 1.4.10 whoever sees duality, he is ignorant like an animal, Advaita ātmā alone is satyam.. Abheda अभेद दर्शी darśī is wise, beda darśī भेद दर्शी is paśu:

"सर्वं तं पराध्योऽयन्त्रात्मन: सर्वं वेद.." Bri.2.4.6 Maitreyi Brāhmanam

Essence is, if you push the world as an object different from you and see the division, then you are isolating yourself and becoming smaller and smaller. If you reject your relatives, they will also reject when you have problem. You embrace the world, then I can claim “I am the world”. Mentally accept everyone, universal love means included everything in the “I”. (Araivanachindu po in tamil)

“sarvam chaita... bruvantyanye” 1st line is a different quotation---Manisa Pañcakam..

“सर्वं चैतदविद्यया त्रिगुणया सेशं मया कल्पितम्। --Manīṣā Pañcakam मणीषा पन्चकम्

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं, सर्वं चैतदविद्यया विद्यया त्रिगुणयाऽशेषं मय कल्पितम्। इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम॥२॥

“I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only conjured up be me because of avidyā which is composed of three gunas (sattva, rajas and tamas). One who has attained this definite realization about Brahman, which is bliss in itself, eternal, supreme and pure, is my Guru, whether he is an outcast or a Brahmana.”

Class 11 25th Feb 2012

Niścala Dāsa is defending his Maṅgalācaraṇam which he presented as Jīvātma paramātmā aikya rūpa Maṅgalācaraṇam. Pūrvapakṣī said, if you do not remember multiple devatas, you remember at least one īśvara, because all devatas are included in samaṣṭi īśvara.

Now Niścala Dāsa is giving a response to this, Īśvara is included in nirguṇa brahman, so it is perfectly ok. To go with pāramārthika nirguṇa brahman. This is equal to sarva smaraṇam.

“सर्वं चैतदविद्यया त्रिगुणया सेशं मया कल्पितम्। --Manīṣā Pañcakam मणीषा पन्चकम्

I’m none other than brahman, everything else is superimposed on me due to Triguṇātmika māya

तेषाम् ..important word...relevant here, along with īśvara...

स्वस्मिन्नेव स्वप्नवदीशानत्वादिसर्वकल्पनया॥

जीव: सर्वविकारोपादानमिति बृवन्त्यन्ये”॥

Above 2 lines... Śāstra saṅgraha...? Not sure

Svasminneva...the Jīvātma alone as nirguṇa brahma from the standpoint of lakṣyārtha, the higher nature is the vivarta upādāna kāraṇam, adhiṣṭhānam of all the products, jīva has upon himself superimposed jīvatvam, Īśvara and jagat, like the dream. Thus some acāryas declare. From all the above quotations, it is clear that Īśvara is superimposed on nirguṇa brahman, therefore I don’t have to remember Īśvara, nirguṇa brahman prayer includes Īśvara.

इत्यादिवचनशतेभ्यश्च–

’यत् यत्र कल्पितं नैव तत्ततोऽधिष्ठानादतिरिच्यते’ इति न्यायादीश्वरादीनां मय्यखण्डचिदात्मन्यध्यस्तत्वेन मत्स्वरूपानुसन्धानादेव तेषां देवतान्तराणामपि मङ्गलाचरणं सिद्ध्यतीति न काप्यनुपपत्तिः॥

By Invoking Nirguna Brahman all Devatas are also indirectly invoked

A general rule, if something is superimposed on something else, example snake superimposed on rope, snake does not exist separate from the adhiṣṭhānam rope.

This is nyāya.. Therefore, if nirguṇa brahman adhiṣṭhānam is there, nothing inclusive of trimurti īśvara can exist without nirguṇa brahman. Therefore it is enough to remember nirguṇa brahman which is Me. If I invoke my own higher nature, lakṣyārtha, nirguṇa brahman, all the devatas are also indirectly invoked.

Brahmasmaraṇāt sarvasmaraṇam, therefore no inappropriateness here, no violation of traditional rules, No illogicality

Topic 8 : Third Objection तृतीय आक्षेपः--

out of 538 topics;

(८) तृतीय आक्षेपः-- ननु शुद्धे ब्रह्मनीश्वरः कल्पितः इति शक्यते वक्तुं, न तु सुतरां त्वयि परिच्छिन्ने। अतो निर्गुणब्रह्मस्मरणेनैव कृतानि भवन्तीतरसकलदेवतामङ्गलानि, न तु त्वत्स्मरणादिति चेत्–

Here Pūrvapakṣī accepts partially, ok nirguṇa brahman is sarva adhiṣṭhānam, therefore its ok not to remember Īśvara, therefore it is ideal, I'm willing to accept, but you remembering yourself, I don't accept, 4th line tadeva aham.....,

You parchinna saguṇa jīva, I don't accept,,,,Saguna jīva cannot claim,

M: In pure nirguṇa brahman, saguṇa īśvara is superimposed, so its ok, īśvara is never superimposed on you, because you are paricchinna saguṇa jīva, as an author of Vicārasāgaraḥ. Itara devata mangalani krupani bhavanti... Never bring aham,

Topic 9 : Response to third objection समाधानम्

Ans:...

(९) समाधानम्–उच्यते- यथा अधिष्ठानभूतरज्ज्वाध्यज्ञानात्सर्पादिभ्रमः, तदधिष्ठानयाथात्म्यज्ञानेन तन्निवृत्तिश्च, तथा सकलजगदधिष्ठानप्रत्यगेकरसब्रह्माज्ञानात् जगत्प्रतीयते, तदापरोक्ष्येण निश्शेषं निवर्तते च। तच्चाधिष्ठानं ब्रह्म प्रत्यगात्मा अहमेव॥

Topic 9, first 3 lines repetition of same idea that Pūrvapakṣī accepted, idea of upaniṣad given here, brahman is like rope, īśvara is like rope snake. We didn't say īśvara is snake, because of rope ignorance, snake appears to exist, when rope is known, snake is negated, same rule should be applied to adhiṣṭhānam brahman and īśvara. Therefore, saguṇa Īśvara seems to exist as long as there is ignorance of nirguṇa brahman, once this is known, ignorance goes away.

M: Because if the ignorance of rope etc which is the adhiṣṭhānam, there is seeming existence of snake etc, on knowing the adhiṣṭhānam rope, superimposed snake will lose is existence, becomes mithyā, gets falsified, in the same way.

Like that, because of ignorance of adhiṣṭhānam brahman, which is satyagātmā, uniform consciousness, which is the adhiṣṭhānam of everything including īśvara, jagat is appearing. By gaining aparokṣa jñānaṃ of tat , brahman, that vyāvahārika jīva jagat īśvara is falsified. Such an adhiṣṭhānam brahman includes īśvara.

Controversy now. Don't include yourself. Pūrvapakṣī says saguṇa jīva can never say I'm nirguṇa brahman, Niścala Dāsa asks, then who can claim aham brahmasmi, saguṇa īśvara also cannot claim aham brahmasmi. Nirguṇa brahman also cannot claim, as it akarta abhokta, it cannot do anything. Then, none can claim. If no one can claim, upaniṣadic teaching of aham brahmasmi will become useless. Upaniṣad on the other hand addresses the saguṇa jīva and says tat tvam asi (candogya Upa chapter 6- 9 times).

Why, saguṇa jīva is none other than nirguṇa brahma in saguṇa jīva costume, saguṇa īśvara also is nirguṇa brahman in saguṇa īśvara costume. By wearing saguṇa jīva costume, I haven't lost my status as nirguṇa brahman, therefore this status continues undisturbed all the time. Even during worst prārabdha, remember, wearing the saguṇa jīva costume doesn't disturb nirguṇa brahman status. Remember the 5 capsules thrice a day, 4th says, I, the nirguṇa brahman is never affected by any event in the material world or in the body mind complex. Even when I write the Vicārasāgaraḥ work, my saguṇa jīva status has not disturbed my nirguṇa brahma status. Like beggar vesham has not displaced the rich status of an actor. Pashyan shrunvan, aham naiva kincit karomi...

नैव किञ्चित्करोमीति युक्तो मन्येत तत्ववित्।
पश्यञ्श्रुण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्॥ ५-८॥

Therefore, I am remembering not the vesham me, but veshi me. This has been taught in several quotations.

“अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्तिथ:। इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया॥“

First 2 lines from aparokṣānbhūti verse 55, essence, I, the Jīvātma, is none other than brahman, śaṅkaracārya says thus it has been said in briha upaniṣad... Ref 2.5.19 madhu brāhanam and 4.4.5 śārīraka brāhmaṇam

(I’m not referring to Maṇḍukya because Śaṅkarācārya refers only to Bṛhadāraṇyaka Upaniṣad)

Four Derivation of Atma Linga Purana 1.70.96

“यच्चप्नोति यददते यच्चति विषयानिह। यच्चास्य सन्ततो भावस्मादात्मेति गीयते||”

This is another useful quotation, 4 definitions are given, atmā kaha? Tattvabodha

From linga purāṇam, chap 1 section 70 verse 96.

यच्चप्नोति Yacca āpnoti, ātmā is that that pervades...all pervading

Ādatte iti ātmā... Swallowing everything at the time of pralayam..all swallowing or consumer

Atti iti ātmā... With jīva costume, ātmā experiences everything...all experiencing

Atati iti ātmā.ever existent

Linga Purana 1.70.96 refers to a verse that defines the term "Atman" (self) by explaining its attributes and functions. The verse, cited in both Shankaracharya's and Madhvacharya's commentaries, is: "•Ŀ••Ŀ•Ŀ••Ŀ •Ŀ•Ŀ•Ŀ•Ŀ •Ŀ••Ŀ•Ŀ•Ŀ •Ŀ••Ŀ•Ŀ•Ŀ •Ŀ•Ŀ•Ŀ•Ŀ •Ŀ••Ŀ• •Ŀ•Ŀ•Ŀ•Ŀ•Ŀ•Ŀ•Ŀ•Ŀ •Ŀ••Ŀ•Ŀ•Ŀ •" which translates to: "That which pervades, that which accepts, that which experiences the objects here, and that which is its constant nature, is called Atman".

4 derivations, therefore ātmā s nirguṇa brahma

“तत्वमसि” (छा.६.८.७) “त्वं तदसि।” Tat tvam asi, tvam tadasi...tat

cha 6.8.7 mahāvākyam..you are that nirguṇam Brahman, Tvam tadasi...not known

“यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्।“

“सुक्ष्मात्सूक्ष्मतरं नित्यं तत् त्वमेव त्वमेव तत्।“ (कै १६)

Yat param brahma ....16 th kaivalya upaniṣad...nirguṇa brahman is you

Class 12

03.03.2012

Page 6 Quotation 6th line

“तत्वमसि” (छा.६.८.७) “त्वं तदसि।”

“यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्। सुक्ष्मात्सूक्ष्मतरं नित्यं तत् त्वमेव त्वमेव तत्।“ (कै १६)

“एकमाध्यन्तरहितं चिन्मात्रममलं ततम्। स्वादप्यतितरां सूक्ष्मं तद्ब्रह्मासि न संशय: ॥“ (अन्न ५.६५)

“अनेन सर्वं ह्येतद्वेद।“

Analysis of appropriateness of Mangalacharana i.e Aikya smaranam

In this portion, the author Niścala Dāsa is analyzing the appropriateness of the Maṅgalācaraṇam. Aikya smaraṇam as Maṅgalācaraṇam.

Bhagavān has himself declared several forms of poojas and yagnas. In Gita, Chap 4—13 types of yagnas mentioned. Among all types of yagnas, Jñāna yagna is greatest

Shreyan yagna....

श्रेयान्द्रव्यमयाध्यज्ञाज्ज्ञानयज्ञः परंतप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३॥

In Chapter 18, Kṛṣṇa says I am very much pleased if my devotees worship me through Jñāna yagna. Gnana yagnena ishta...

अध्येष्यते च य इमं धर्म्यं संवादमावयोः। ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८-७०॥

We saw tatvamasi.

"त्वं तदसि।" –paiṅgala Upaniṣad chap 3 first mantra, interesting Upaniṣad. Chap 3 has several mantras which are there in pañcadaśī.

....स होवाच।याज्ञवल्क्यस्तत्त्वमसु त्वं तदसि त्वं ब्रह्मास्यहं ....

We don’t know who has taken from where. Definition of śravaṇam, mananam and nididhyāsanam definitions are there.

..... तत्त्वमसीत्यहं ब्रह्मास्मीति वाक्यार्थविचारः श्रवणं भवति। एकान्तेन श्रवणार्थानुसन्धानं मननं भवति। श्रवणमनननिर्विचिकित्सेऽर्थे वस्तुन्येकतानवत्तया चेतःस्थापनं निदिध्यासनं भवति। .....

“एकमाध्यन्तरहितं चिन्मात्रममलं ततम्। खादप्यतितरां सूक्ष्मं तद्ब्रह्मासि न संशय: ॥“ (अन्न ५.६५)

Is from Annapūrṇa upaniṣad.. chapter 5 mantra 66. Brahman is non-dual without beginning or end of the nature of pure consciousness, which pervades the entire creation. It is extremely subtle, than even akāsa (khāt--pañcamī akaranta napunsaka linga—kham śabda). Nirguṇa Brahman is subtler than eka guṇa akāśa (śabda is the attribute). Tat brahma asi---you are that Brahman, na sanshaya:-it is a doubtless fact. Enough of dāsoham, may you progress to soham.

“अनेन सर्वं ह्येतद्वेद।“ --- briha 1.4.7 ...ātmā....upaseeta

Ātmā jñānena sarva jñānaṃ bhavati---Ātmā is Brahman

“तदेतत्प्रेय: पुत्रात्प्रेयो वित्तात् प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा। स योऽन्यमात्मन: प्रियं ब्रुवाणं ब्रूयात् प्रियं रोत्स्यतीतीश्वरो ह तथैवस्यात्। आत्मानमेव प्रियमुपासीत।“ (बृ १.४.१०)

Here reference is there Bri 1.4.8

Gist: Upaniṣad says Ātmā alone is the dearest thing for everyone. Therefore, Ātmā is Ānanda svarūpam. In Tai upa, Brahman is described as ānanda svarūpam, therefore both are one and the same. If you go to any other anātmā ānanda, it will not be permanent. They will make you cry, because they will "die" one day. Renounce the duḥkha Anātmā ānanda.

"आत्मा ह्येषां स भवति।" (बृ १-४-१०) "यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः।" (बृ ३-४-१) इत्यादिश्रुतिभ्यः। **"एव"** इत्यवधारणेनांशांशित्वविकारविकारित्वोपास्योपासकत्वादिद्वित्वनिबन्धनो भेदः सुतरां प्रत्यगेकरसस्य मम, चिन्मात्रस्य ब्रह्मणश्च नास्तीति सिद्ध्यति।

Eshām refers to devatā; Ātmā of jīva and Deva is the same 1-4-10, in 3-4-1- openly talks of Jīvātma brahmātma aikyam. Aparokṣa ātmā and sarvantara Brahman are the same. Eva iti.... By using eva, which means definiteness, **"एव"** –Jīvātma and Paramātmā are one and the same, therefore you should never talk about any relationship between them. A few relationships between Jīvātma and Paramātmā which people talked about are mentioned here. 3 are listed.

No difference between Jivatma and Paramatma

1. Amsa amsitva: I am part of paramātmā...like wave is part of
   Amsha Amshitva
   ocean...hand is part of body, especially viśiṣṭādvaitam philosophers claim.. Niścala Dāsa refutes this.

2. vikara vikaritvam;; Karyam, kāraṇam relationship.. that is also
   Vikara Vikaritvam
   not there.

3. upasya upasakatva—worshipper worshipped relationship..
   Upasya Upasakatva

All these relationships based on division are totally not there between us two; for Me who is the inner consciousness (cinmatra) and Brahman. In Maṅgalācaraṇam, how can I do Namaskāra when there is no division?

एतेन कारणाधीनत्वरूपकार्यत्वं प्रकाशाधीनत्वरूपप्रकाश्यत्वं, अधिष्ठानाधीनत्वरूपाधेय (रोपित) त्वं चेत्येतत्त्रिविधपारतन्त्र्यं मम न संभवतीति सूच्यते।

Because of this discovery, I do not have dependence on any one. As ārtha or arthārthi or jijñāsu bhakta I don't depend on anybody. I don't have to seek any support from anyone. I don't depend on Bhagavān too as I do not look upon myself as Jīva... Maiiyeva sakalam jātam....

“मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्यहम्”
(कै १९)

Therefore, why should I do a namaskaram which conveys something different? Dependence—paratantryam opposite of svātantryam. 3 types of dependence talked about.

Three Types of dependence - Karanadhinatvarupakaryatvam, Prakashadhinatvarupaprakashyatvam, Adhishthanadhinatvarupadheyatvam

1. कारणाधीनत्वरूपकार्यत्वं Kāraṇa adhīna rūpa kāryatvam: when I look upon myself as kāryam, I should depend on kāraṇam..having status of kāryam.. Kāraṇam dependence

2. प्रकाशाधीनत्वरूपप्रकाश्यत्वं If I am revealed by another entity, I become dependent on the revealer (prakāśakam) Every Anātmā is to be revealed. –illuminator dependence (sentiency dependence)

3. अधिष्ठानाधीनत्वरूपाधेयत्वं Supported ---ādheyam Supported ---ādheyam I don’t dependence on a support too. (support dependence)

तस्माचिन्मात्रप्रत्यप्रोपस्य मम मङ्गलमेव शुद्धब्रह्मविषयकं मङ्गलं भवति।

I am not any of these bhakthas, as jñānī bhakta I should not rush to bhagavān. Why? Chap 7..jñāni tu ātme....

Aham ātmā Gudakesa...I myself am paramātmā... ahameva Brahman...

Therefore my Maṅgalācaraṇam is remembering my higher nature…śuddham Brahman

(१०) चतुर्थ आक्षेप: ---ननु भवद्गुरुपरम्परागतर्सगुणेष्टदेवतानमस्कारात्मकमङ्गलं युक्तं कर्तुमिति चेत्।

Topic 10: Fourth Objection चतुर्थ आक्षेप:

Objectionist asks, you are a sanyasi…all sanyasis of advaita parampara are called dasanāmi- ten titled- thīrtha, Sarasvatī, bharati, vanam etc shared by Śaṅkara mata. They have to attach to one of the Śaṅkara mata.. we are supposed to be followers of Sringeri mata…taking Sanyāsa means new horoscope… age is supposed to be calculated from year of sannyāsa, 1984 – (our Swamiji) took Sanyāsa.. your veda is Yajur veda, devata is Sarada. Aham brahmasi…bhoorivara samprada… therefore, **why can't you offer namaskāra to your devata as per your mata?** Adhiguru is Sureśvarācārya for you.

(thotakacārya-jyotir math)

(११) समाधानम्- उच्यते- यत्स्वरूपपरिज्ञानाय साधका: चित्तशुद्धये निष्कामकर्माणि, चित्तैकाग्र्यायोपासनानि च यमाध्यष्टाङ्ग्सहिता आचरन्ति तादृशप्रत्यगेकरसचिन्मात्राखन्डब्रह्मरूपत्वात् स्वस्य मम, कमन्यं नमस्कुर्याम्। स्वस्वरूपातिरिक्तस्य द्वैतस्याणुमात्रस्याप्यभावात् भेदघटितत्रिपुटीविषयनूत-नमस्कारादिव्यवहार एव न संभवतीतयभिप्रय:॥

Topic 11- समाधानम्

Niścala Dāsa is not a nāstika. He can go to temple and do namaskāra. He wants to say that's one form of invoking the Lord. Another form of invoking the lord is from standpoint of Ahamkara lakṣyārtha... Pāramārthika satyam. Therefore, I can use I for Ahaṅkāra or ātmā. After assimilating the vedānta, I've the facility to switch between these 2. I can do namaskāra in the temple in front of other people. I can claim Aham Brahmasmi. All Jñānis do namaskāra rūpa Maṅgalācaraṇam. Very popular in all the grantas. Why can't I be a little different? Let's learn about aikyasmaraṇa rūpa Maṅgalācaraṇam. All Śaṅkaracāryas normally do 3 to 4 hours of maṅgalam, poojas. Let gṛhastha know there is this type of namaskāram also. Even during caturmasyam, poojas are done. When can we pull people to Jñānaṃ? Therefore, I want to do this kind of puja deliberately, I'm also writing this book vicārasāgara grantha on this topic. I'm grateful to God because he has given me this freedom. He could have kept me under control. I'm an asthika, appearing as nāstika.

Class 13: 10th March 2012

During Maṅgalācaraṇam, he is inspired by the binary format and therefore in advaita format. This remembrance is also a form of jñāna yoga. God loves this.

तादृशप्रत्यगेकरसचिन्मात्राखन्डब्रह्मरूपत्वात् स्वस्य मम ---I'm invoking the Brahman, my higher nature, that is the pratyak, inner truth, ekarasam cinmatra, uniform consciousness, akhandam, without any division of worshipper and worshipped. All spiritual seekers are trying to discover that advaitam Brahman, I look upon myself as the ultimate goal. They are all coming to Me, who is none other than Brahman.

First description of sādhaka: यत्स्वरूपपरिज्ञानाय साधकाः --for knowing myself, all the seekers, निष्कामकर्माणि, चित्तैकाग्र्यायोपासनानि च यमाध्यष्टाङ्ग्सहिता आचरन्ति; some are doing karma yoga for cittaśuddhi, more advanced ones are doing upāsana, also practicing yamādhi aṣṭāñga yoga prescribed by Patanjali. Yoga sādhanams we accept, we don't accept yoga darśaṇaṃ. Yama, niyama, asanas. All yogas are described in chapter 6 and 7. स्वस्य मम—I'm that destination.. कमन्यं नमस्कुर्याम्।---All these divisions of jīva, jagat and Īśvara are only nāmarūpa.. which second thing will I offer namaskāras? There is no second thing other than Me. स्वस्वरूपातिरिक्तस्य द्वैतस्या ---other than Me, the advaita Brahman, nothing is there , even wee bit (Anu), therefore no transactions are possible. Inclusive of Namaskāras

नमस्कारादिव्यवहार, because every vyavahāra requires tripuṭī—subject, object, instrument. भेदघटितत्रिपुटीविषयनूत—bheda ghatita, division less

Mandukyakarika—last shloka,

अलातशान्तिप्रकरणम्

दुर्दर्शमतिगम्भीरम्, अजं साम्यं विशारदम्। बुद्ध्वा पदमनानात्वं, नमस्कुर्मो यथाबलम्।।१००॥

Having known the reality, which is incomprehensible, very profound, birthless, uniform, pure and non-dual, we offer salutations according to our capacity.

वैतथ्यप्रकरणम्

निस्तुतिर्निर्नमस्कार: , नि:स्वधाकार एव च।

चलाचलनिकेतश्च, यातिर्यादृच्छिको भवेत्॥३७॥

A sannyasi is without praise, without salutation, without rituals and with the body and the Ātmā as the abode. He is spontaneous.

11 topics of Maṅgalācaraṇam is over

Topic 12 (आ. १२-१३) ग्रन्थमहिमा—

(१२) वेदान्तसिद्धान्तरूपिनीरपूर्णोऽतिगम्भीरोऽयं विचारसागराख्योग्रन्थ:। गुरुमुखात् तीव्रतरश्रद्धाभक्तिसाधनचतुष्टयपूर्वकमस्य ग्रन्थस्य

श्रवणमनननिदिध्यासनजन्यस्वस्वरूपापरोक्षसाक्षात्कारेण अविद्याध्यखिलानर्थनिवृत्त्या केवलाद्वितीयचिन्मात्ररूपो धीर: परमानन्दमाप्नोति।

Grantha Mahima - Importance of Vichara sagara

This text titled Vicārasāgaraḥ is very very profound text, just as an ocean, vast horizontally and deep vertically. वेदान्तसिद्धान्तरूपिनीरपूर्णो--- full of waters ---vedāntic conclusions of the prasthānatrayam granta

Nischaldas after studying 600 books related to scripture has written Vichara sagara

and others. {(Niścala dāsa says somewhere, I studied 600 odd advanced grantās) Therefore, this extract is based on all these. Although he was so great, he wrote this book in Hindi, not Sanskrit.}

टिप्पणी २. गुरुशिष्ययो: तत्वबुभुत्साकथारूपेण वादेन वा, पूर्वपक्षसिद्धन्तचर्चारूपेण वा, जडचेतनपदार्थयो: उपक्रमादिषड्विधतात्पर्यलिङ्गैर्यो निर्णय: स विचार:। तेन पर्यवसन्नोऽर्थ: सिद्धान्त:। स एव सागर इव सागर:। कुत: ? –अनेकषङ्कापङ्कप्रक्षालकसमाधानरूपसलिलपूर्णस्वात्। अनेकाध्ययरूपतरङ्गवत्वात्। कठिनप्रमेयरूपग्राहवत्वात्। शुद्धबोधस्वरूपनिर्णायकसिद्धान्तरूपरत्नानामाकरत्वात्। परकूलप्रापणाय शुद्धबुद्धिरूपनौकावत्वात्। असकृदभ्यासात्मकानुकूलवातेरित्वात्। अनन्यप्रत्यग्ब्रह्मनिष्ठगुरुरूपनौकादण्डवत्वात्। एतत्ग्रन्थ अभ्यास - जनितज्ञानगम्यमोक्षरूपतीरवत्वाश्च।

What is Vichara i.e. process of thinking about something here it is Brahman

In the footnote, expansion is given. Footnote 2: what is vicāra? Guruśiṣyayo.... 3 different meanings: 1st type: can be in the form of dialogue between Guru and śiṣya, meant to know the truth. 2nd one:

purvapakṣa...siddhānta textbook between objection answer, a type of granta, 3rd type: upakramāadi...analyzing all the Upaniṣads to study 6 clues, upakramo...adhyāsa, upapathi... (Upaniṣad classes... ṣaḍliṅgāni.)

Excerpt from Brahmasūtra class *(Sadanandaji's notes):*
Shadalinga - Six factors
First question is therefore what are those six factors or ṣaḍliṅgāni? liṅgam means an indicator. liṅgyate iti liṅgam . That which indicates is liṅgam. The ṣaḍliṅgāni are: upakrama - upasanhārau abhyāsaH apuurvatā-phalam.h | artha-vāda upapattiH ca lingyam tātparya nirnaye ||

To establish the importance of certain topic six indicators are enumerated. The first one is upakrama upasamhārau - which means the identity or oneness of the theme at the beginning and in the end. The second one is abhyāsaH or repetition - that which is repeated must be important. Third one is apuurvatā, whatever enjoys newness, that which is not known. The fourth one is phalam - fruitfulness or benefit, something is important only if it is fruitful or useful. The fifth one is arthavādaH, or stutiH or glorification, whatever that is glorified must be important. Finally, upapattiH, reason or logic. Whatever fulfills the logic is of importance and whatever is illogical or irrational or unreasonable cannot be the central theme. These are the six factors.

Is it dvaita, viśiṣṭādvaitam...or anything else? I want to probe based on my analysis... this is also vicāra:, in fact in Brahmasūtra 3rd type is attempted . Such a vicāra is conducted in this book and is vast and deep like an ocean, it has been titled Vicārasāgaraḥ..(Karmadhāraya samasa)...ocean of enquiry.

Next Question: Why do you compare this to an Ocean? There are several common features. To remove all the stains of the intellect, we have waters. Anekāśaṅka...Answers to all doubts available here. Doubt removing water is the ocean. It has got huge waves in the form of several chapters. Sharks will also be there..kaṭhina prameya rūpa---hairsplitting topics... which may swallow you..(you may not come to the next class). śuddhabhodha... full of pearls of wisdom...that will confirm the 3 basic teachings of vedānta...brahma satyam, jagat mithyā, aham brahmaiva. vedānta siddhānta nirnāyaka—essentials of vedānta confirmed by these pearls. Nidhi:. So many pearls. It is like diving for pearls...parakula.... For this ocean two shores are there, this end is saṃsāra theera:, after going through Vicārasāgaraḥ, we will go to Mokṣa tīra:. śuddha buddhi ship (nauka) for reaching the other shore is required. You need favorable wind also, asakrutabhyāsa...repeated study, fanning is required (by favorable wind in the form of repeated study). Oars required. Danda...śrotriya brahmaniṣṭha Guru. Guru, who is brahmaniṣṭha (non different from himself) will assist in moving forward. Promise: last line: other shore will be reachable through jñānaṃ, born out of repeated śravaṇa, manana, nididhyāsanam...

Back to mūlam

गुरुमुखात् तीव्रतरश्रद्धाभक्तिसाधनचतुष्टयपूर्वकम ---With the help of Guru, one must study this book with intense bhakti and śradda, faith and devotion, along with sādhana catuṣṭayam sampatti..., śravaṇam, mananam, nididhyāsanam...all explained later...

Aparoksha Anubhuti - knowledge about one's true SELF

By this study, स्वस्वरूपापरोक्षसाक्षात्कारेण, aparokṣa is used wherever knowledge deals with Myself.. pratyakṣa is used when knowledge deals with a nearby object. Parokṣa...far away object..sākṣātkāra: - when I look upon this knowledge as a fact by myself. No doubts if it is fact or not. Jñānaṃ taken as fact is sākṣāt kāraṇam. Aparokṣa sākṣātkāranam: A clear knowledge about me which is a fact for me. Only format adaptable is binary...

Avidya - problems born out of Ignorance

अविद्याध्यखिलानर्थनिवृत्त्या All problems like Avidhya are eliminated. Taking mental problems as My problems is born out of misconception. (I'm the mind) born out of ignorance. If I've not assimilated that I'm not the mind, I take mental problems as my problems. This is clarity... this has to be a fact for me.

केवलाद्वितीयचिन्मात्ररूपो – I claim myself to be pure non dual

Dhirah - Dhee / Buddhi + Ra / rakshanam

consciousness; claimed by धीरः a wise student... footnote 3---dhee means buddhi, ra means rakṣaṇam, a student who has protected his intellect from worldly preoccupation (family, work , body mind, possessions) धीयं रक्षति इति धीरः; परमानन्दमाप्नोति--- he attains ānanda by claiming ānanda svarūpa:

ननु सत्स्वनेकप्राचीनोद्ग्रन्थेषु सूत्रतद्भाष्यवार्तिकादिषु किमित्ययमपूर्वो ग्रन्थोऽघुना विरच्यत इति चेन्न। तेषामत्यन्तप्रौढोत्तमाधिकारिकत्वेन मन्दानामुपकारायास्य साफल्यात्।

Niścala Dāsa raises an objection. Why are you writing this? Already there are innumerable vedāntic grantas, sūtras, bhāṣyams, vārtikās

Class 14: 17th March 2012

Mangalacharanam - Mangalasya acharanam

Maṅgalācaraṇam: Maṅgalasya ācaranam (anuṣṭāna); An action meant for generating auspiciousness (vāchika karma-oral activity)-shashti tatpuruṣa samāsa; Now author speaks about the significance of this work. Every author had to justify the necessity of such a book. Those days people could question the need for this book. Pūrvapakṣī says already there are so many texts written earlier. Niścala Dāsa belonged to 19th century. When already we have so many, why are you adding one more?

Objection against a this book / work - Already many similar texts written in past

Nanu means objection: Many ancient works are already there, examples being sūtra..brahma sūtra with 5 levels of commentary (Śaṅkaracārya’s bhāṣyams, Bhāmati-comments on Śaṅkaracārya’s bhāṣyams, kalpataru- comments on Bhāmati, parimalam-comments on kalpataru); vārtikam-independent critical analysis of the bhāṣyams, Sureśvarācārya's vārtikams on tai. Upa. and bṛhadāraṇyaka bhāṣyams, mānasollāsa vārtikam...140 verses commentary on Dakṣiṇāmūrti stotram(10), etc. In the ṭippani definition for sūtram, bhāṣyam, vārtikam given ... Tippani 4,5,6 (quoted during my brahmasūtra bhāṣyams). Why at all you are introducing another new vedāntic work in the name of Vicārasāgaraḥ. If such an objection is raised, it is not valid, because it is necessary.

तेषामत्यन्तप्रौढोत्तमाधिकारिकत्वेन मन्दानामुपकारायास्य साफल्यात् All the vedāntic works are too profound and scholarly, they are meant for scholarly students. Definition of scholarly student is one who has learnt the mīmāmsā śāstra jargon. Pūrva mīmāmsā has several technical words. Nyāya vaiśeṣika śāstram is also profound with its own jargons and technical words. Paribhāṣā—technical words. Old and new school of nyāya śāstram. One who is thorough with Mīmāmsā and nyāya Paribhāṣā are termed scholarly student. Niścala Dāsa says, I've attempted to introduce advanced vedānta avoiding mīmāmsā and navya nyāya Paribhāṣā. If you know Sanskrit, we will be able to decipher Vicārasāgaraḥ. Advaita siddhi etc are full of these Paribhāṣā. Even Madhusūdhana Sarasvatī on Gita is full of Mīmāmsā and Nyāya Paribhāṣā. 99% of books contain mīmāmsā and nyāya Paribhāṣā. Only

2 authors discuss without these, one Niścala Dāsa (in original hindi work) and Vasudevendra Brahmendra Sarasvatī also don’t use mīmāmsā and nyāya. Contents are advanced, but no jargon used. Avaccheda and avachinna not used. Another equally great author is there who has discussed advanced vedānta without jargons, Ramarāya kavi:, 160 plus books written. (lived for 39 years). They say he is Śaṅkaracārya’s avatāra. (Yesterday’s book review in Hindu talks of this). śārīraka catussūtri vicāra: (first 4 Brahmasūtra chapters). This book is meant for non-scholarly students. (navya nyāya śāstra spread from 14th century…siddhānta bindhu commentary on Dāsaśloki (Śaṅkarācārya responded to his Guru as introduction), nabhoomir…, by Madhusūdhana Sarasvatī. For manda students, this Vicārasāgaraḥ is useful.

Topic 13

(१३) सत्स्वपि अनेकेषु भाषाग्रन्थेषु पञ्चभाषात्मबोधादिषु विना विचारसागरं स्वात्मविषयकसर्वसंशया न सत्स्वपि अनेकेषु भाषाग्रन्थेषु पञ्चभाषात्मबोधादिषु विना विचारसागरं स्वात्मविषयकसर्वसंशया न निवर्तेरन्।

Another objection: This book does not require nyāya mīmāmsā śāstram, Ok, there are already many vedāntic granthas in hindi. (Tamil has 14 levels of vedāntic texts). Why are you adding another hindi book? All these works are written by people who are not scholarly, therefore, they don’t discuss advanced vedānta. Therefore, doubts are possible. In many regional language works (here hindi), vedāntic texts are available like “pañca bhāsha ātmā bodha”, without the Vicārasāgaraḥ hindi granthas, all doubts won’t get cleared. (viśiṣṭādvaitam or advaitam?). We should have the courage to negate all other philosophys without disrespecting the great acāryas. (Kapila-Sāṅkhyā, Kanāda muni---vaiśeṣika). It is delicate intellectual job. Many people have a wrong notion that dismissing viśiṣṭādvaitam means disrespecting Ramanujācārya. In Brahmasūtra, chapter 2 is exclusively employed for dismissing all other darśaṇaṃ. Ramarāya kavi belongs to vaiṣṇava tradition, he studied pañcadaśī to dismiss advaitam. Instead of dismissing, he got converted to advaita. Virulently he attacks viśiṣṭādvaitam. (That’s why I avoid his works).

Atma SELF is Anu / Atom as per Vishishtadvaita Vibhu as per Advaita

Doubts regarding ātmā will be cleared. Viśiṣṭādvaitam says Ātmā is like anu , Atom, Advaitam says vibhu, the opposie.

यतः केचन ग्रन्थकाराः श्रवणमात्रं कृत्वा भाषाग्रन्थं रचयामासुः। ततस्तद्गतविषयाः केचन शास्त्रानुसारिणो न भवन्ति। क्वचित् शास्त्रार्थवैपरीत्यञ्चोपलभ्यते। अपरे केचन स्वल्पशास्त्राभ्यासमात्रेण भाषाग्रन्थान् रचयामासुः। तत्र वेदान्तार्थस्य समग्रस्यानुक्तत्वात् न तैर्निस्संशयज्ञानमुदेति। अस्मिन् विचारसागरे तु वेदान्तार्थाः समर्मकाः समग्रतया शास्त्रानुसारेण प्रतिवाध्यन्ते। सर्वत्र शास्त्राविरोधेन

चात्मज्ञानोपयोगिविषया: सप्रपञ्चं निरूप्यन्ते। तस्मादयमेव सर्वेभ्यो वेदन्तग्रन्थेभ्य उत्तमोत्तम:। नास्तस्य समं ग्रन्थान्तरम्।

A genuine problem: with regional language works: Such a problem is not there with Vicārasāgaraḥ. Because there are some authors, who only do Śravaṇam(listening to Gita course), partially listened to some vedāntic granthas in regional languages without knowing Sanskrit. Because of this, many ideas presented are proper ideas, but there are many ideas which are not in keeping with Sastra teaching. One popular idea is 4 path philosophy, Mokṣa can be achieved through 4 routes. Jñāna yoga, bhakti yoga, karma yoga, raja yoga (mystic people through meditation). Such authors have not studied proper texts, Śaṅkarācārya says there are many mārgas for cittaśuddhi but only one path for Mokṣa. [Jnana yoga i.e. path of knowledge which requires sadhana chatustaya as preliminary requirement and then shravana, manana & nididhyasana to attain Ultimate knowledge or Jnana. Many so called traditional orthodox teachers equates Jnana yoga i.e. path to knowledge as Jnana.]

Such teachings are “veda viruddham”. In Gita, none of the chapters said that, nama sankīrtanam is enough. In many places, they are opposed to vedic teachings. क्वचित् शास्त्रार्थवैपरीत्यञ्चोपलभ्यते Innocent audience does not know, therefore they are misled. अपरे केचन स्वल्पशास्त्राभ्यासमात्रेण भाषाग्रन्थान् रचयामासु: For authorship, one should have studied several granthas, they have studied only few granthas and authored regional works. तत्र वेदान्तार्थस्य समग्रस्यानुक्तत्वात् न तैर्निस्संशयज्ञानमुदेति। Therefore, the vedāntic work is never presented in a complete manner. For a listener, incomplete knowledge will generate all kinds of confusion. Thorough knowledge will never arise. (he will say I may be Brahman or my Guru says so). Author says elsewhere that "I have studied a lot of vedāntic śāstras" . All ṣaḍdarśaṇams, 100s of work he has studied. Niścala Dāsa is great because he has sacrificed writing a scholarly work, and deliberately comes down and writes non scholarly work.

अस्मिन् विचारसागरे तु वेदान्तार्था: सममर्मका: समग्रतया शास्त्रानुसारेण प्रतिवाध्यन्ते। सर्वत्र शास्त्राविरोधेन चात्मज्ञानोपयोगिविषया: सप्रपञ्चं निरूप्यन्ते। All vedāntic works he has taken (even minute details) in their totality (all prakriyas, pratibimba vāda, avaccheda vada etc) in keeping with traditions, without violating the original Sanskrit work, not only self knowledge but all allied topics useful for self-knowledge (like rope snake example). तस्मादयमेव सर्वेभ्यो वेदन्तग्रन्थेभ्य उत्तमोत्तम:। Therefore, this (Vicārasāgaraḥ) is the greatest of the greatest of all other vedāntic works. (Swamiji says, " It is indeed true"). नास्तस्य समं ग्रन्थान्तरम्। There is no other work equal to this. With this, introduction is over. Next Anubandha catuṣṭayam.

Class 15

24th March 2012

Uniqueness : It is in regional language, author is a scholar of vedāntic works(normally most authors of non Sanskrit works are not scholars of advanced vedāntic texts ,it is profound, it does not violate traditions ,it avoids jargons of tarka and mīmāmsā and hence rarest of rarest .

Topic 14 अनुबन्धचतुष्टयम्-

(आ. १४-१७) साधनचतुष्टयनिरूपणम्-

(१४) अनुबन्धचतुष्टयम्-अधिकारिविषयप्रयोजनसंबन्धानामनुबन्ध इति नाम।

Anubandha Chatustayam - "fourfold connections" or "fourfold associations". It refers to the four essential elements that are considered necessary for the proper study of a text or subject matter - Adhikari - Fit cadidate, Vishaya - Subject matter, Prayojanam - Benefit, Sambandha - Connection between knowledge and the from subject matter and benefit

Sādhana catuṣṭayam is part of anubandha catuṣṭayam. Introduction of अनुबन्धचतुष्टयम् in topic 14. Group of 4 factors.

Anubandha is the name of group of 4 factors known as adhikārī- a fit candidate for vedāntic studies. Vishaya: Subject matter, Prayojanam benefit, sambandha connection between knowledge and the benefit (अधिकारिविषयप्रयोजनसंबन्ध) Four put together is called anubandha:. Tippani gives the meaning: instantaneous connecting or linking factor. Connector between human being and vedānta.

“सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित्।

यावत्प्रयोजनं नोक्तं तावत् तत्केन गृह्यते॥“

Any śāstram or ritual that is there in the tradition or scripture that will appeal to a person only under one condition. If benefit is known, it becomes relevant to that person. This ritual is great has no response, but if you say son will get married immediately, it will appeal. M: “Whatever be the scripture, whatever be the ritual, as long as the purpose or benefit is not mentioned, until then a person will listen passively, there is no motivation to perform that ritual.” Similarly for vedānta also. Only if you tell the benefits, they will come to vedānta.

इति वचनात्प्रयोजनादिज्ञानामावे ववेकिनां गर्न्ते प्रवृत्त्यनुपपत्तेम्तदङ्गभूतोऽनुबन्ध: प्रथमं निरूप्यते।

If one does not know the prayojanam etc (4 linking factors), for those people who are very particular about their time, and prioritize their time, they will not attend the classes. Therefore, you have to talk about the extraordinary benefits.

(आ. १५-३२) अधिकारिनिरूपाणम्-

Discussion of Adhikārī—fit candidate for vedānta ; topics 15 to 32

Topic 15: अधिकारिलक्षणम्- definition of Adhikārī

निसर्गत एव सर्वेषामन्त:करणेर्मलविक्षेपावरणात्मकदोषत्रयमास्ते।

Right from birth, we have several impurities. Obstacles for Mokṣa. In the mind of every Jīva especially human beings, three levels of impurities are there, malam, vikṣepam, āvaraṇam.

ṭippani elaborates Malam as pāpam.

From Samskruta vicārasāgaram lectures (Class8,9)

मलं नाम पापम् – तच्च संस्कारात्मनातिसूक्ष्मत्वान्न प्रत्यक्षीक्रियते । किन्तु 1) निषिद्धकर्मानुष्ठानेन, 2) विषयासक्त्या 3) चित्तगताशुभवासनाभिश्चानुमीयते । तद्वान् पुरुषो मलिनो भवति। अतस्तन्निवृत्त्यर्थं 1) निष्कामकर्माणि, 2) भूतदयादि, 3) ईश्वरनामोच्चारणादीनि च साधनानि विहितानि। तत्राद्यद्वयं मलमात्रं निवर्तयेत् । नामोच्चारणं तु विक्षेपमपि...

Definition of Malam / sin

Malam: 1) निषिद्धकर्मानुष्ठानेन doing prohibited actions 2) विषयासक्त्या- greater interest in anātmā 3) चित्तगताशुभवासनाभि: raga, dveṣa, krodha, lobha, mada, mātsarya –

How to remove Malam / Sin

Malanivṛtti through 1) निष्कामकर्माणि, 2) भूतदयादि, compassion towards living beings 3) ईश्वरनामोच्चारणादीनि

ईश्वरनामोच्चारणम् -removes malam and vikṣepam

A specific papa which makes **raga dveṣa** too many. (resulting in extrovertedness). Vikṣepam- **restlessness of the mind**, preoccupation of the mind; āvaraṇam: **self-ignorance** (concealment or covering the nature of the self, fact that I’m Brahman). Mūlāvidya of Naiṣkarmyasiddhi Chapter 3 introduction.

निष्कामकर्मानुष्ठानेनान्तःकरणस्थमलरूपदोषनिवृत्तिः।

उपासनया विक्षेपस्य यस्य निष्कामकर्मोपासनाभ्यां मलविक्षेपयोर्निवृत्तावपि स्वस्वरूपावारकाज्ञानं न निवृत्तं, यश्च पुष्कलसाधनचतुष्टयसंपन्नः सोऽधिकारी।

Karma kanda to remove malam, Upasana kanda to remove vikshepa and Jnana kanda to remove avarana

3 methods to remove this. Karma kāṇḍa to remove malam, Upāsana kāṇḍa presents upāsana to remove vikṣepam and Jñāna yoga for āvaraṇa nivṛtti:

Raga dveṣa stuck in antahkaraṇam will come down due to Karma yoga FIR reduction, 3C increase.

Through Upāsana (saguṇa Īśvara dhyānam), both eka rūpa and viśva rūpa dhyānam, restlessness of the mind will gradually subside.

A person who has practiced both Karma yoga (grihastha āśrama) and Upāsana Yoga (vānaprastha āśrama) for long time, that person is called vedānta adhikārī. Author describes the state of mind of such a person. Likes and dislikes are lesser and non-binding. Restlessness has also come down with respect to pañca Anātmā, possessions, family, profession, body. Can be seen from the body language. He enjoys a fourfold mental condition. Puṣkala—in abundance. Viveka, vairagyam etc.. self-ignorance is not gone yet. It is clear that Upāsana will get me blessings, but no deity can bless me with Jñānaṃ. We require the pursuit of Jñāna Yoga. Such a student is suited for pursuing vedāntic studies.

Now Sādhana catuṣṭayam.

Sadhana Chatustaya

Topic 16 साधनचतुष्टयम्

(१६) साधनचतुष्टयम्-(१) नित्यानित्यवस्तुविवेकः, (२) इहामुत्रफलभोगविरागः ३) शमदमादिषट्कसंपत्, (४) मुमुक्षुत्वं चति।

Sādhana catuṣṭayam:

All are related to mental fitness. Physically you must be fit enough to attend. Inner qualifications are enumerated here.

Viveka - Discernment / Analysis between eternal and non-eternal

(१) नित्यानित्यवस्तुविवेकः: Discrimination between eternal and non-eternal (nitya ...)

Vairagya - Attachment to Paramartha and detachment from sense pleasures

(२) इहामुत्रफलभोगविरागः: detachment. sense- pleasure detachment, which are in the form of karma phalam in this and other worlds. Detachment with respect to earthly and heavenly sense pleasures.

Shamdi shataka sampatti - six fold inner wealth

(३) शमदमादिषट्कसंपत् inner wealth...6 fold inner wealth. śama, dama

Sama - control over the mind Dama - Mastery or control over senses

....mind control, sense mastery...mind regulation, sense regulation

Uparati - cessation, withdrawal, or renunciation, specifically from worldly desires and actions

Titiksha - orbearance, endurance, or patience / perseverance

Shraddha - strong belief and trust in something

(४) मुमुक्षुत्वं चेति। intent desire for liberation because of which liberation becomes the top or only priority in life.

Topic 17 नित्यानित्यवस्तुविवेक:

17

(१७) नित्यानित्यवस्तुविवेक:- चिन्मात्र आत्मा नित्य: (सत्य:), नाशाप्रतियोगी, क्रियाशून्य:। तद्विलक्षणोऽनात्मा तु दृश्य: प्रपञ्चो नाशप्रतियोगी, अनित्य: (असत्य:), क्रियासहितश्चेति विवेचनमेव विवेक:।

Nityanitya vastu viveka- Discernment or Analysis of what is eternal and non eternal

What is meant by discrimination between eternal and non eternal? Ātmā that is "I " which is of the nature of pure consciousness (5 features), this Ātmā is nitya: eternal, therefore satya:, nāśapratiyogi नाशप्रतियोगी ---tarka śāstra word (Author had said he will not use, looks like he will be using sparingly) pratiyogi is very important word in Tarkaśāstra.. primarly used in the context of non-existence (abhāva). You can never talk about non-existence as an entity. Non-existence is always of something. In the vessel, water is non-existent.

Meaning of Pratiyogi

That something whose non-existence you talk about is pratiyogi. Yasya abhāva ucyate, saha abhāva: pratiyogi..

Mama haste jalam nāsti. Jalam abhāve pratiyogi...

Four types of abhava as per tarkashashtra - Prag abhava [prior non existence], pradhvamsha or dhavamsha abhava [Later non-existence], Atyanta Abhava [Total non existence] and Anyonya abhava [Mutual non-existence]

Tarkaśāstra; Abhāva is classified into 4 types; prāgabhāva: prior non-existence, pradhvamsa or dhvamsa abhāva: later nonexistence, atyanta abhāva: total non-existence, anyonya abhāva: mutual non-existence... 4 abhāva pratiyogis are possible.. (see Tarkasaṅgrahaḥ classes)

Class 16 – 31st March 2012

Adhikārī was the first topic- A fit student is endowed with four qualifications. Viveka is being discussed. Discriminative knowledge. From śāstram, vedāntic student has a knowledge of atma. If he is thorough then it will be pūrna jñānaṃ. Purna jñānaṃ makes him a jñānī, ābhāsa jñānam (rough jñānaṃ). Atma is being discussed. What is this? First feature is cinmātra; pure consciousness, nitya, eternal, satya;, real independent existence, nāśātipratiyogī.

Tarkaśāstra word- Pratiyogi is used in the context of non-existence. Whosoever non-existence we are talking about, such an entity is abhāva pratiyogi. No rain means Rain is abhāva pratiyogi.

Tarkaśāstra; Abhāva is classified into 4 types; prāg abhāva: prior non-existence, pradhvamsa or dhvamsa abhāva: later non-existence, atyanta abhāva: total non-existence, anyonya abhāva: mutual non-existence... 4 abhāva pratiyogis are possible

Prāk abhāva:-Non-existence prior to birth

Pradhvamsa or dhvamsa abhāva : Later: after date of death

Atyanta: Horn of a rabbit/human being: absolutely non existent

Anyonya : Mutual: Absence of table ness in chair or vice versa is called tableness anyonya abhāva pratiyogi; chair is called anyonya abhāva anuyogī.

`Nasha pratiyogi vs nasha apratiyogi`

Now Nāśa: nāśa means destruction or death; later non existence. Pradhvamsa or dhvamsa abhāva pratiyogi. Everything that is perishable will have later non existence. Therefore, everything perishable is called nāśa pratiyogi. Opposite is Nāśa apratiyogi. Ātmā is Nāśa apratiyogi.

Kriya śūnya:- without Karma, akarta

Anātmā features: different from Ātmā; entire visible universe comes under Anātmā, Nāśa pratiyogi (perishable), anitya: impermanent, asatya: meaning mithyā; Anātmā is always endowed with action (karta). This discriminative understanding is called nityanitya vastu viveka:

उत्तरेषां त्रयाणामपि साधनानामयं हेतुः, एतत्स्थित्यधीनोत्पत्तिकत्वाद्वैराग्यादीनां त्रयाणाम्। अतो निमित्ताभावे नैमित्तिकाभावादवश्यमवादौ विवेकः, संपादनीयः।

Topic 17 continues. This viveka is alone the foundation for the other 3 later qualifications. By experiencing the mortality of near and dear ones, directly or indirectly, vairagyam comes. Mostly it is short-lived.

Viveka nimitta karana

Janma mrityu jara vyadi experience. Old age is ideal for developing vairagyam. Death may not give vairagyam, it is over in a minute. The other 3 qualifications beginning from vairagyam have their emergence only based on the existence of viveka. Other 3 are called naimittikam (kāryam), viveka is nimittam-kāraṇam. Therefore, in the absence of viveka, the other 3 kāryams will not be there. In the beginning, viveka has to be acquired. (monkey story: Monkey was stealing the peanuts; pot was narrow, the monkey put the hand inside to get a fistful of ground nuts. It can't take out. Master comes, monkey holds on to the peanuts and does not let go. Monkey –us, peanuts, our relations, master is going to beat up the monkey, monkey can scream and cry or "let go").

Monkey can do the tyaga;

Na karmana na prajaya..

In some janma, the viveka comes…Every emotional problem is thrashing coming from bhagavān. Due to one of the pañca anātmā

Topic 18 वैराग्यम्

(१८) वैराग्यम्-दोषदृष्ट्या आब्रह्मलोकाद्धिपरिवर्तमानेषु भोगेष्वनादररूपोपेक्षैव वैराग्यमित्युच्यते ब्रह्मपारगैः।

What is Vairagya - seeing limitation, dosha drishti, vivek janya vairagya is growing out, sublimation

Definition of vairagyam: Upekṣa eva vairagyam: Indifferent; Absence of raga and dveṣa. neutral attitude is Īśvara sṛṣṭi: Look at the Universe this way. Anādarah; Absence of over estimation of the value of universe and all sense pleasures (romantic thinking – śobhanādhyāsah): that the object will give me permanent joy). Sense pleasures belonging to 14 lokas inclusive of brahmaloka sukham. Growing out is maturity. (not running away or suppression). Remaining here, I need to develop this by seeing their limitation (doṣā dṛṣṭi). Viveka janya vairagyam is growing out; sublimation. Viveka rahita vairagyam- is suppression. Sublimation gives joy. Suppression gives tension. Definition given by ब्रह्मपारगैः brahmapāragai: wise person; one who has reached the other shore of saṃsāra (Brahman)

(class 10- samskruta vicārasāgara classes)

Ṭippani: 4 types of vairagyam 1) यतमानम्- sankalpaha (२) व्यतिरेकः – vivekaha (३) एकेन्द्रियम् -dama roopa vairagyam (४) वशीकरणं – śama rūpa vairagyam चेति चतुर्विधम्।

Topic 19 शमादिषट्कं

(१९) शमादिषट्कं नाम- शमदमश्रद्धासमाधानोपरतितिक्षाः।

3rd Qualification is śamādiṣaṭka- A group of 6 qualifications. Beginning with śama: शमदमश्रद्धासमाधानोपरतितिक्षा:। (in Tattvabodha uparama came before śraddhā)

Shama - Control on the mind

शमो नाम- प्राचीनविषयवासनात्यागपूर्वकं विषयेभ्यो मनस: प्रतिनिवर्तनम्।

In Tattvabodha- mental restraint. Here a specific definition; if I have the vairagyam, my mind knows sense pleasures are not worth having values. Even after intellectual conclusion, because of vāsanas, the mind wants to vote for these. That capacity to manage the mind with will power (no suppression, because it is backed by viveka), when mind pushes towards sense pleasures is śama: Permission given to sense pleasure is nourishment of vāsana. Without this, vāsanas weaken referred here as vasnakṣyaha:. Pratinivartanam is withdrawing (Kato upa: mind is rein)

(Samskruta vicārasāgaram class 11) Ṭippani विषयदोषदृष्ट्यात्मकाङ्कुशेन मनोरूपमातङ्गस्य स्वायत्तीकरणम् शमः । - manaha maatanga iva, mind is like elephant, vṛtti are like the tunḍa the trunk, the trunk keeps on moving. Ankuśa hook used by the mahout, is the viṣaya doṣā dṛṣṭi is ankusha. Sva āyattikaraṇam…vaśīkaraṇam-self controlling is śamah

दमो नाम- तद्वत् विषयेभ्यो बाह्येन्द्रियाणां प्रतिनिवर्तनम्।

Dama - Withdrawing senses from sense objects

Suppose I’m not able to practice śamah, I’m unable to take the mind out of the sense objects, then physically take yourself out of the situation. (physically move away). बाह्येन्द्रियाणां : Restrain or withdrawal of the external sense organs, take golakams (of the physical body) away to take indriyams away

श्रद्धा नाम- गुरुवेदान्तवाक्येषु दृढतरविश्ष्वासः, आस्तिक्यम्।

Nāma refers to – To define

Shraddha

Firm Faith or Trust in the words of the Guru and Śāstram (śabda pramāṇam). Guru’s words are also considered śāstram only. Faith in the validity of śabda pramāṇam. (one hour talk during Guru Purnima- What is śraddhā?) Upadeeshya....

Treating the veda pramāṇam as another sense organ. (ultimate proof for Brahman). This attitude is śraddha or āstikyam. (viśvāsa)

समाधानं नाम- लक्ष्ये ब्रह्मणि चित्तैकाग्र्यम्।

Samadhana

Focus of the mind (same as Tattvabodha); both short term and long term focus. For one hour, mind being fully available without any distraction. An ideal student is one who can focus from 1st word to last word. Long term focus; throughout life, I should not forget the purpose of life. Stop obsession with family.

Class 17 07-04-2012

4 fold qualification enumeration is in progress. Of them, first 2 were enumerated, viveka, vairagyam, now 3rd- 6 subsidiary qualifications (topic 19);

Focus of mind. Giving top priority to top goal of life namely Mokṣa. vedānta agrees there are family priorities, it says in and through all these don't lose sight of Mokṣa. Try and achieve in this janma. This non forgetfulness of the primary goal and prioritization of goals comes under this.

उपरतिर्नाम- ससाधनानामैहिकामुष्मिकभोगहेतुनां लौकिकवैदिककर्मणां, स्रक्चन्दनादिविषयाणां, विशेषतः, स्त्रीणां च परित्यागो हालाहलवत्।

Uparati or Uparama

3 definitions: In Tattvabodha uparama: -svadharma anuṣṭāna. It assumed Gṛhastha, nitya naimmitika anuṣṭāna. It means, kāmya, niṣiddha and even parihāra karmas must be gradually eliminated.

In vivekacūdāmaṇi, uparati was slightly different; one has to restrain the sense organs from the sense objects. Dama: also meant this. Sense organs after dama practice can go back. They must be maintained in withdrawn condition. That is uparati:.

In vedāntasāra; (given here too), renunciation of gṛhastāśram; formal ritualistic renunciation of gṛhastāśram and formal entry into sanyāsa ashram. (in gurukulam under a Guru). In Gita chap 6 bhāṣyam, Śaṅkarācārya has referred to this.

Parityāga: Total renunciation of all worldly and social duties; including family duties; vedic rituals also. (by removing sacred thread, tuft) All karma phalams will also go away. ऐहिकामुष्मिकभोगहेतुः, aihika are those that are source of worldly pleasures in current janma; house, wife, children. This person renounces all these. आमुष्मिकभोगहेतुः, pleasures of the other worlds (tai.upa). Remember Naciketas of Kaṭhopaniṣad (8 or 9 year old) who gave up. Sobhāvasya.....tejah Api sarvam alpayeva. Mindset must conform to naciketas mind set. Children, wife are considered as accessories of vaidika karma. Definition of Gṛhastāśram is vaideka karma sādhanam. Physical body is important. Sanyasi must take care of the physical body. Beautification is not allowed. Srak- beautiful garments, platinum, gold ornaments (Rudrākśa is allowed), candana- perfumes etc should be given up. All beauty parlour visits must be given up. May you renounce all strī sambandha (attachment or relationship with women). For a lady, the opposite. Halahalam- a poison that came during nectar extraction. These (strī or puruṣa raga:) are destroyers of spirituality. Strī and puruṣa are not hālahalam. Why viśeṣata:; because natural instinctive force is there. Therefore, strī and puruṣa raga are very strong. (especially sanyasis have to be careful).

तितीक्षा नाम- शीतोष्णक्षुत्पिपासादिद्वन्द्वसहनम्।

Titiksha - Tolerance

Titīkṣā: developing tolerance level. We can adjust the infrastructure to suit ourselves. We are able to change environment to suit our raga dveṣa. More I adjust the external condition, my capacity to adjust becomes lesser and lesser. Lesser the endurance power, greater the irritation, losing temper happens (short fuse). In gita, यं हि न व्यथयन्त्येते, पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं, सोऽमृतत्वाय कल्पते ॥ २-15॥

मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत ॥ २-14॥

M: cold and heat, hunger and thirst, all similar pairs of opposites, learning to put up with. Before eating (even coffee drinking), we are supposed to go through morning oblations, prayers everything. Capacity to postpone eating until this is over. Very important for a sanyasi. Titīkṣā required is more.

शमादीनां षण्णामपि साधनानामेकसाधनत्वेनैवाभिप्रेतत्वात् विवेकादीनि चत्वार्येव साधनानि। न नवेति ज्ञेयम्।

All 6 qualifications must not be treated as 6 qualifications, all of them put together must be treated as one qualification. Only with these, you will have sādhana catuṣṭayam. The 6 starting with śama put together must be counted as one primary sādhanam, this is the intention of all the vedāntic scholars. Therefore only 4 fold qualifications. Don’t count 9 independently.

(excellent ṭippani..Class 13 of samskruta Vicārasāgaraḥ classes)

Topic 20 मुमुक्षा

(२०) मुमुक्षा नाम- स्वस्वरूपभूतब्रह्मावाप्तिरनर्थनिवृत्तिश्च मोक्षः इति तस्मिन् तीव्रैतरेच्छा॥

Mumukshutvam - intense desire to attain SELF realisation i.e paramananda

Mumukṣu nāma:

Mumukṣu is defined as Mokṣa iccha. Tasmin:- In Mokṣa, intense desire must be there (teevratara iccha). There is a rule that the intensity of our effort is directly proportional to the intensity of desire. If we require full benefit, effort required is very intense. Definition of Mokṣa: two components: Ātyantika ānanda prāpti: attainment of the highest ānanda. Ātyantika duḥkha nivṛtti:. First :

स्वस्वरूपभूतब्रह्मावाप्तिः ---Brahma is ānanda (ānando brahma.....tai-upa-bhṛgvallī). Ānanda which is ones own real nature. Avapti is attainment. Second is: अनर्थनिवृत्तिश्च freedom from or cessation of all form of human problems or struggles. Displacement of Saṃsāra duḥkham with brahma ānanda

Class 18 09-06-2012

In the first chapter, the author is analyzing the anubandha catuṣṭayam. In two fold ways; sāmānya and viśeṣa. 1st chapter is sāmānya vicāra:. First topic was adhikārī or candidate for vedāntic studies. Sādhana catuṣṭayam is being discussed. Topic 20 was discussed in the last class before vacation. Mumukṣu nāma teevra tara iccha...Intensity is like a person' hair which is on fire. (burning desire!!!).

With this Sādhana catuṣṭayam topic is over

Topic 21 ज्ञानोत्पत्तिसाधनानि

(२१)ज्ञानोत्पत्तिसाधनानि- विवेकादिचतुष्टयं, श्रवणमननिदिध्यासनानित्रीणि, तत्वंपदार्थशोधनं चेत्यष्टौ ज्ञानसाधनानि।

Initially a spiritual seeker knows he wants Mokṣa, but does not know how to achieve. Some say, nāma saṅkīrtanam, nāda yoga:, kuṇḍalini, ashtanga yoga. Music etc will give liberation. Naturally this mumukṣu is confused. If he has sādhana catuṣṭayam sampatthi, he would know about śraddhā ---faith in scriptures. Acāryas can be different but vedas are the same. Śaṅkarācārya says in brahmasūtra, that he will not accept patanjali if he does not go based on vedas. Patanjali speaks about dvaita philosophy therefore, I don't go by his teaching. He may be a great muni. Kanāda muni, Jaimini are all dvaitins and therefore no validity. If you want validity, listen to vedas.

Veda says Mokṣa is not possible through all these ways, they will give only citta śuddhi not Mokṣa. Only through advaita jñānaṃ. Seeking Mokṣa is equal to seeking advaita jñānaṃ.

Author here describes jñāna utpati sādhanāni. If I have tīvratara Mokṣa iccha, I have tīvratara jñāna iccha. Very intense desire for advaita jñānaṃ. What are the means are there for this? 8 disciplines you have to observe. **Vivekādi, sādhana catuṣṭayam enumerated before. (4)** Observing is not writing notes, but you have to regularly watch if you are maintaining these (notes is good for imbibing). Then, **śravaṇam, mananam, nididhyāsanam (3).** Tatvam paddartha śodhaṇam; clear understanding of tat and tvam (paramātmā and Jīvātma svarūpam- sat, cit) tat cit aikya **jñānaṃ (8). Śodhaṇam-enquiry**.

Now relative importance of each discipline.

Topic 22 अन्तरङ्गबहिरङ्गसाधनानि

Antaranga Bahiranga sadhana - Direct and Indirect / remote spiritual practices

(२२) अन्तरङ्गबहिरङ्गसाधनानि- विवेकदीनि पूर्वोक्तसाधनान्यष्टावप्यैन्तरङ्गसाधनानि। यज्ञदानतप आदीनि बहिरङ्गसाधनानि।

Antaraṅga is directly connected. Bahiraṅga remotely connected- Sadhanās for following until a person comes to antaraṅga. Once this happens this can be dropped. (unique topic only available here). All the 8 sādhana mentioned in the 21st topic, all of them get the status of antaraṅga sādhanāni. Must be there at all times. (until jñāna utpati) . **Three others mentioned, yagna, dānam and tapa:;** pañca maha yagna, charity, austerity or moderation in everything; mentioned in veda and gita; in Briha upa (4.4.22- śarīraka brāhmaṇam—big para-foundation for karma yoga…tametam vedana vacanena…); Gita 17th chapter, satvika, rajasa, tamasa yagna, srt tapa, srt dāna; 18th chap yagna, dāna, tapo

All these 3 can be dropped after taking sannyāsa.

अनयोर्मुमुक्षुर्जिज्ञासौत्कटयेऽन्तरङ्गमेव साधनमनुतिष्ठेत्।

Jignyasa autkaṭyam- when intensity of hunger for spiritual enlightenment is so high, everything else becomes irrelevant. He needs to follow only antaraṅga sādhana, he can (not must) renounce bahiraṅga sādhana. Such a sanyasi need not feel guilty. If you fall port reduction, you can derive benefit of sannyāsa.

यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं, तदन्तरङ्गमित्युच्यते। विवेकादिचतुष्टयं श्रवणे मुख्यसाधनम्; बहिर्विषयाभिमुखस्य विवेकाध्ययोगाच्छ्रवणाध्यसिद्धेः।

Definition of Antaranga sadhana i.e. direct spritual practice

Definition of antaraṅga sādhanam: Whichever sādhana contributes to śravaṇam manana nididhyāsanam, is antaraṅga sādhanam. Therefore, sādhana catuṣṭayam is called so. Whereas, yagna, dāna tapas do not necessarily contribute to śravana, manana, nididhyāsanam. Second definition: whatever contributes to advaita jñānam is also antaraṅga sādhanam. The first 4 contribute to śravana, manana, nididhyāsanam, later 4 to advaita jñānaṃ. Whereas yagna, dāna, tapas don't contribute to either. M: antaraṅga sādhanam: whichever contributes to the visible result of śravaṇam, manana, nididhyāsanam, or whichever contributes to aparokṣa jñānaṃ (advaita jñānaṃ) which is the result of śravaṇam, manana, nididhyāsanam.

First four is Sadhana chatushtaya - viveka, vairagya, shamadi shatka-sampatti [sama, dama, uparati Titiksha, samadhana and shraddha]and mumukshutvam

Later four includes Shravana, Manana, Nididhyasana and tat tvam pada vichara

Pancha mahayajna - Rishi, Deva, Pitri, Nri and Bhuta

Yajna i.e. pancha mahayajna, dana and tapa are indirect or Bahiranga spiritual practice

Class 19

16th June 2012

Yagnāḍī trayam (yajna daana tapah), vivekādi catuṣṭayam, śravanādi trayam, tat tvam pada vicāra—11

8 of them : vivekādi catuṣṭayam, śravanādi trayam plus tat tvam pada vicāra—antaraṅga vicarāni

Thus he introduces 11 and classifies into 2 groups antaraṅga and bahiraṅga. Basis for later 8 as antaraṅga and first 3 as bahiraṅga. **Vivekadi catuṣṭayam have been categorized as antaraṅga as they lead to śravanādi trayam,** yajñādi trayam need not lead to śravanādi trayam. Coming to class is considered very important by Swami Niścala Dāsa. **Śravanādi trayam plus tat tvam pada vicāra will lead to jñāna utpati, therefore called antaraṅga.**

"यस्य साधनस्य श्रवणादिकं तत्कार्यभूतमपरोक्षज्ञानं वा दृष्टं फलं" Whichever leads to jñānaṃ, dṛṣṭa phalam in this janma itself, that is antaraṅga sādhanam. Mumukṣutvam becomes dashing. Tīvratara Mumukṣutvat. Vivekadi catuṣṭayam leads to śravanādi trayam.

एवं श्रवणमनननिदिध्यासनान्यपि ब्रह्मसाक्षात्कारे मुख्यसाधनानि, तद्भावे तदभावात्।

Without śravaṇam, mananam, nididhyāsanam, aham brahmasmi jñānaṃ cannot arise. Therefore, it is also antaraṅga sādhanāni.

तत्वमोः पदार्थज्ञानमप्यखण्ढमहावाक्यार्थाभेदज्ञाने कारणम्। इत्यं विवेकादिचतुष्टयस्य श्रवणादौ, श्रवणादेश्वापरोक्शज्ञाने, तत्वंपदार्थज्ञानस्य महावाक्यार्थज्ञाने च क्रमेण कारणभावापत्तौ पूर्वोक्तान्यष्टावप्यन्तरङगसाधनानीत्युच्यन्ते। अतस्तानि साधनानि मुमुक्षुणा तीव्रतरश्रद्धया संपादीयानि॥

Clear knowledge of tatpadārtha (paramāthma), tatvamo:- tatpadasya and tvampadasya, that is pure existence, Jīvātma- pure conscience. Essential knowledge of vedānta. In the rise of the aikya jñānaṃ, message of every mahāvākyam. Former 4 is cause for later three, all 8 are antaraṅga sādhanāni. Extremely important for jñānaṃ. Therefore, those 8 sādhanās, should be implemented with extreme commitment. (in comparison to, yagna, dāna, tapa:) Increase antaraṅga sādhanāni, don’t increase bahiraṅga sādhanāni

यस्य साधनस्य श्रवणं वा ज्ञानं वा दृष्टप्रयोजनं न भवति, किन्तु चित्तशुद्धिमात्रं फलं, तत् ज्ञानस्य बहिरङ्गसाधनम्।

Definition of bahiraṅga sādhanāni- yajñādi trayam They are bahiraṅga, because these will not lead to śravanādi trayam. Will not lead to aikya jñānaṃ also. They do lead to mind purification. Citta śuddhi. If a person continues life long in nāma saṅkīrtanam, he will die a pure person, he will not obtain Mokṣa.

एवं यज्ञादि कर्माणि बहिरङ्गसाधनानीत्युच्यन्ते। यध्यपि तानि सकामस्यानुष्ठीयमानानि संसारहेतुत्वेन बन्धाय भवन्ति न तु चित्तशुद्धये, तथापि “यथाक्रतु” श्रुत्या संयोगपृथक्त्वन्यायेन च निष्कामस्य चित्तशुद्धये भवन्ति। तस्मान्निष्कामस्य मुमुक्षोः चित्तशुद्धिद्वारा ज्ञानोत्पत्तिहेतुत्वाध्यज्ञादीनि बहिरङ्गसाधनानीति, विवेकादीनि त्वन्तरङ्गसाधनानीति चोच्यन्ते।

In this manner yagna and others are referred as bahiraṅga sādhanāni. Even after becoming spiritual seeker, don’t renounce rituals like pooja, śrāddham etc. especially pañca maha yagna. Mīmāmsā now. Shloka: karmana badhyate jantu.... Śaṅkarācārya quotes in his bhāṣyams, karma or ritual leads to saṃsāra only. The student is confused. This statement and yours are contradictory. Is karma banda kāraṇam or Mokṣa kāraṇam? It is both. Result can be only one? How is this possible? We borrow from pūrvamīmāmsā. General rule utsarga: is any karma can produce only one result. 2 types of result for one and the same result are mentioned. In pūrva Mīmāmsā, it is said, whenever veda mentions this, it can produce 2 types of results. (samyoga prutagvan nyāya:) vedānta is uttara mīmāmsā śāstram. It is borrowing संयोगपृथक्त्वन्यायेन. If one and the same karma can produce 2 types of results, how do I know what type of result I will get? Based on the application of the karma, result will be determined. Depends on sakāma or niṣkāma saṅkalpa.. first is banda kāraṇam, second is Mokṣa saṅkalpa (upadeśa saram, कृतिमहोदधौ पतनकारणम् ।

फलमशाश्वतं गतिनिरोधकम् ॥ २॥

3. ईश्वरार्पितं नेच्छया कृतम् ।

चित्तशोधकं मुक्तिसाधकम् ॥ ३॥ kruti...banda kāraṇam shloka ishwararpitam... Mokṣa kāraṇam shloka...citta śodhakam ...)

M:no doubt, the yagna dānam etc will cause bondage, when done with worldly desires. At the end of Puja, always say swati prajābhya... kale varshatu parjanya... sarveshām svastir bhavatu...Based on śruti pramāṇam, and संयोगपृथक्त्वन्यायेन mīmāmsā nyāyam or sootram, very same ritual can lead to cittaśuddhi and ultimately Mokṣa also. Chandogya upaniṣad 3.14.1... sa yathākratuh bhavati..

एकस्य तु उभयार्तत्त्वे संयोगपृथक्त्वम् ..ekasyatu ubhayar....is the pūrva mīmāmsā sūtra

class 20 23-june-2012

Yajna, Dana and Tapa performance do not produce any result as per Purva Mimansa

yajñādi trayam; dānam, tapa... bahiraṅga sādhnāni. Author is discussing a mīmāmsā aside note. According to pūrva mīmāmsāka philosophy,, nitya karma will not produce any result. Its like paying tax to government, you cannot ask for rewards. nitya naimittika

Yajna, Dana and Tapa i.e. nitya and naimittika karma performance do not produce any result as per Purva mimansa. As per Vedanta performance of nitya and naimittika karma produce result like higher lokas for those who have such desire and purification of mind for others.

karmas are niṣphalam. if you don't perform them, you will get pāpam due to omission. vedānta doesn’t accept this. (not said here, in another context we will study this). Our view is non-performance will have consequence of pāpam, performance of nitya naimittika karma will produce results. What results; vedānta says 2 types of results; 1 svarga-heaven, 2 cittaśuddhi. One karma can produce 2 results based on the upādhi kāra. (conditions). Sakāma and niṣkāma. Without desiring for svarga when I do sandhya vandanam, I get cittaśuddhi. What is śruti pramāṇam is given here. "yata kratu" from chandogya 2.14.1. yata kratu yasmin loke puruṣa: bhavati....Based on saṅkalpa, he will get results. Example: A person was walking on the road, somebody pushes him down, he got injured, and was angry with the person who pushed him down. When he turns, he sees a water lorry going forward. He studied and understood the purpose of pushing. Superficially it is a himsa karma, but the motive was saving and therefore he will get puṇyaṃ. Samyoga...phalam, prutaktvam-bheda:.occurs in pūrva mīmāmsā śāstram. Therefore, it becomes a bahiraṅga sādhanam, it becomes niṣkāma and will produce cittaśuddhi

तस्मान्निष्कामस्य मुमुक्षोः चित्तशुद्धिद्वारा ज्ञानोत्पत्तिहेतुत्वाध्यज्ञादीनि बहिरङ्गसाधनानीति, विवेकादीनि त्वन्तरङ्गसाधनानीति चोच्यन्ते। बहिरङ्गानि=विप्रकृष्टानि। अन्तरङ्गानि=सन्निकृष्टानि । यज्ञादिनिखिलकर्माणि

तत्साधनवित्तदारपुत्रादीनि च निश्शेषं यः सन्न्यस्यति स एव ज्ञाने उत्तमाधिकारी। ज्ञानाधिकारिणि यज्ञादीनामसंभवातानि बहिरङ्गानीत्युच्यन्ते।

For a seeker, yajñādi trayam will indirectly help in this rise of knowledge, by way of producing cittaśuddhi and then jñānaṃ. therefore they are said to be bahiraṅga sādhanāni. Vivekadi (8 ones) are called antaraṅga sādhanāni (this is very unique and found only in Vicārasāgaraḥ). bahi: plus angam- means viprakṛṣṭā, remotely useful sādhana. Antaraṅga means sannikṛṣṭāni...close or proximate sādhana. He derives an important corollary. Since yajñādi trayam are only bahiraṅga sādhanani meant to generate antaraṅga sādhana, vivekādi catuṣṭayam. Once vivekādi catuṣṭayam is generated, yajñādi trayam is not relevant. If you continue to do that, it can become an obstacle in jñānaṃ pursuit. Time for śravaṇam becomes less. A person may become extrovert also. Either one must take to sannyāsa or reduce remaining in the āśrama (PORT reduction). The purpose of gṛhastāśram is yajñādi trayam, vivekādi catuṣṭayam. Once this has come, yajñādi trayam is not relevant and therefore gṛhastāśram is non relevant. One should renounce gṛhastāśram as per Saint Niścala Dāsaa. He makes a beautiful statement. Whoever renounces gṛhastāśram is the fittest student for śravanādi anuṣṭāna. Other people can be students, may not be fittest necessarily. They are fit or fitter but not fittest student. Either manda or madhyama adhikārī. Utama adhikārī for the renouncer. vedānta vijñāna sunictitarta... muṇḍaka...during pūrṇa kumbha of sanyasi we chant this. M:Suppose a person renounces yajñādi trayam totally. Renunciation of daily karmas must be done formally only. To stop sandhyāvaṇdanam, formal way is required. (like a formal resignation from a job). Sanyāsa ritual---2 day ritual. Even in death bed, sandhyāvaṇdanam cannot be stopped. Son has to do for father. After Sanyāsa, he can't stay with his wife. Sanyāsa only after vivekādi catuṣṭayam prāpti. Even to directly get sannyāsa from brahmacārya ashram, he must have got this from pūrva janma gṛhastāśram. In a vividiṣā sanyasi, yajñādi trayam is absent. **Other 8 are there. vivekādi catuṣṭayam, śravanādi trayam, tat tvam pada... Whatever is present in a vividiṣā sanyasi is called antaraṅga sādhanāni**. What is absent here is bahiraṅga sādhanāni. With this topic 22 is over.

Further hair splitting now.

Topic 23: विवेकादीनामन्तरङ्गसाधनत्वनिरूपणम्

(२३) विवेकादीनामन्तरङ्गसाधनत्वनिरूपणम्- विवेकादीनाम् ज्ञानाधिकारिणि संभवातान्यन्तरङ्गानीत्युच्यन्ते।

Analysis of proximity nature of the vivekādi 8 sādhana. If all 8 are close, among them which are closer? How the gradation will be? Compared to vivekādi catuṣṭayam, śravanādi trayam is important. It is closer to jñānaṃ. With sādhana catuṣṭayam, you may not have śravanādi trayam. Tat tvam pada vicāra: is most important.

Question asked by a student: Why do you enumerate śravaṇam separate and tat tvam pada vicāra separate? Difference is technical. Śravaṇam is divided into two. 1)maha vakya vicāra rūpa śravaṇam (svādhyāya rūpa śravaṇam), we focus on maha vakya vicāra, Jīvātma paramātmā aikyam. 2) we enquire to find out if this aikyam is the central message of the upaniṣad or vedānta. This question can come. There are other statements in the vedānta which say Jīvātma and paramātmā are different. Muṇḍaka:- dva suparna.....samāne... says both are diagonally opposite. So, what is the ultimate message. Tatparyam...or bottomline. is it dvaitam or advaitam? Therefore another type of enquiry to required to find out. Tatparya nirnaya rūpa śravaṇam. (6 lingas, upakrama...arta vādo--in upaniṣads we have spoken about upakramadishadlinga) **When Niścala dāsa describes, first one refers to Tatparya nirnaya rūpa śravaṇam, second one (tat tvam pada vicāra) refers to maha vakya vicāra**

Shada linga or six linga - (I) Upakram / Upasamhara, (II) Abhyasa, (III) Apoorvata, (IV) Phalam, (V) Arthavada,(VI) Upapatti

Class 21 : 30th June 2012

In sannyāsa, you cannot renounce antaraṅga sādhanāni. These 8 are very important. M: vivekādi catuṣṭayam , are present in the uttama adhikārī of jñānaṃ, a sanyasi, vivekādi catuṣṭayam must continue. Therefore, called antaraṅga sādhanāni (proximate).

अत्रचायं विशेषः- विवेकादीनाम् श्रवणे उपयुक्तत्वात् श्रवणादीनां च ज्ञाने विनियुक्तत्वात् विवेकादीन्यपेक्ष्य श्रवणादीनि अन्तरङ्गसाधनानि।

With regard to the 8 sādhanās, we've to note these special points. vivekādi catuṣṭayam will not produce knowledge, it will take you to śravanādi trayam, only śravanādi trayam will give knowledge. Therefore, it is more antaraṅga.

विवेकादीनि तु तदपेक्षया बहिरङ्गानि। यध्यपि सर्वत्र वेदान्तशास्त्रेषु ज्ञानं प्रति विवेकादीन्यन्तरङ्गसाधनत्वेनैवोक्तानि न बहिरङ्गसाधनत्वेन, तथापि विवेकादीनां हि, ज्ञाने अन्तरङ्गसाधनीभूतश्रवणमेव प्रत्यक्षं फलम्। श्रवणादिवद्विवेकादीन्यपि जिज्ञासुना मुमुक्षुणाऽवश्यमादर्तान्येव न तु यज्ञादिवद्धातव्यानि। तस्मात्कारणात्, यज्ञाद्ध्यपेक्षयाऽन्तरङ्गत्वाच्च तान्वन्तरङ्गसाधनानीत्युच्यन्ते।

No doubt, in all vedānta śāstra, with regard to jñānaṃ, vivekādi catuṣṭayam has been categorized as antaraṅga sādhanāni traditionally, I'm not totally in agreement. Niścala dāsa says I'm in disagreement, direct benefit of vivekādi catuṣṭayam is not jñānaṃ. śravaṇam is the result which deserves to be categorized as antaraṅga sādhanāni. Even though vivekādi catuṣṭayam deserved bahiraṅga status, they have got antaraṅga status, because a vedāntic student must observe vivekādi catuṣṭayam at all times (even during śravaṇam and later). To highlight their importance, and also to indicate they are closer to jñānaṃ in comparison to yajñādi trayam, they are classified as antaraṅga sādhanam.

आ २४-२६ ज्ञाने मुख्यान्तरङ्गसाधनश्रवणादीनं लक्षणम्-

Śravaṇam and others definition: primary and proximate sādhana of jñānaṃ

Topic 24 श्रवणलक्षणम्

(२४) श्रवणलक्षणम्- वस्तुतो विचार्यमाणे श्रवणादीन्यपि नान्तरङ्गसाधनानि ज्ञानस्य, किन्तु तत्वमस्यादिमहावाक्यान्येव; प्रमाणफलत्वात् ज्ञानस्य। "तं त्वौपनिषदं पुरुषम्" (बृ. ३-९-२६) "वेदान्तविज्ञानसुनिश्चितार्थाः" (मु. ३.२.६) इत्यादि श्रुतिभ्यः। श्रवणं नाम युत्तया षड्विषतात्पर्यलिङ्गैर्वेदान्तवाख्यानामद्वितीये प्रत्यगभिन्नब्रह्मणि तात्पर्यनिर्णयानुकूलचेतोवृत्तिविशेषः।

Defination of Shravana

Śravaṇam is used in very generic form representing vedāntic study. In the entire study process, what contributes to this knowledge? we study avasthātrayam etc, sṛṣṭi kāraṇam also, dvaita vākyam, dwa suparna etc. He divides Śravaṇam into 3 types, one is tat parya nirnaya rūpa śravaṇam.

Three types of Shravana - Tatparya nirnaya, Tat tvam padartha shodhana and Mahavakya

1 tatparya nirnaya śravaṇam only dismisses dwaitam and viśiṣṭādvaitam.

2 tatvam padārtha śodhaṇam: śravaṇam: Similarly, avasthātrayam, pañca kośa etc also analyses only Jīvātma, similarly when sṛṣṭi is analyzed, it is independent paramātmā analysis.. No aikyam discussed here.

3 Mahāvākyam: Jīvātma, paramātmā equated exclusively in Maha vākyam: this is the liberating message

1 and 2 do not contribute to knowledge. Śravaṇam no 3 alone is maha antaraṅga sādhanam. Generates knowledge.

M: When you make a careful study, even śravaṇam no 1 and 2 are not really antaraṅga sādhanāni, only 3 is real śravaṇam, clearly understanding the mahāvākyam is important for jñānaṃ.

Bri 3.9.36 aupaniṣada purushā..

muṇḍaka 3.2.6 vedānta ...

The above support this.

Shada linga of Tatparya nirnanya shravanam - Upakrama, Upasamhara, Abhyasa, Apurvata, Phalam & Arthavada

Śravaṇam no 1 is defined: By studying the 6 indicators; (foot note given below: taught in kaivalya or tatrriya into, this was done)

" उपक्रमोपसंहाराबभ्यासोऽपूर्वता फलम्।

अर्थवादोपपत्ति च लिन्ङ्गं तात्पर्यनिर्णये ॥" इति वचनात्।

next page has all 6 indicators. check brahmasūtra notes (pages 13 onwards elaborately discussed)

By employing these 6 clues for analysis, the application of the mind to understand advaitam alone (neither dvaitam and viśiṣṭādvaitam) is the central message. We cannot say all 3 are OK. They contradict each other. We don't discuss acāryas like Ramanujacarya or Mādhvacarya. Use your intellect and understand. Go by your understanding. Full freedom is there in advaita. Understand and follow this. If śiṣya is not convinced, its OK. Conviction in Jīvātma paramātmā aikyam is śravaṇam no 1??

Class 22 07-07-2012

Niścala dāsa wants to point out that śravaṇam no 3 alone gives rise to liberating aparokṣa jñānaṃ (mahāvākyam śravaṇam)

Topic 25 मननलक्षणम्..

(२५) मननलक्षणम्- मननं नाम प्रत्यग्ब्रह्मैक्यसाधक तद्भेदबाधकयुक्तिभिः सदा`अद्वितीयब्रह्मात्मैक्यानुसन्धानम्।

Mananam - removing samsaya / confusion i.e. refuting Jivatma bhava

Mananam is nyāya śāstra pradhānam while śravaṇam is mīmāmsā pradhānam. Yoga śāstram is heavily useful in nididhyāsanam. प्रत्यग्ब्रह्मैक्यसाधक Reinforcing advaitam (pratyag- Jīvātma, paramātmā aikyam) , तद्भेदबाधकयुक्तिभिः refuting (bādhaka) Jīvātma bhava (I'm sad, I have fear etc). Dvaitins say there are 5 fundamental differences, 2 jīvas are different, 2 objects are different, jīva jagat different, jīva-Īśvara difference, jagat Īśvara difference (bedha:).

Whenever this confusion comes it must be removed.

Topic 26 निदिध्यासनलक्षणम्

(२६) निदिध्यासनलक्षणम्- भेदप्रत्यया (अनात्मप्रत्यया) नन्तरितब्रह्माकारप्रत्ययप्रवाह एव निदिध्यासनमुच्यते। निदिध्यासनपरिपाकावस्थैव समाधिरिति, निदिध्यासनेऽन्तर्भावान्न समाधिः पृथक्साधनत्वेन गण्यते।

Nididhyasana - constant thought flow of Brahma

ब्रह्माकारप्रत्ययप्रवाहः Thought flow is nididhyāsanam. Removal of thought is not meditation. (yoga śāstra says meditation is removal of thoughts, stopping of thoughts). Vedantic meditation is thought flow (continuous flow). भेदप्रत्ययानन्तरित Without being distracted by any other thought (dvaita thought). In yoga śāstra, samādhi is discussed at length. Here Samadhi has a different meaning, here it is absorption in

Samadhi - Savikalpaka and Nirvikalpaka

nididhyāsanam. Therefore, samādhi is not different from nididhyāsanam. Only intensity is different. Later Samādhi is divided into savikalpa and nirvikalpaka samādhi. In Samādhi also, thoughts are there. Samādhi is divided into savikalpaka and nirvikalpaka, both have thoughts. In Samadhi one is absorbed in thoughts. In savikalpa, one is absorbed in vedāntic teachings forgetful of surroundings. In Nirvikalpa Samadhi, it is still more intense, a person is unaware of the surroundings, he forgets himself as a perceiver or meditator (self-forgetfulness plus surrounding forgetfulness).

Pañcadaśī...refer foot note

Panchadasi Verse 1.55 - When such profound contemplation has been ripened it is called meditation (samadhi). In such a state when there is no recognition of subject and object, (e. g., the person contemplating is the subject, and the PARABRAHMA, the object of contemplation) but the mind merges into the object of contemplation, the Supreme Self, and the function of the internal organ is unmoved like the unflickering light of a lamp it is called (Nirvikalpa Samadhi) contemplation without recognition of subject and object.

ध्यातृध्याने परित्यज्य क्रमात् ध्येयैकगोचरम्। निवातदीपवत् चित्तं समाधिरभिधीयते॥(पञ्चदशी-५५)

Topic 27 श्रवणादिप्रयोजननिरूपणम्

(२७) श्रवणादिप्रयोजननिरूपणम्- श्रवणादीनि यध्यपि न साक्षाज्ज्ञानसाधनानि, अप्रमाणत्वात्; तथापि तानि ज्ञानप्रतिबन्धकीभूतबुद्धिदोषासंभावनाविपरीतभावनादीन् नाशयन्ति। असंभावना= संशय: । विपरीतभावना=विपर्यय: ।

Significance of Shravana, Manana and Nididhyasana

role of śravaṇam (tatparyanirnaya śravaṇam), mananam, nididhyāsanam. All these 3 do not come under pramāṇam. 6 pramāṇams are there but meditation is not one of them. knowledge comes from only mahāvākya śravaṇam. yadhyapi, tathāpi : they are useful (like a cup to drink water from, you cannot say cup is waste) in removing varieties of misconception. Nothing else is required for liberation other than understanding, that is understood. asambhāvana-means Samśaya: doubt; viparīta bhāvana means viparyaya: habitual wrong paradigm

Asambhvana means Samsaya or doubt

Viparita bhavana means Viparyaya or habitual wrong pardigm

श्रवणस्योपयोगः - वेदन्तवाक्यं किमद्वितीयं ब्रह्म बोधयति, उत यत्किञ्चिदर्थान्तरमिति प्रमाणगतसंदेहः श्रवणेन निवर्त्यते।

following 3 topics

Śravaṇam removes which one, mananam removes which one, nididhyāsanam

Śravanasya upayoga: earlier lakṣaṇam was discussed (topic 24) Benefit of śravaṇam no 1: (tatparyanirnaya śravaṇam), is to resolve interpretational problems, nothing to do with logic; each of dvaitam, viśiṣṭādvaitam will interpret prasthānatrayam their own way. We are dāsas only.

Benefits of Shrvana - Tatparya nirnaya sharvana - to resolve interpretational problems

Class 23

14-07-2012

In this portion, the author is talking about the role of śravaṇam (tatparyanirnaya rūpa śravaṇam),, mananam and nididhyāsanam. This is only for removing doubts. Śravaṇam removes seeming internal contradictions within vedānta itself with respect to, dvaitam, viśiṣṭādvaitam and advaitam. Other than śruti pramāṇam, all other pramāṇams like pratyakṣam, anumānam, arthapatti, upamānam, laukika shabdas, vaidika karma kāṇḍa all reveal dvaitams (external contradictions). Resolving the external contradiction is called mananam. Nididhyāsanam is meant to resolve subjective contradiction existing within me after vedāntic study.

मननस्योपयोगः - जीवब्रह्मणोरभेदः सत्यः उत भेद इति प्रमेय गतसंदेहः। स चानेकप्रकारोऽपि मननेन निवार्यते।

Why Mananam is necessary - to remove external contradictions

Is the Jīvātma paramātmā aikyam a fact or not? Can I claim I am jagat adhiṣṭhānam? We have so many external contradictions, jaina mada, baudha mada, mīmāmsā etc. These have to be removed through mananam. Brahmasūtra (chapter 2).

निदिध्यासनस्योपयोगः-’देहादिदृश्यप्रपञ्चः सर्वोऽपि सत्यः, जीवब्रह्मणोर्भेदश्च सत्यः’ इति धीर्विपरीतभावना। सा च निदिध्यासनेन निवार्यते। एवं श्रवणादित्रयं ज्ञानप्रतिबन्धकीभूतासंभावनाविपरीतभावनानिवृत्तिद्वारा परम्परया अपरोक्षज्ञानसाधनं भवति। न तु साक्षात्।

Necessity of Nididdhysana - to remove Viparyaya or Viparita Bhavana from the mind of the seeker

Even after removing these contradictions, what I feel and what I know are different. Only I know this. Viparyaya: or viparīta bhāvana is this feeling, world is mitya, I'm intellectually convinced but I don't feel in practical life. For all practical purposes, I find world is satyam. Especially the pañca Anātmā, possession, profession, family and problems, my body and the pains all over the body, my mental stress and tension are maha satyam. I'm nowhere near God, let alone aikyam. This strong message continuously comes from my innermost

Manonigraha

heart. Manonigraha was given great importance in Maṇḍukya karika.(like emptying the ocean with a blade of grass). This can be eliminated through nididhyāsanam**. Jīvanmukti viveka: a complete book on this.** In this manner, all 3 exercises are not meant to generate knowledge, but to remove the 3 fold contradictions, pramāṇa, prameyam and viparīta bhavana contradictions. Asambhāvana (pramāṇa), prameya and viparīta bhāvana can be removed only indirectly. This will help in advaita jñānaṃ indirectly not directly.

What we have discovered is a peculiar fact. 3 bahiraṅga (yajñādi trayam) and 8 antaraṅga were enumerated. Vivekādi catuṣṭayam also does not produce knowledge, śravanādi trayam (one seen just above) also cannot , we said, Tat tvam padārtha śodhaṇam, independent enquiry of jivātmā and paramātmā (śravaṇam no2) will help only independent knowledge. They also don’t deal with aikyam. Conclusion is all the 11 sādhanam are not sākṣāt sadhanas. What is it then?

śravaṇam no 3: Mahāvākyam only...

Topic 28 अपरोक्षज्ञानसाक्षात्साधनम्

(२८) अपरोक्षज्ञानसाक्षात्साधनम्- ज्ञानस्य साक्षात्साधनं तु श्रोत्रेद्रियसंबद्धवेदान्तवाक्यमेव। तच्च द्विप्रकारम्। अवान्तरवाक्यं महावाक्यं चेति। जीवात्मपरमात्मस्वरूपप्रतिपादकवाक्यमवान्तरवाक्यम्। तदैक्यप्रतिपादकवाक्यं महावाक्यमिति चोच्यते। अवान्तरवाक्येन परोक्षमेव ज्ञानं जायते। महावाक्येन त्वपरोक्षमेव। ’अस्ति ब्रह्म’ इति ज्ञानं परोक्षम्। ’अहमेव ब्रह्म’ इति ज्ञानमपरोक्षम्।

Aparoksha jnana sakshat sadhanam

Mahāvākyam śravaṇam (śravaṇam no 3) is the aparokṣa jñāna sādhanam. Mahāvākyam śravaṇam gives the knowledge means what? Whether the mahāvākyam produces knowledge, śravaṇam produces knowledge or both? Will medicine cure disease? Medicine will not cure. Medicine consumption cures the disease. Medicine by itself cannot cure disease without consumption. Consumption alone cannot cure. Consumption of medicine can cure. Similarly mahāvākyam and śravaṇam together produce jñānaṃ. Which should have real credit? Medicine should get credit, mahāvākyam gets credit. The appropriate term is consumed medicine cures the disease. Niścala dāsa wants to say mahāvākyam (śāstra vākyam) should get credit. Śravaṇam is important though. Therefore sākṣāt jñāna sādhanam is (śruta)vedānta vākya sādhanam. All previous 11 are preparatory alone. He wants to divide vedānta vākyam into 2 types. Brahma lakṣaṇa vākyāni or brahma bodhaka or pratipādaka vākyāni producing brahma jñānaṃ (avāntara vākyāni- Brahman understood in 3rd person- parokṣa jñānaṃ). (Brahman which is sṛṣṭi sthiti laya kāraṇam)

Second type: Brahman which you have been referring as tat in 3rd person, no more that Brahman, but I'm Brahman.. 3rd person Brahman is Anātmā , Brahman in 1st person is satyam. I'm Brahman. Aham brahmasmi. Jivo brahmaiva nāpara:. (maha vākyam giving rise to aparokṣa jñānaṃ)

M: Unlike the previous 11 sādhanās, sākṣāt sādhanam (vedānta vākyameva) must be given credit. The consumed vedānta vākyam;;;consumed by the ears (śrotrendra indriyam). vedānta vākyam is 2 fold, avāntara vākyam and mahāvākyam, both produce jñānaṃ directly. **Avantara vākyam – any statement that describes jivātmā svarūpam independently and paramātmā independently**. Aikya prati pādakam talks of jivātmā paramātmā aikyam. All these are mahavakyams. Avantara vākyam give parokṣa jñānaṃ. Mahāvākyam give aparokṣa jñānaṃ only. Ahameva brahma jñānaṃ is aparokṣa jñānaṃ .

Class 24

21-07-2012

After dealing with the 11 sādhana, 3 plus 8 antaraṅga sādhana. Now the Ācārya has come to the main sādhanam of brahma jñānaṃ. All 11 previous sādhanās are only supporting ones. Only direct one is vedānta vākyam. vedānta vākyam brahmajñānam janayati. All knowledge is through pramāṇam only. Therefore, brahmajñānam has to be generated through pramāṇam only, first 5 cannot therefore only vedānta vākya śabda pramāṇam can lead to brahma jñānaṃ. Avāntara vākyam give parokṣa jñānaṃ. I know about the existence of Brahman and know the lakṣaṇam, satyam, anatam, jñānaṃ Brahman, jagat kāraṇam. Mahāvākyam gives aparokṣa jñānaṃ. Ahameva brahma jñānaṃ is aparokṣa jñānaṃ .

Śravaṇam no 2, 11th sādhanam in the list, tat tvam padārtha ... this was named śravaṇam no 2 by me. Now, we are referring to this as avāntara vākya śravaṇam. Śravaṇam no 2 is avāntara vākya vicāra. Śravaṇam no 3 gives aparokṣa jñānaṃ.

"त्वमेव ब्रह्मासी" इति गुरुपदिष्टमहावाक्यश्रवणानन्तरं श्रोतुः शिष्यस्य पुष्कलसाधनसंपन्नस्य "अहं ब्रह्मास्मि" इत्यपरोक्षमेव ज्ञानं जायते।

Very important line. 2 important conditions are required for generating knowledge. गुरुपदिष्टमहावाक्य Guru knows how to prepare the mind, like a farmer who knows how to prepare the ground.

Condition1: Mahāvākyam must come from śrotriya brahma niṣṭhā guru (minimum śrotriya even if not brahma niṣṭhā)

Three Bahiranga sadhana - external practices that prepare a spiritual aspirant for the more direct, internal path of self-realization (antaranga sadhana). These practices, while not the final means to liberation (moksha), are essential for purifying the mind and cultivating the moral and ethical foundation necessary for deeper inquiry into the nature of reality. i.e. Yajna, Dana and Tapa

Condition2: student must have gone through 3 bahiraṅga sādhanāni (yagna, dāna, tapa) and 4 antaraṅga sādhanāni (sādhana catuṣṭayam); must be optimum (100% accomplished not required, optimum satva guṇa required)

Four Antaranga sadhana -

Śiṣya will helplessly understand doubtlessly the mahāvākyam. All 3 factors are required for jñānaṃ, mahāvākyam, guru upadeśa, qualified student. **Credit must go to maha vākyam**. Bhāmati Kāra and Vācaspati Miśra gives credit to mind, Swami Niścala Dāsa disagrees. Vidyāraṇya swami wants to give credit to both mind and maha vākyam. (Doctor is important or digestive system is important or medicine is important; credit must go to medicine) (they are all advaitins)

Bhamati Tika refers to a famous philosophical commentary on the Brahma Sutra by the 10th-century philosopher Vachaspati Mishra, named after his wife, Bhamati, as a tribute to her unwavering support and dedication during its long composition. This sub-commentary is a foundational text in the Bhamati-prastana, a major school of thought within the non-dualistic Vedanta / Advaita Vedanta philosophy.

श्रोत्रेणासंबद्धं वाक्यं नैव ज्ञानं जनयेत्। अतः श्रोत्रेन्द्रियसंबद्धमहावाक्यमेवापरोक्षज्ञानहेतुः। महावाक्येन सर्वेषां ज्ञानमपरोक्षमेव जायते, न तु परोक्षमिति नियमः।

A mahāvākyam which is not heard (not connected to śrotrendriyam) cannot produce jñānaṃ. For all the qualified students, aparokṣa jñānaṃ alone is generated. Mahāvākyam never generates parokṣa jñānaṃ for a qualified student. This removes an important misconception that you need nirvikalpaka samadhi for enlightenment.

Nirvikalpaka samadhi of Patanala yoga darshana is not compulsory to attain Enlightenment as per Advita Vedanta.

(आ २९-३१)- महावाक्यमपरोक्षज्ञानहेतुरित्यत्राक्षेपसमाधानानि-

A debate between Vidyāranya and Niścala Dāsa, both advaitins, Vidyāranya- Pūrvapakṣī, guru, śiṣya śāstram, which is important. Vidyāraṇya says, śiṣya and śāstram are important. Sarvajñātma muni- A great vedāntic Acārya in 9th or 10th century, a disciple of Sureśvarācārya, sañkṣepa śārīrakam, 2000 verses, in wonderful meters, advanced scholarly work. Śārīrakam- means brahmasūtram, meaning concise brahmasūtram, 4 chapters, verse 14 to 19, the same topic is discussed (Niścala dāsa is nineteenth century). This concludes śāstram must take credit. Niścala dāsa borrows from here. Vidyāraṇya group is Pūrvapakṣī.

M: Mahāvākyam alone should take the prime credit. Following objections are raised with respect to Vidyāranya group and the rely by sañkṣepa śarīrakam group

Topic 29 अत्र केचिदाक्षिपन्ति

(२९) अत्र केचिदाक्षिपन्ति- (१) श्रवणादीनि महावाक्यानि च समुच्चित्यैवापरोक्षज्ञानं जनयन्ति। केवलानि तु वाक्यानि परोक्षमेव ज्ञानं जनयेयुः, नापरोक्षम् । (२) केवलवाक्यान्येव यद्यपरोक्षज्ञानं जनयेयुस्तर्हि व्यर्थानि स्युः श्रवणमनननिदिध्यासनानीति।

All these are hair splitting topics. With respect to credit, some people, given in footnote, Vidyāranya group of people raise the following objections. Statement 1: mahāvākyam is one factor, śravaṇam (4

Four antaranga sadana - Shravana, Manana, Nididhyasanam and Tat tvam padartha shravanam

antaraṅga sādhanās, śravaṇam, mananam, nididhyāsanam and tat tvam padārtha śravaṇam) done by śiṣya is second, only both combined (samuccitya) are to be given credit for aparokṣa jñānaṃ. Mere vākyam can give only parokṣa jñānaṃ. Vicara sahita mahāvākyam gives rise to

Vichara sahita mahavakya leads to aparoksha jnana

aparokṣa jñānaṃ, vicāra rahita will produce parokṣa jñānaṃ. Statement 2: If vicāra rahita mahāvākyam, without enquiry, generates aparokṣa jñānaṃ, then śravaṇam, mananam, nididhyāsanam will become futile or redundant. (vyartha)

न च केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते, श्रवणादीनां त्वसंभावनाविपरीतभावनानिवृत्तावुपयुक्तत्वान्नव्यर्थतेति वाच्यम्।

Pūrvapakṣī assumes an answer given by Niścala Dāsa group. (keep na ca out, kevala onwards answer); they reassert that mahāvākyam (kevala or vicāra rahita) will generate aparokṣa jñānaṃ only; śravaṇam manana will still not become redundant. Sravana etc are still valid and purposeful for removing various obstacles in the form of pramāṇa and prameya asambhāvana and viparīta bhāvana. (see upayoga: done last class). Na cha vachyam: don't argue in this manner.

Class 25

28-07-2012

न च केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते, श्रवणादीनां त्वसंभावनाविपरीतभावनानिवृत्तावुपयुक्तत्वान्नव्यर्थतेति वाच्यम्। अपरोक्षज्ञानविषये वस्तुनि कस्याप्यसंभावनाविपरीतभावनानुदयात्, केवलादपि महावाक्यादपरोक्षमेव ज्ञानं जायत इति वदतां मते, तत्वमस्यादिमहावाक्यैर्ब्रह्मापरोक्षज्ञानोत्पत्यनन्तरसंभावनाविपरीतभावनानुप्यत्ते: श्रवणादि साधनानां व्यर्थतैव स्यात्। अस्मन्मते तु (पुर्वपक्षिमते) केवलवाक्येन परोक्षमेव ज्ञानं प्रथमं जायते। श्रवणादिसहकृतेन वाक्येन तु पश्चादपरोक्षमित्यङ्गीकारान्न श्रवणादिवैयर्थ्यम्। इत्येनकग्रन्थकृत्तात्पर्यमिति।

An internal debate between 2 groups of advaitins themselves; Niścala Dāsa versus Vidyāraṇya group.

Whether kevala mahāvākyam or vicāra sahita mahāvākyam generates aparokṣa jñānaṃ. Vidyāraṇya group feels kevala mahāvākyam can only generate only parokṣa jñānaṃ.

Refer Pañcadaśī 1st chapter around 62,63,65 (Amunā ....vākya apati...aparokṣam prasooyate).

अमुना वासनाजाले निःशेषं प्रविलापिते ।
समूलोन्मूलिते पुण्यपापाख्ये कर्म सञ्चये ॥ 1-६१॥

केवलमहावाक्यादपरोक्षमेव ज्ञानं जायते... just mahāvākyam gives aparokṣa jñānaṃ what is the function of śravaṇam no 1, mananam and nididhyāsanam. Niścala dāsa group says, śravaṇam no 1, mananam and nididhyāsanam, do not contribute to jñānaṃ, they only contribute to removal of obstacles. Asambhāvana and viparīta bhāvana. Therefore, they are not redundant. Na ca vācyam is (proposed by Vidyāranya group) meaning "what you say should not be said". Vidyāraṇya group says there should be no obstacle if just kevala mahāvākyam generates aparokṣa jñānaṃ. (pramā, pramāta, prameyam).

Pūrvapakṣī (Vidyāranya group) says. With regard to the aparokṣa jñānaṃ, for that student who has listened and gained jñānaṃ (as stated by Niścala dāsa group), obstacle will not arise at all. Just with mahāvākyam, they should get jñānaṃ, there should be no obstacles at all, śravanādi sādhanas are a waste (śravaṇam 1. Mananam, nididhya). (Vidyāranya group says, in the first class even if mahāvākyam is used only parokṣa jñānaṃ is produced. Therefore, they require śravaṇam, M, and N. After long years of Śravaṇam, mananam, nididhyāsanam the same mahāvākyam backed with śravanādi trayam will produce aparokṣa jñānaṃ. (Vidyāranya group concludes, for this contention we have the support of many acāryas.

Sureśvarācārya, Sarvajñātma muni all are Niścala Dāsa's predecessors on this.

Topic 30 प्रथमाक्षेपस्य समाधानम्

(३०) प्रथमाक्षेपस्य समाधानम्- यदुक्तं शब्दसामान्यं परोक्षमेव ज्ञानं जनयेदिति, नैतत्साधु। यतोऽयमेव स्वभावः शब्दस्य यत् परोक्षापरोक्षरूपद्विविधज्ञानजनकत्वमिति।

Niścala dāsa group says, mahāvākyam even in the first time can generate aparokṣa jñānaṃ. (Vidyāranya group "शब्दसामान्यं परोक्षमेव ज्ञानं जनयेदिति any śabda pramāṇam in general can generate only parokṣa jñānaṃ" this contention is not acceptable. Because Niścala dāsa says "the words have capacity to generate parokṣa and aparokṣa jñānaṃ depending on nature of object revealed and the nature of the words employed" This is rule 1.

देशकालपरिच्चिन्नं (आवृतं) वस्तु व्यवहितमित्युच्यते। तदनवच्चिन्नं (तदनावृतं) अव्यवहितमिति च। व्यवहितविषयकं शाब्दं ज्ञानं परोक्षमेव, न कदाचित्

कथञ्चिदप्यपरोक्षं भवति; स्वर्गेन्द्रदेवतादीनां व्यवहितानां ज्ञानस्यशास्त्ररूपशब्दप्रमाणेन जायमानस्य नित्यं परोक्षत्वात्।

Objects revealed by shabda pramana - Vyavahita vishaya i.e. remote object and Avyavahita prameya i.e. proximate object

Objects revealed by śabda pramāṇam can be broadly classified into 2 types. Vyavahita viṣayam, remote, second avyavahita prameyam, proximate. An object limited by space and time, is remote object. An object which is not limited by time and space is proximate object.

An object limited by space and time is remote object. An object which is not limited by time and space is proximate object.

Shabd pramana with relation to Vyavahita vishaya gives rise to paroksha jnana i.e. indirect knowledge

When śabda pramāṇam deals with remote object (vyavahita vishayakam), it will only be parokṣa jñānaṃ. Even if Bhagavān describes, impact can be more but knowledge can be only parokṣa jñānaṃ. First example is heaven, then Indra, all devatas knowledge. Even though I've attained the knowledge, it is only parokṣam only.

अव्यवहितवस्तुविषयकं शाब्दं ज्ञानं परोक्षमपरोक्षं च भवति। यदा अव्यवहितवस्तुविषयकं ज्ञानं ’अस्ति’ इति शब्देन जायते तदा अव्यवहितस्यापि वस्तुनो ज्ञानं परोक्षमेव भवति। यथा “दशमोऽस्ति” इत्यत्र “अस्ति” शब्देन जायमानमव्यवहितस्याप दशमपुरषस्य ज्ञानं परोक्षमेव भवति। यदा अव्यवहितवस्तुविषयकं ज्ञानं “इदमस्ति” इत्यादिशब्दप्रमाणेन जायते तदा तज्ज्ञानमपरोक्षमेव भवति, न परोक्षम्। यथा “दशमस्त्वमसि” इत्यत्र “त्वमसि” शब्देन जायमानं दशमपुरुषज्ञानमपरोक्षमेव भवति।

Second group- avyavahita vastu- when object is intimately available, will śabda pramāṇam generate parokṣam or aparokṣam. Śabda pramāṇam may or may not and this depends on the nature of object. अव्यवहितवस्तुविषयकं शाब्दं ज्ञानं The knowledge generated by the śabda jñānaṃ and avyavihitam can be parokṣam or aparokṣam. When the tenth man is looking for tenth man, the Guru can reveal tenth man in 2 ways. He can say don’t worry, the tenth man is there or he can say you are the tenth man. In the first case, parokṣa jñānaṃ, second case is aparokṣa jñānaṃ “revealed as myself”.

Shabda pramana with relation to proximate object Avyavahita vishya can be either Paroksha jnana i.e. Indirect knowldge or Pratyaksha jnana i.e. Aparoksha jnana

In Dashama tat tvam asi - when it is revealed that there is tenth man, it is paroksha jnana. When it is said that Dashama tat tvam asi, then the knowledge becomes aparoksha jnana.

Knowledge of tenth main is parokṣa jñānaṃ. There is tenth man. “दशमोऽस्ति” When in the tenth man story, Guru says, there is tenth man, it is parokṣa jñānaṃ. When Guru says, tat tvam asi, “दशमस्त्वमसि” it is you who is the tenth man, then it becomes aparokṣam. Available close by;;;idamasti.

एवमेव प्रकृतस्य ब्रह्मण: सर्वप्राणिप्रत्यगात्मभूतत्वादत्यन्ताव्यवहितस्य नित्यापरोक्षरूपस्यापि ज्ञानं, ’तदस्त्” इत्यवान्तरवाक्येन परोक्षमेव जायते। महावाक्यं तु ’दशमस्त्वमसि’ इतिवत् श्रोतुरात्मत्वेनापरोक्षतया ब्रह्म बोधयति। अत एव महावाक्येनाव्यवहितप्रत्यग्ब्रह्मापरोक्षज्ञानमेव जायते, न त परोक्षमति।

Similarly in the case of Brahman also ...

In the same manner, in the case of brahman, which happens to be an intimate subject, consciousness available in a student, even that brahma jñānaṃ will be parokṣam if Guru uses the words there is Brahman, parokṣa jñānaṃ.

Āam

Class 26 4th Aug 2012

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महावाक्यं तु ’दशमस्त्वमसि’ इतिवत् श्रोतुरात्मत्वेनापरोक्षतया ब्रह्म बोधयति। अत एव महावाक्येनाव्यवहितप्रत्यग्ब्रह्मापरोक्षज्ञानमेव जायते, न तु परोक्षमिति।

Niścala dāsa is engaged in an internal debate between 2 groups of advaitins and both groups accept that Mahāvākyam is capable of generating aparokṣa jñānaṃ (Pūrvapakṣī -Vidyāranya group, siddhānta- Niścala dāsa group)

Vidyāraṇya group is arguing that kevala maha vākyam cannot produce aparokṣa jñānaṃ. 10th man example was given to support this. Whenever the knowledge is about myself, the śabda pramāṇam and kevala mahāvākyam can generate aparokṣa jñānaṃ (proximate object within me).

page 19 second objection was raised... that response is coming up.

Topic 31 द्वितीयाक्षेपस्य समाधानम्

(३१) द्वितीयाक्षेपस्य समाधानम्

--- यतूक्तं महावाक्येनापरोक्षज्ञानोत्पत्यङीकारेऽपरोक्षज्ञानोत्पत्याधिकरणेऽसंभावनाध्यनुत्पत्ते: श्रवणादीनां वैयर्थ्यं स्यादिति, तदसत्। कश्चन राजा स्वामात्यं भर्च्छुनामकं चक्षुषा पश्यन्नपि विपरीत भावनया यथा न विवेद तं, तथा महावाक्येन ब्रह्मापरोक्षज्ञानोत्पत्तावपि यस्यान्त: करणे असंभावनादिदोषा: प्रतिबन्धका वर्तन्ते तस्य सकलङ्कंज्ञानं नैव फलाय कल्पते।

Answer to second objection; Niścala dāsa reminds the objection once again. Vidyāraṇya group raised the second objection, " Suppose mahāvākyam śravaṇam itself (śravaṇam no 3) generates aparokṣa jñānaṃ, the mind of the student (locus of the knowledge), once aparokṣa jñānaṃ comes, the 3 fold obstacles can never coexist, pramāṇa asambhāvam -interpretation, prameya—logical problems, viparīta bhāvana--habitual problems, therefore that student will not require śravaṇam no 1, mananam, nididhyāsanam won't be required, yagnavalkya's briha statement will become redundant- shrotavya, mantavya...." Niścala dāsa says, "it is not true". Even after aparokṣa jñānaṃ, these 3 problems can coexist therefore, Śravaṇam, mananam, nididhyāsanam is required to remove these obstacles. Aparokṣa jñānaṃ with these obstacles (sapratibandaka) appears as though parokṣa jñānaṃ, but does not come under parokṣa jñānaṃ. The student thinks he does not have aparokṣa jñānaṃ therefore he thinks he has to do sādhanās in future. When he practices Śravaṇam, mananam, nididhyāsanam, the pratibandas or obstacles go away, then sapratibandaka aparokṣa jñānaṃ gets converted to apratibandaka aparokṣa jñānaṃ. Then he realises that the jñānaṃ he had all the time is aparokṣa jñānaṃ only. Then he derives the benefit of this knowledge. (convert triangular format to binary format**). In Naiṣkarmyasiddhi, I made 2 statements, through mahāvākyam, I have understanding no 1, then through Śravaṇam, mananam, nididhyāsanam, I know 2nd understanding comes. "Other than 1st understanding nothing else is required."**

Example of Prime Minister by name Bharcchuḥ: is given. In sañkṣepa śarīrakam, same story is talked about. Later Niścala dāsa describes this elaborately. footnote: in 5th chapter, page 134 to 142, this story comes. Summary of the story: Bharcchuḥ is a favourite minister of a King due to his skill, efficiency etc. Other ministers wanted to finish him off due to jealousy. The ministers created a tribal problem, they suggested to send Bharcchuḥ to solve the problem. Bharcchuḥ solved the problem. Before he could return, ministers managed to trap him in the forest and did not allow him to return. They told the King Bharcchuḥ died in the encounter. King was disturbed. He appointed someone. Bharcchuḥ resigned to his fate.

He converted this to an advantage and started spiritual sādhanas in the forest. The ministers then created a new story. The dead minister Bharcchuḥ has become a ghost and become a saint and roaming in the forest. This corresponds to the misconception that I'm a Jīva. Bharcchuḥ is a wandering ghost. King went to the forest and by chance saw Bharcchuḥ in meditation. Eyes are pratyakṣa pramāṇam. It reveals a fact. Bharcchuḥ minister is alive, he has become a spiritual student and sitting in meditation (pratyakṣa pramāṇam is revealing... aparokṣa jñānaṃ). This aparokṣa jñānaṃ is not taken in because of the misconception doṣā, wrong ideas in mind; as told by ministers. King runs fast. Instead of being happy that my favourite minister is alive. He runs saying it is ghost, ghost etc. Niścala dāsa says even after student receives "aham brahmasmi" aparokṣa jñānaṃ of myself, student does not want to accept the understanding as aparokṣa jñānaṃ. I don't have realisation, I have knowledge. Therefore further enquiry is required to establish that Bharcchuḥ is dead or alive. No other realisation is required. King has to realise that this a rumour.

King's mantri Bharcchuḥ, he saw with his own eyes, understanding I have is not realisation. I treat both understanding and realisation as different. In reality, along with understanding realisation comes. In the same way, through the mahāvākyam, understanding of mahāvākyam I have is aparokṣa jñānaṃ. The three doṣās present obstruct the aparokṣa jñānaṃ from working. (like Raja had fear instead of joy).

For him, sapratibandaka jñānaṃ does not give benefit. Through śravaṇam, mananam nididhyāsanam these obstacles are removed.

अत: प्रतिबन्धकीभूतदोषनिवृत्यर्थं तेन श्रवनादिकमवश्यमावर्तनीयम्। यस्य तु पुनर्बुद्धौ महाभाग्यवशात् रागद्वेषादिकारणीभूतासंबावनादिदोषा: नैव विद्यन्ते तस्य श्रवणादिवैयर्थ्यमिष्टमेव।

His sādhana should be for pratibanda nivṛtti. To remove doṣās which are the obstacles, he has to continue with śravaṇam no 1, mananam and nididhyāsanam. Suppose there is a student who does not have any misconceptions, because of great puṇyaṃ, these 3 doṣās are not there, which doṣās are creating raga dveṣa, śravaṇam 1, mananam, nididhyāsanam are not really required. Even with just śravaṇam, some students can get aparokṣa jñānaṃ

(If the king did not have misconceptions, he would have taken the minster and told others so.)

एवंश्चज्ञानस्य साक्षात्कारणं महावाक्यमेव, न श्रवणादि। श्रवणादि तु ज्ञानप्रतिबन्धकीभूतासंभावनादिदोषापनयनमात्रं कुर्यात्। तावान्मात्रेण श्रवणाध्यपि

ज्ञानसाधनमिति गौण्या वृत्योच्यते। तथा विवेकादिचतुष्टयमपि श्रवणाध्युपकारकतया ज्ञानसाधनमित्येवोच्यते। तथा च विवेकादिसाधनचतुष्टयसंपन्न एवाधिकारीति सिद्धम्।

In this manner, mahāvākyam alone is the direct cause of jñānaṃ. Upakramādi vicāra or mananam or meditation or samadhi do not produce jñānaṃ, meditation is to remove our habitual jīva bhāva.

Śravaṇam etc only work on removing the doṣās, asambhāvanādi doṣā. Apratibandaka jñānaṃ alone will help in remaining in binary format.

Class 27

11th August 2012

Understanding Mahāvākyam alone is aparokṣa jñānaṃ. Śravaṇam, Mananam, Nididhyāsanam only contribute, they don't generate aparokṣa jñānaṃ. 2 examples were given daśama dṛṣṭanta and Bharcchuḥ dṛṣṭanta. There is a 3rd example given by other acāryas. I prefer the 3rd one. Karna has a powerful misconception of being a charioteer's son. He has suffered humiliation, especially from Arjuna. Kunti addresses Karna and tells him he is a kshatriya and her own son. She says "you are kunti putra:". When Karna receives this message, he does not understand that there is a kunti putra(parokṣa jñānaṃ) or this is kunti putra (Pratyakṣa jñānaṃ); but aparokṣa jñānaṃ “I’m kunti putra”. Karna need not do any sādhana for getting aparokṣa jñānaṃ. He need not do anything to make this a fact. The misconception leads to 2 fold hesitation. 1 is this a fact or not? It is incredible fact. 2 Whether to take his understanding as aparokṣa jñānaṃ. As long as this 2 fold hesitation is there, even though Karna has aparokṣa jñānaṃ, he will not be able to derive the benefit of Aparokṣa jñānaṃ. These 2 hesitations will go away only when misconceptions go away. For which Kunti has to give a detailed description. (full story) These explanations are not for generating aparokṣa jñānaṃ. It removes the misconceptions and hesitations. The moment the hesitations go away, then alone he can derive the phalam. Because phalam is not there, more hesitations. It is a vicious cycle. Like in the class, you acquire mahāvākyam aparokṣa jñānaṃ. It is valid and coming from nirduṣṭa apauruṣeya veda pramāṇam. Several misconceptions regarding myself, therefore I don’t accept this fact. 2 fold misconceptions here too. Only śravaṇam no1, mananam and nididhyāsanam to remove misconceptions. I’m nitya muktam. Then I get ready to enter binary format. Meaning not postponing Mokṣa for future.

M: Jñānam is generated only by Mahavākyam. Not śravaṇam no 1 (upakramādi vicāra)etc. Niścala Dāsa never negates vedāntic meditation. He is only debating the purpose. He says it is only to remove the habitual jīva bhava. Śravaṇam ādi is for removing misconceptions. 3 doṣās... asambhāvanādi doṣā trayam. Phala will be obstructed without this. Indirect role of śravanādi trayam is there. Biggest misconception is meditation alone produces knowledge. Therefore, śravanādi trayam are presented as means of knowledge. This is only a figurative expression. In the same way, vivekādi catuṣṭayam also are presented as means of knowledge, this is also figurative only. They remove the obstacles. Therefore, all the 11 sādhanās mentioned before, yajñādi trayam, vivekādi catuṣṭayam, śravanādi trayam are figurative means of knowledge, but they remove obstacles. Therefore, returning to chapter 1, anubandha catuṣṭayam, we are talking of adhikārī, Niścala dāsa concludes. The one who has four fold qualification alone is adhikārī. Page 8 topic 15 onwards (adhikārī lakṣaṇam) Topic 15 to 32 . This topic is over now. (printing mistake it is 15 to 31).

Next is viṣaya nirūpanam.

Topic 32 विषयनिरूपणम्

(३२) विषयनिरूपणम्- अयं च ग्रन्थः जीवब्रह्मैक्यं प्रतिपादयति। अतः प्रत्यक्परचितोरैक्यमेवास्य ग्रन्थस्य विषयः। सर्वे वेदास्तमेवार्थं प्रतिपादयन्ति।

इतोऽन्यथा द्वैतवादिनो वेदविरुद्धर्थवादित्वाद्वेदबाह्याः शठाः=गूढविप्रियकारिणः=प्रत्यक्षं स्तुतिकर्तारः परोक्षे चातिदूषकाः ॥

The analysis of the subject matter of vedānta śāstram. This work reveals the essential oneness of jīva and Brahman. Superficial difference is there which causes the confusion and saṃsāra. Therefore, pratyak paricit, inner individual self and the universal consciousness are one and the same, which is the subject matter. All the vedas talk about advaitam only. How do you say even veda pūrva bhāga talks about advaitam? Answer not discussed here. We say veda pūrva bhāga is not a pramāṇam for revealing jīva Īśvara bheda. Dvaitam is not new, veda cannot reveal dvaitam. (Ref: Naiṣkarmyasiddhi). Veda pūrva bhāga teaches puja for preparing us for jñānaṃ. Therefore, aim is advaitam. All the Dvaita philosophers are dvaita vādis, they are veda bāhya:, teaching something outside the vedas. शठाः they are fanatic and adamant people, गूढविप्रियकारिणः gūḍha- they are causing harm to the society indirectly. Even though they directly glorify vedas, but they suppress the message of the vedas and cause damage, they are spoiling the vedic medicine (message).

(आ. ३३-३८) प्रयोजननिरूपणम् । Prayojana - Benefit

Topic 33 प्रयोजनलक्षणम्- benefit of jivātmā paramātmā aikya jñānam

(३३) प्रयोजनलक्षणम्--- सर्वप्रपञ्चकारणीभूताज्ञानं तत्कार्यदृश्यजातं सर्वं द्वैतं च जननमरणप्रबन्धरूपाखिलदु:खनिदानत्वान्महानर्थ इति श्रुतिस्मृतिपुराणेतिहासानुभवादिसकलप्रमाणसिद्धम्। ईदृशानर्थनिवृत्तिः परमानन्दावाप्तिश्च मोक्ष इतुच्यते। अयमेव मोक्षोऽस्य ग्रन्थस्य परमप्रयोजनम्।

Ajñāna nivṛtti and dvaita nivṛtti are benefits. Entire dvaitam is generated by ajñānaṃ.

Class 28 --18/08/2012

Benefit is Moksha i.e. total elimination of sorrow and attainment of infinite happiness

Dealing with the topic of anubandha catuṣṭayam, adhikārī and viṣaya topics over. Now prayojanam or benefits. Benefit is Mokṣa---ātyantica duḥkha nivṛtti: and paramānanda prāpti. Total elimination of sorrow and attainment of infinite ānanda. Author uses the same definition. It however creates certain misconceptions. "When vedānta says, total freedom from sorrow, we assume total elimination of emotional pain from mind, retaining all other things intact. Having done this, vedānta retains the mind and gives infinite ānanda to the mind. After vedāntic studies, we will be jumping with joy all the time." This does not happen. I also assume that śravaṇam is not enough, then mananam is not enough, nididhyāsanam is not enough....one day enlightenment will happen etc. Niścala dāsa says this is misunderstanding of the ātyantica duḥkha nivṛtti:. You can never eliminate one part of the world alone. It comes as a package. vedānta can at best do FIR reduction. Meaning of duḥkham in vedāntic parlance is different. It

Sorrow means entire dvaita prapancha / Ajnana / Mulavidya/ Body and Mind

does not refer to selective emotional pain, but entire dvaita prapañca. Duḥkham must be understood as ajñānaṃ or mūla vidya and entire dvaita prapañca (includes body, mind also). Nivṛtti or elimination means "not physical elimination" , but "mityatva niscaya:" ajñāna dvaita prapañca mityatva niscaya:

Nivritti / Elimination means - not physical elimination but knowing the falsity of the world / Ajnana dvaita prapancha mithyatva nischaya

Chapter 18 : Samadukhasukha....sama loshtā na kancana:; māna

समदुःखसुखः स्वस्थः, समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः, तुल्यनिन्दात्मसंस्तुतिः ॥१८-२४॥ Gita 18.24

Permanent ānanda is not experiential pleasures but claiming ātmā svarūpam as ānanda is ātyantika sukha prāpti:. Mind must continue to have varieties of emotions. (like going to a condolence meeting and being morose, you cannot laugh). For emotional pain, FIR reduction is the direct benefit.

सर्वप्रपञ्चकारणीभूताज्ञानं

Ajanana i.e. Mula avidya i.e. Maya - is the cause of Mind

That ajñānaṃ that is the cause of the mind is mūla avidyā or māyā (Naiṣkarmyasiddhi chapter 3). Māyā can only be falsified, it can never be eliminated. Vyavaharikally māyā is anādi and [Shanta] ananta;?? this is the material cause of entire universe and its product consisting of experienced and experienceable universe. This entire dvaita prapañca तत्कार्यदृश्यजातं सर्वं द्वैतं च We have both pleasures and pain, but somehow we forget the pleasures. जननमरणप्रबन्धरूपाखिलदु:खनिदानत्वान्महानर्थ Includes, birth and death continuous flow; you cannot eliminate pain part alone. Dvaita prapañca is the cause of complaint because it includes both pairs of opposites, therefore, you cannot eliminate one part. It is maha anartha: great problem. This is very clear for a thinking person. इति श्रुतिस्मृतिपुराणेतिहासानुभवादिसकलप्रमाणसिद्धम्। This is clearly talked about in śruti, smṛti, purāṇam, Itihāsa, others and our own experience . The number of factors we want to control increases, what we can't control also increases. Then helplessness, frustration, anger, depression. After some time, we lose hope and look at life as a burden, that is saṃsāra. We pray for a smooth and early death and should never come back. 5th capsule, by forgetting your real nature you convert life into a burden, by remembering the real nature, you convert life into a blessing. Aham satyam, dvaita prapañca mithyā. ईदृशानर्थनिवृत्ति: परमानन्दावाप्तिश्च मोक्ष इतुच्यते। The elimination of the anartha which is in the form of ajñānaṃ and dvaita prapañca is nivṛtti:. Śaṅkarācārya uses the idiom upamardanam. Bāda: mityatva niscaya:. When everything experienced is eliminated, I the experience [experincer] the adhiṣṭhānam will continue which is beyond the pairs of opposites of the nature of sat cit ānanda. This is parama ānanda avapti. Claiming my nature as nitya ānanda:. This is called Mokṣa अयमेव मोक्षोऽस्य ग्रन्थस्य परमप्रयोजनम्। This Mokṣa containing 2 parts anartha nivṛtti: and paramananda prāpti is the main benefit of this grantha Vicārasāgaraḥ.

ज्ञानं त्ववान्तरप्रयोजनम्। पुरुषस्य यद्विषये उत्कटेच्छा जायते तदेव तस्य परमं प्रयोजनं पुरुषार्थ इति चोच्यते।

Immediate benefit is jñānaṃ, then Mokṣa. Which should be called main benefit (parama)and which should be named secondary benefit (avāntara). Niścala dasasays Mokṣa alone is parama prayojanam, jñānaṃ is secondary or avāntara. Every human being loves ānanda naturally, they hate duḥkham naturally. You continue to love someone as long as this is a source of happiness. Nobody loves jñānaṃ, they love because of ānanda (Mokṣa). Therefore Mokṣa is parama prayojanam. M: jñānaṃ is only avāntara prayojanam. Parama prayojanam is defined as that which (object) a person loves unconditionally उत्कटेच्छा . Everyone unconditionally loves happiness only. This parama prayojanam is called puruṣārtha. According to vedānta, only Mokṣa is puruṣārtha.

सकल जनानां च दु:खनिवृत्तौ सुखावाप्तौ चेदृशीच्छा संजायते। पूर्वोक्तानर्थद्वैताभावोपलक्षितपरमानन्दचिदेव मोक्षस्वरूपम्। अत एव मोक्ष: परमप्रयोजनं, न ज्ञानम्। दु:खनिवृत्तावानन्दावाप्तौ च ज्ञानस्य हेतुत्वात्, तस्य दु:खनिवृत्यानन्दरूपत्वाभावाच्च ज्ञानमवान्तरप्रयोजनम्। परमप्रयोजनावाप्तौयत् द्वारीभवति तदवान्तरप्रयोजनम्। यथा कदलीफलप्राप्तौ तत्पत्रपुष्पादि। एतादृशवेदान्तग्रन्थजनितज्ञानद्वारा मुक्तिरूपपरमप्रयोजनफलप्राप्तौ ज्ञानमवान्तरप्रयोजनं भवति।

For the entire humanity, vedānta makes a statement, regardless of caste creed etc. In the elimination of duḥkha, an integral part of dvaita prapañcam, and in the attainment of sukham, unconditional love or desire for happiness only. (Often, we don't know what we exactly want). Mokṣa is the fulfillment of this desire only. Along with freedom from duḥkham, discovering the consciousness, cidrūpa parama ānanda svarūpam, alone is called Mokṣa svarūpam. (Some bhakthas declare, I don't want Mokṣa but want to come to vaikunṭa to serve you.)

Class 29 25.08.2012

As a part of anubandha catuṣṭayam analysis, author is dealing with prayojanam topic. Immediate benefit is jñānaṃ. (śabda pramāṇam) Any vedāntic text must be looked at as śabda pramāṇam. Granta gives jñānaṃ as well as Mokṣa thereafter. Therefore both are benefits. The author is making a subtle difference. Which is primary and which is secondary benefit? Direct is jñānaṃ, indirect is mokṣa. From a value point of view, author says Mokṣa is primary benefit. **Jñānaṃ is avāntara prayojanam. Mokṣa is parama prayojanam**. Mokṣa alone is ānanda prāpti and duḥkha nivṛtti. Nobody loves knowledge for just knowledge. Even brahma jñānaṃ. One think loved is ānanda, therefore people love Mokṣa. Then why do you say Jñānaṃ is avāntara prayojanam. Even though jñānaṃ does not deserve prayojanam status by itself, jñānaṃ is useful to get parama prayojanam called Mokṣa. Therefore, adjective avāntara prayojanam. Whatever serves as a means to attain parama prayojanam is avāntara prayojanam. M: ata: eva... therefore, Mokṣa is paramaprayojanam. Jñānaṃ does not deserve the status of goal. दुःखनिवृत्तावानन्दावाप्तौ च ज्ञानस्य हेतुत्वात्, तस्य दुःखनिवृत्यानन्दरूपत्वाभावाच्च ज्ञानमवान्तरप्रयोजनम्।Jñānaṃ is not of the nature of duḥkha nivṛtti, only Mokṣa is if the nature of duḥkha nivṛtti. Jñānaṃ is not of the nature of ānanda, but Mokṣa is. Therefore, Jñānaṃ is only a secondary benefit. Jñānaṃ is a means for elimination of duḥkham. An example given by Swamiji, imagine a person loves morning coffee, early morning, somebody brings a cup of coffee. (with a container cup). Because I want the coffee desperately, I

What is avantara prayojana i.e. secondary i.e. Jnanam- That which is used to attain primary objective i.e. parama prayojanam i.e. Moksha grab the container and coffee. Am I in need container or coffee, primary is coffee, container is secondary. (though I grab the container). Once you consume the coffee, you don’t run around with the container. If it is paper cup, it is disposed off. Similarly once Mokṣa is attained, even jñānaṃ is irrelevant. (Manishā pañcakam...brahmaiva bhrama... nonam manisha mama).

Thus Jnana is like the thorn which is used to eliminate Ajnana thorn and Moksha is attained. Both thorns now after Moksha is of no use.[Parable of Sri Ramakrishna]

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं

सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।

इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले

चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २॥

After claiming, I’m mukta:, he is not attached even to jñānī status. It continues although not relevant to him. परमप्रयोजनावाप्तौयत् द्वारीभवति तदवान्तरप्रयोजनम्। Jñānaṃ merely serves as container. यथा कदलीफलप्राप्तौ तत्पत्रपुष्पादि। एतादृशवेदान्तग्रन्थजनितज्ञानद्वारा मुक्तिरूपपरमप्रयोजनफलप्राप्तौ ज्ञानमवान्तरप्रयोजनं भवति।

Author gives an example. It is like attainment of kadalee phalam, banana fruit. We plant banana plant, use flowers, leaves, fruits. We preserve until the fruit is got, then others become irrelevant. Therefore, a student should remember that he will get both prayojanams. It doesn’t matter how many books he reads. Finally parama prayojanam is important. Even with 3 books, some fortunate student may attain. Number of classes is not important, binary format is important.

Topic 34: .... अत्र प्रथमाक्षेप:

(३४) अत्र प्रथमाक्षेप:-यदुक्तमनर्थनिवृत्ति: परमानन्दावाप्तिश्चग्रन्थस्य परमप्रयोजनमिति, तन्न सङ्गच्छते। यत: सर्वेष्वपि वेदन्तेषु जीवस्यपरमानन्दरूपत्वं वर्णितम्। भवद्भिरपि तथैवाङ्गीकृतम्। लोके त्वप्राप्तस्यैव प्राप्तिर्युज्यते। न तु सदा प्राप्तस्यैव प्राप्ति: कदाचिदपि सङ्गच्छते। तस्मात्सदा परमानन्दस्वरूपस्यैव सत(:) आत्मन: पुन: परमानन्दप्राप्तिकथनं सर्ववाप्यसंभावितमेवेति।

With regard to Mokṣa as a benefit of vedānta, it is meaningless. Why? Attainment of paramānanda or svarūpānanda as a benefit, it is not logical, because, in all vedāntic grantas, jīva is presented as already endowed with paramānanda svarūpam. Therefore, I need not attain parama ānanda. Why should you present this as a benefit? This is already my nature. The author has also accepted this fact. Only experiential ānanda is not with me. In the world, everyone wants to attain something which is not attained by him. Attainment of the unattained alone is logical. The attainment of the attained is never logical. Therefore, I the Jīvātma am all the time of the nature of ānanda, why should I work for attaining this? Why should I attend the class then? Pūrvapakṣī says, many people attend your class because they don’t understand. Only fools will attend Vicārasāgaraḥ class. (Omkarānanda quotes: Swamiji asked, “Do you want Mokṣa or Mysorepa”, Omkāraṇanda said mysorepa)

Topic 35 तत्समाधिः

३५) तत्समाधिः --एतादृशपूर्वपक्ष्याक्षेपश्रवणमात्रेणाद्वैतग्रन्थोक्तप्रयोजनेऽनादरो न कार्यः। वेदान्तज्ञानोपदेष्टसद्गुरुकृपालेशपात्रीभूतानामीदृशाशेषसन्देहतूलनिरासस्य दृष्टान्तप्रचण्डवातबलेन सुकरत्वात्। तथा हि, कश्चन पुरुषः भ्रान्त्या स्वकरस्थकङ्कणं नष्टं मत्वा अन्वेषमाण इतस्ततो भ्रमन्, अन्येन केनचिदाप्तेन प्रबोधितः सन्, प्राप्तमेव करस्थं कङ्कणमपूर्वतया प्रप्तमिति मन्यमानः ’मम कङ्कणमिदानीमपलब्धम्’ इतियथा वदति; तथैव परमानन्द स्वरूपे स्वात्मनि नित्यपरोक्षतया सदाप्राप्येप्यविद्यावशादप्राप्तत्वभ्रान्त्या ’नाहं प्रमानन्दस्वरूपः, किन्तु ब्रह्मैव तथा; तथो विलक्षणस्य मम तदुपासनया तादृशब्रह्मप्राप्तिः संपाध्या’ इति मूढो भ्रान्त्या प्रतिपध्यते। एवंवित् पण्डितोऽपि मूढतम एव। “अन्योऽसावन्योऽहस्मीति न स वेद यथा पशुः” (बृ. १.४.१०) “तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते” (के. १.४.८) “योन्यथा सन्तमात्मानमन्यथा प्रतिपध्यते। किं तेन न कृतं पापं चौरेणात्मापहारिणा” इत्यादिश्रुतिस्मृतिशतेभ्यो जीवब्रह्मभेदवादिनां मूर्खत्वाङ्गीकारात्।

A goal can be only something which is not there with me (aprāpta). Therefore Mokṣa cannot be goal is Pūrvapakṣī view point. General rule is a goal has to be an unaccomplished one. When I don't have house, money etc, we want to attain that. Spider is a rare case where upādāna and nimitta kāraṇam are same. There are some cases where I already have it, but do not know it. Kantachāmeerakara jñāna. Like a person searching for a gold ring with it on himself. Like a key in the pocket. He searches all over. Then he picks up his hanky to wipe his sweat. Key falls down. Key is prāptam only, he did search for a prāpta vastu. It is as good as "non attained". Key is concealed by a concealing factor. There is a superimposition of aprāptam status on a prāpta vastu.

Due to this, it becomes an object of search. When you are searching, that becomes a goal. Due to misconception, prāptam has converted into aprāptam. Once the non-goal becomes a goal, searching becomes relevant. It is relevant as long as the concealment is there. Temporarily, it can become a prayojanam.

Class 30 – 01-09-2012

1st objection.. Mokṣa cannot be the goal of vedāntic study, because a goal cannot be something that's already accomplished. Ananda is our very svarūpam. A person who is a parent cannot aspire for parenthood.

Answer.. Even though it is our svarūpam, unfortunately we are not aware of this fact. I mistake this as unaccomplished. Not really unaccomplished but as though unaccomplished, therefore it can become our goal. Page 21 topic 35 at the bottom. Eka... By listening to such intimidating purvapakṣa don't get worried, with regard to Mokṣa prayojanam, don't disregard this.

vedānta jñāna; for the students who have wee bit of grace of guru, such intimidating instructions of purvapakṣa will be like fluff of cotton. You can blow it away. pooh pooh.. Elimination can be very easily accomplished. Dṛṣṭanta pracanḍa vāda...the powerful wind of example. Even an accomplished thing can become a goal.

An accomplished thing which is forgotten or hidden can be a goal

To present the example... कश्चन पुरुष: भ्रान्त्या स्वकरस्थकङ्कणं नष्टं मत्वा A person had a bangle on his hand raised his hand. Assume it was hidden in the sleeve, he started searching for the bangle, this is also

prayojana is of two types - Aprapta prapti and prapta prapti

aprāptam.. Therefore prayojanam is 2 fold, aprāpta prāpti and prāpta prāpti....Jñānena .... अन्वेषमाण इतस्ततो भ्रमन्, अन्येन केनचिदाप्तेन प्रबोधित: सन्, प्राप्तमेव करस्थं कङ्कणमपूर्वतया प्रप्तमिति मन्यमान: 'मम कङ्कणमिदानीमपलब्धम्' इतियथा वदति; The person then says after a guru helps, I have found my lost bangle. Same wrt paramānanda svarūpam. तथैव परमानन्द स्वरूपे स्वात्मनि नित्यपरोक्षतया सदाप्राप्येप्यविद्यावशादप्राप्तत्वभ्रान्त्या 'नाहं प्रमानन्दस्वरूप:, किन्तु ब्रह्मैव तथा;

It is nitya aparokṣam as caitanya svarūpam. Even though it is ever accomplished, because of ignorance (which is anādi), because of the delusion, तथो विलक्षणस्य मम. I believe, I'm different from ānanda rūpa brahma, तदुपासनया, I've to practise the upāsana, तादृशब्रह्मप्राप्तिः संपाध्या' इति मूढो भ्रान्त्या प्रतिपध्यते। एवंवित् पण्डितोऽपि मूढतम एव। I will attain paramānanda brahman. this person is mūḍāh or fool. Such a person who looks forward to future ānanda, he is mūḍatama ...most foolish person. What I say is supported by śruti pramāṇam, whoever says paramātmā and jīva are different, one on top and one in the bottom and believe they have to merge, they don't know vedānta, they are informed animals.. "अन्योऽसावन्योऽहस्मीति न स वेद यथा पशुः" Bri 1.4.10, (बृ. १.४.१०) "तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते" Ātmā is all pervading, (के. १.४.८) na idham yadidham upasate...kena 1.4.8 Mahabharatham... "योन्यथा सन्तमात्मानमन्यथा प्रतिपध्यते। One who mistakes the ātmā which is the paramātmā, as Jīvātma, किं तेन न कृतं पापं चौरेणात्मापहारिणा" इत्यादिश्रुतिस्मृतिशतेभ्यो जीवब्रह्मभेदवादिनां मूर्खत्वाङ्गीकारात्।, what pāpam he has not done...he has done the greatest pāpam by claiming I'm Jīvātma. Therefore, every samsārī is a thief who has stolen paramātmā. Status: Punishment is endless saṃsāra...smṛti pramāṇam (mahabharatham). All these people who talk about the bedha are maha mūrkha. We can accomplish it as though and therefore prayojanam.

इत्थंभूतानामपि मूर्खाणामनन्तजन्मार्जितपुन्यपुञ्जवशात्संस्कृतचित्तानां, प्रशान्तचित्तात् ब्रह्मविद्वरिष्ठात् सद्गुरोर्यदि कदाचिद्वेदान्तश्रवणं लभ्येत, तदा “परमानन्दो वेदान्तवाक्यैः सद्दगुरुकृपाकटाक्षलेशेन चास्माभिः प्राप्त” इति मतिर्जायेत। अयं भावः - आत्मनः परमानन्दस्वरूपत्वेऽपि स्वप्रकाशापरोक्षस्वरूपत्वेऽपि स्वाविद्यावृतत्वादप्राप्तवत्तेषां स्वस्वरूपं पूर्वमभात्। यदा तु श्रीमदाचार्यमुखाद्वेदान्तश्रवणेन स्वस्वरूपभूत एव परमानन्दो बुद्धाववभासते तदैव स अपूर्वतया प्राप्तवद्व्यवह्नियते। एवमेव प्राप्तस्यापि पुनः प्राप्तिकथनमुपपध्यते। तस्मात्परमानन्दप्राप्तिरेवास्य ग्रन्थस्य परमप्रयोजनमिति युक्तमेवोक्तम्।

कण्ठचामीकरन्याय Kantachameekarajnayaha: Gold chain example..I show my chain to a friend and then go home. In the neck suppose my chain went behind, I look forward and don’t find my chain, so I conclude chain must be with my friend and he says it is on you. I say I missed it and saw it now. Was running to friend’s house required for getting the chain? Either answer is incorrect. Without running, the struggle for the chain would have continued. Running was required to know that running is not required. **Vedantic study is required to know that vedāntic study is not required to be a mukta puruṣaha.**

Vedantic study never made me a mukta puruṣaha because that’s my very nature, but to know that, vedāntic study was required. इत्थंभूतानामपि मूर्खाणामनन्तजन्मार्जितपुन्यपुञ्जवशात्संस्कृतचित्तानां, प्रशान्तचित्तात् ब्रह्मविद्वरिष्ठात् सद्गुरोर्यदि कदाचिद्वेदान्तश्रवणं लभ्येत, तदा For all these mūrkhas, one group is fortunate one and another unfortunate. One has heaps if puṇyaṃ acquired in many janmas, they got a refined mind, desire to attend vedānta class itself. vedānta śravaṇam... They get an opportunity for vedānta śravaṇam from a guru who is shanta svarūpaha , brahma nishtā, he should never promise ānanda in the future. There is no coming or going ānanda... Yadi kadācit... If he gets an opportunity for vedānta śravaṇam at some time, student claims, I’ve accomplished ānanda... “परमानन्दो वेदान्तवाक्यै: सद्दगुरुकृपाकटाक्षलेशेन चास्माभि: प्राप्त” इति मतिर्जायेत।.. Has been attained by me with the help of mahāvākyam,, one coming from a mouth of a Guru. Dipped in the grace of a Guru..sadguru kripa kataksha leshena... A drop of graceful glance of satguru.. Student will effortlessly claim I’m brahman. Claiming happens in the form of a thought only, it s not a thought less state.. Thought in the mind and very much in jāgrat avasta.. He consolidates in Nididhyāsanam.. This is the message... Even though ātmā is of the nature of paramānanda, and always available as sākṣī caitanya rūpam, because this svarūpa ānanda is covered, it appears to be not accomplished. They have experience of priya, moda and pramoda.. Mokṣa ānanda is not an experiential ānanda..teacher should remove the idea and make it clear that it is I because of which experiential ānanda comes and goes. Expectation must end.

Moksha Ananda / Bliss of Self realisation is not same as happiness due to sense pleasure

Class 31- 08-09.2012

Page 22 first para...last 5 lines. अयं भाव: - आत्मन: परमानन्दस्वरूपत्वेऽपि स्वप्रकाशापरोक्षस्वरूपत्वेऽपि स्वाविद्यावृतत्वादप्राप्तवत्तेषां स्वस्वरूपं पूर्वमभात्। यदा तु श्रीमदाचार्यमुखाद्वेदान्तश्रवणेन स्वस्वरूपभूत एव परमानन्दो बुद्धाववभासते तदैव स अपूर्वतया प्राप्तवद्व्यवह्रियते। एवमेव प्राप्तस्यापि पुन: प्राप्तिकथनमुपपध्यते। तस्मात्परमानन्दप्राप्तिरेवास्य ग्रन्थस्य परमप्रयोजनमिति युक्तमेवोक्तम्। Prapthasya prapthihi is also possible was explained. Even though paramananda is my very nature, because of self-ignorance, I don't know this fact. Therefore, until this self-ignorance is removed, it is as though not accomplished. When it is removed through knowledge, paramananda is as though accomplished. Note "as though" in both cases. This is the prayojanam. (similar to Karna getting kunti putra status). Ayam bhāvaha: This is the message. It is in the form of sākṣī caitanyam, because of saṃsāra it appeared as though not accomplishment because of concealment through self-ignorance, Through Guru and vedānta śravaṇam, this is claimed after the removal of self-ignorance. At the time of claiming apūrvaya... it is claimed as though new

Praptasya prapti - Claiming what is already there but due to ignorance it was thought to be not there - ultimate benefit of Vedanta vichara accomplishment. Prapthavat. This is the ultimate benefit of the vedāntavichara granthas. Incidental prayojanam is jñānaṃ.

Topic 36:

(३६) प्राप्तप्राप्तिरूपप्रयोजनं निरूप्येदानीं नित्यनिवृत्तनिवृत्तिरूपप्रयोजनमपि युक्तमेवोक्तमित्युच्यते। रज्ज्वौ सर्पस्य नित्यनिवृत्तस्यापि कदाचिद्भ्रमादवभासे सति, “रज्जुरेवेयम्” इत्यधिष्ठानसाक्षात्कारमात्रेण स निवर्तते यथा,

Atyantika samsara nivritti / Atyantika dukha nivritti / nivrittasya nivritti / Eradication of all sorrow which was felt due to ignorance

Same law must be applied to the second definition: ātyantika saṃsāra nivṛtti (paramānanda prapthihi—first). Pūrvapakṣī can ask: I don’t have saṃsāra at any time, why should I remove that. This also seems illogical. Because of ignorance, when I assume I’m a samsārī, then even though factually saṃsāra is not there, there is a seeming saṃsāra caused by ignorance. Therefore, the elimination is also seeming only. But this is also a great relief. (Swami Chinmāyānanda’s bug in the ear story; non existent bug removed). Elimination of a bug that was absent... nivṛtasya nivṛtti. Removal of the ever absent. Imaginery rebirth also must be removed. प्राप्तप्राप्तिरूपप्रयोजनं निरूप्ये ever absent one is punar janma or saṃsāra must be eliminated, that benefit is also logically possible. Example of rope snake given. Even though a snake is absent on the rope in all three periods of time, it comes under nityanivṛtasvarūpaha, when I take a torch and understand

Removal of the ever absent

that there is only adhiṣṭhānam rope (sākshat karā here is used in the context of clear knowledge; no mystic knowledge). Similarly ātmā sākṣāt kārā also, no mystic experience is involved. Crystal clear understanding. Snake goes away with the knowledge. Then we ask where did the snake go? It is like asking where did the sūkṣma śarīra go? Unnecessary analysis. Similarly, people analyze what happened into Jñāni's sūkṣma śarīram. Mitya or anirvacanīya must not be probed into. Note in the mind that it is mithyā anātmā that's not worth probing into. तथा स्वात्मनि भ्रमात् प्रतीयमानोऽपि संसारः, नित्यनिवृत्त एव स्वस्वरूपापरोक्षसाक्षात्कारेण निश्शेषं निवर्तते। तस्मान्नित्यनिवृत्तस्यापि निवृत्तिः, नित्यैप्राप्तस्यापि प्राप्तिश्च वेदान्तग्रन्थस्य परमप्रयोजनं सुतरामुपपन्नमेव। Tatha svātmāni... in the svātma also, due to mūlā avidyā or māyā, world is appearing although it is as good as absent, same sākṣātkāra is used, world is eliminated (falsified) thereafter don't ask more questions related to false world. Exactly like the accomplishment of the already accomplished, this benefit is also possible. This is a parama prayojanam. No more curiosity. First objection is over.

Topic 37 द्वितीयाक्षेपः

(३७) द्वितीयाक्षेपः- ननु सविलासाज्ञाननिवृत्तिः परमानन्दावाप्तिश्च ग्रन्थस्य प्रयोजनमित्युक्तं न सङ्गच्छते। यतो निवृत्तिर्नाम निश्शेषनाश एव; नाशस्तु प्रध्वंसाभाव एव। अतोऽनर्थनिवृत्तिरूपाभावस्य परमानन्दप्राप्तिरूपभावस्य चैकत्र

मुक्तिस्वरूपे सामानाधिकरण्यं न घटेत, भावाभावयोरन्योन्यविरोधात्, विरुद्धयोर्धर्मयोरेकत्र युगपत्समावेशायोगाश्च। तस्मादुक्तप्रयोजनं ग्रन्थस्य न संभवतीति चेत्–

Second Objection: According to you Mokṣa consists of 2 components ātyantika saṃsāra nivṛtti and paramānanda prāpti. Nivṛtti is abhāva rūpam in the form of absence. Attainment of ānanda which is in the form of existence (bhāva rūpam) or presence. Your Mokṣa definition is in the form of bhāva plus abhāva rūpam. These are 2 diagonally opposite attributes. They cannot coexist logically. Therefore, Mokṣa is not possible. M: nanu, to object, “elimination of ignorance along with its product(vilāsa); saṃsāra, duḥkham etc, attainment of paramānanda is the benefit of this granta”. This statement of Niścala dāsa our author, is not possible, because nivṛtti or elimination means total destruction. In tarkaśāstra, nāśa is defined as posterior non-existence; a form of non existence. The abhāva in the form of anartha nivṛtti, and bhava positive existence in the form of paramānanda praptihi. In one locus, mukti svarūpe, sāmanādi karanyam, coexistence of bhava and abhāva is not possible. They are mutually opposed. They cannot exist in one locus. Like light and darkness existing in one small room at the same time. Therefore, in one person Mokṣa is not possible due to these opposites. Therefore, the benefit you are talking about is not possible. (one of the prayojanam is missing, one anubandha catuṣṭayam is incomplete, śāstra is incomplete) . apposition=सामानाधिकरण्यम्

Topic 38:

(३८) तत्समाधिः - नैष दोषः । सविलासाविद्यानिवृत्तेरधिष्ठानब्रह्मचैतन्यमात्रत्वान्न ततोऽतिरिच्यते सा। यथा आरोपितसर्पनिवृत्तिरधिष्ठानरज्जुमात्रं, एवं कल्पितनामरूपात्मकसकलवस्तुनिवृत्तिरपि तदधिष्ठानचिन्मात्रमेव, न ततोऽतिरिक्तेति सिद्धम्।

Essence: Tarkaśāstra angle: Upon my hand, is there a pot or not? There is no pot on our hand. Is "absence of pot" on the hand? You cannot ask this. When you say, "I am experiencing the absence of pot upon my hand", you are experiencing anything. Absence of pot was not "present". Absence of pot is just kevala hastaha. Abhāvaha adhikaraṇa rūpa:---gata abhāvaha means hand only.

Class 32 15.09.2012

Page 23 topic 38

3rd anubhandham in the form of Mokṣa prayojanam is being discussed by the author. Mokṣa consists of nivṛtti plus prāpti. Nivṛtti is abhāva rūpam, prāpti is bhāva rūpam. Mokṣa becomes nivṛtti plus prāpti.

Pūrvapakṣī says both these are opposite attributes, therefore non-existence plus existence cannot be combined to form Mokṣa. Like combining light and dark. Reply in topic 38. There is no such thing called abhāva. If abhāva exists, then it cannot be called abhāva. Therefore the word abhāva refers to bhāva padārtha only in a figurative language. Whenever we say I'm experience the absence of pot on my palm, we are experiencing the palm only. In tarkaśāstra, always abhāva refers to the bhāva padārtha on which abhāva is mentioned. Like absence of pot on palm meaning only palm. In the pocket, there is money. Money abhāva is empty pocket bhāva. Saṃsāra abhāva or duḥkha abhāva is located in the ātmā or Brahman. Duḥkha abhāva refers to duḥkha abhāva adhikaraṇa rūpaha ātmā eva. Duḥkha abhāva is peace, ānanda prāpti is joy in english. M: nasha doṣā..there is no doṣā, removal of ignorance along with its product is not really abhāva rūpam, it refers to the adhiṣṭhānam , which is brahma caitanyam, therefore, the absence of ignorance means presence of mere Brahman. Yathā... the elimination or absence of superimposed snake does not refer to absence, but figuratively it refers to adhiṣṭhānam rajju matram, only the rope. In the same way, the absence of the entire super imposed dvaita prapañca, nāma rūpātmāka dvaita, is absent at the time of Mokṣa, absence refers to the

Abhava / absence means experience of non existence of an item on a existing thing.

When it is said that I am experiencing the absence of pot on my palm it means I am experiencing the palm only.

adhiṣṭhānam of the entire dvaita prapañca, Brahman. World is not there is equal to Brahman is alone is there. Dvaitam not there means advaitam is there.

आरोपितप्रतियोगिकप्रध्वंसस्य प्रतियोग्यधिष्ठाने भासमानस्याधिष्ठान-मात्रत्वनियमात्। तदुक्तं वार्तिके “अधिष्ठानवशेषो हि नाश: कल्पितवस्तुन:“ इति।

Absence of a superimposed object experienced after knowledge; snake and rope knowledge, (typical tarka śāstra knowledge), we experience this absence upon the rope, that snake absence is nothing but rope only. Meaning is a positive entity only. This law must be noted, it is given in the vārtikam. Always the absence of a superimposed object must be understood as the locus of this. Quotation given here. (I'm not able to identify source). Posterior non-existence of the snake which is appearing upon the rope is non different from the rope. (samskruta Vicārasāgaraḥ class 27 15 to 16th minute)

अयमेव भगवत्पादादीनामाशय: आकरादिषु स्फुटतर: । अत एव प्रकृतेप्यनर्थनिवृत्तिर्ब्रह्ममात्रमित्युक्तदोषानवकाश:। सर्वानर्थदृष्यकल्पनाधिष्ठानत्वाद्ब्रह्मण:। तश्च ब्रह्म सिद्धवस्तुस्वरूपत्वाद्भावरूपम्। तस्मादनर्थनिवृत्तेर्भावरूपत्वादेव तस्या अस्मिन् ग्रन्थे प्रयोजनत्वकथनं युक्तमेवेति।

This law, reveals the presence of a thing on which the absence is referred to. Abhāvasya adhikaraṇa rūpatva niyamaha...name of this rule. Niścala dāsa says, this is what has been done by all our acāryas. This is the idea or conclusion taken by all our acāryas inclusive of Śaṅkara bhagavadpāda. Ākāraṇam refers to prasthānatrayam and others. We see this idea in all these works. Therefore, in the context of the Pūrvapakṣī objection also, anartha nivṛtti or duḥkha nivṛtti is not really abhāva rūpam, but brahma mātram or bhāva rūpam only. The logical defect that Pūrvapakṣī charged on us has no scope. Brahman happens to be the adhiṣṭhānam. All the anarthams or evil is in the form of dṛśya prapañca, which is nothing but a super imposition only. Nivṛtti and kalpana must go together. In śūnya vāda, they negate the adhiṣṭhānam also. (Buddhism etc). In advaitam, śūnyam is not talked about, adhiṣṭhānam which is the negator can never be negated. Brahman is bhāva padārtha only. Therefore, anartha nivṛtehe bhava rūpatvat, absence of duḥkham is a positive principle. Tasyaha: ... this prayojanam is presented for vicarasāgara granthas... 3rd anubandha is over...

4th is sambandha.

Sambandha - Sambandha nirupana - Finding out the relationship

Topic 39 - संबन्धनिरूपणम्

(३९) संबन्धनिरूपणम् – (१) ग्रन्थस्य विषयस्य (प्रमेयस्य) च प्रतिपाद्यप्रतिपादकभावः संबन्धः। ग्रन्थः प्रतिपादकः, विषयः (जीवब्रह्मैक्यं)

प्रतिपाध्य: । यत्, विषयं विविच्य बोधयति, तत् प्रतिपादकम्, यत् बोध्यते तत्प्रतिपाध्यम्।

Analysis of relationship has not been discussed any other text till now. We need to know which 2 things are talked about. Rule 1: Minimum we need 2 factors to talk about sambandha. Rule 2: Relationship will be different based on the 2 factors. Male and female can be brother sister, husband and wife etc. Relata or relatum. The 2 can be any 2 factors in the context of vedānta. Example 1: Book and subject matter; relationship...book is pramāṇam—śabda pramāṇam, subject matter is prameyam. After granthas, you can add pramāṇam. The book is expounder, subject matter is expounded. Subject matter is jīvabrahmāikyam. That book, distinctly explains things, therefore called expounder; ideas are called pratipādhyam. प्रतिपाध्यप्रतिपादकभाव: संबन्ध:

Pratipadyam i.e. idea

(२) अधिकारिफलयो: प्राप्यप्रापकभावरूप: संबन्ध:। फलं प्राप्यं, अधिकारी प्रापक:। यद्वस्तु लभ्यते तत् प्राप्यं, यो लब्धा स प्रापक: ।

Adhikari i.e. student, candidate is prmata; Knowledge is phalam i,e, prama

The student or candidate...Adhikārī is pramāta and phalam – knowledge (pramā). प्राप्यप्रापकभावरूप: संबन्ध: Obtainer and obtained sambanda. Result—Mokṣa or Brahman, adhikārī is beneficiary. Whatever is obtained is called obtained, whoever gets the benefit is prāpakaha or beneficiary.

(३) अधिकारिविचारय्य्स्तु कर्त्रुकर्तव्यभावरूप: संबन्ध:। अधिकारी कर्ता, कर्तव्यो विचार:। य: करोति स: कर्ता, यत् क्रियते तत्कर्तव्यम्।

Relationship between student pramāta and study pramāṇavicāra. Doer, duty relationship. कर्त्रुकर्तव्यभावरूप: संबन्ध: Student is doer, study is the duty. One who performs is called is doer, whatever is performed is called duty.

(४) ग्रन्थज्ञानयो: जन्य जनकभाव: संबन्ध:। विचारद्वारा ज्ञानं प्रति ग्रन्थो जनक: ज्ञानं जन्यम्। यदुत्पादयति तज्जनकं, यदुत्पध्यते तज्जन्यम्। एवमेव संबन्धान्तरमपि बोध्यम्।

Between book and knowledge (previously we saw student and knowledge), pramāṇam and pramā; producer produced relationship. जन्य जनकभाव: संबन्ध: By means of enquiry, the book pramāṇam is the producer of jñānaṃ (pramā) knowledge. Jñānaṃ is janyam, like parent child relationship. That which produces is called a producer, that which is produced is called produced. Niścala dāsa says you can invent other pairs of relationship in the context of vedānta. Footnote gives 2 more.

यस्तु साधनसंपन्नो जिज्ञासु प्रथमं पठेत्। इमं तरङ्गं सततं मुक्तोऽसौ नात्र संशय:॥

If a qualified student studies the first chapter of Vicārasāgaraḥ (a tarañgam) repeatedly then the first chapter by itself will give him liberation, there is no doubt in this regard. (Don’t forget the first chapter when we go into 2nd chapter)

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते विचारसागरे अनुबन्धसामान्यनिरूपणं नाम प्रथमस्तरङ्गः ॥

Chapter 2

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयो:।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्दृग्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं मह:।

तदेवाहं न मत्तोन्यदिति मे निश्चिता मति:॥२॥

Class 33

22-09-2012

39 āvartas were covered in first chapter (anubandha catuṣṭayam). Only one unique idea we gathered from first chapter. We learnt about 3 types of śravaṇam.

Three types of shravana - an unique idea of first chapter on Anubandha Chatushtaya

śravaṇam no 1—tātparya nirṇaya rūpa śravaṇam तात्पर्यनिर्णयरूपश्रवणम्.

Shravana no 1 - Tatparya nirnaya rupa shravana

We establish the central theme of Vedānta to refute other

Central theme of vedanta is established through interpretation enquiry i.e. Upakrama / introducation , Upasamhara

interpretations of other ācāryas. Interpretational enquiry; upakrama, upasamhara etc used.

Shravana no 2 - Tvam tat padartha nirnaya

śravaṇam no 2 is tvam tat padārtha nirṇaya rūpa śravaṇam

Analysis of svarupa of Jivatma and Paramatma

त्वंतत्पदार्थनिर्णयरूपश्रवणम्; Jīvātma and paramātmā svarūpam analysis. Pañca kośa, avasthātraya and dṛk dṛśya viveka to arrive at tvam tat padārtha nirṇayam. (Using Adhyāropa apavāda discussion). No equation of tat and tvam comes here. No aikyam.

Śravaṇam no 3 maha vākya vicāra...vākyārtha niścaya vicāra. Naiṣkarmyasiddhi, śrutisāgara etc concentrate on mahāvākyam vicāra. Jīvātmā Paramātma Aikyam is revealed. Chronological implementation order of these (I'm mentioning); śravaṇam no 2, śravaṇam no 3, śravaṇam no 1 is the order of implementation. After gaining aparokṣa jñānaṃ (through 2 and 3), we try to clear doubts created by other lines like dvaita, viśiṣṭādvaitam etc. If we start comparative study in the beginning, we will get confused. After this, mananam and nididhyāsanam will come. Śravanam no 2 and 3 give aparokṣa jñānaṃ, but it does not give confidence. Intellectual obstacles get removed through śravaṇam no 1, mananam, nididhyāsanam. Nididhyāsanam is not meant for aparokṣa jñānaṃ only for viparīta bhāvana pratibandha nivṛtti.

At the end it says, Sri Vasudevabrahmendra viracita, we should add samskruta vicarasāgare...not just vicārasāgara. Our namaskarams to both Vasudevācārya and Niścala Dāsa.

This first chapter is anubandha sāmānya nirūpanam (general enquiry).

The second chapter is going to be Viśeṣa anubandha nirūpanam. Second chapter has 69 topics. Topic numbers are continued. We start with topic 40.

संस्कृतविचारसागरे अनुबन्धानां विशेषतो निरूपणं नाम ॥ द्वितीयस्तरङ्गः ॥

Sanskrit Vicharasagara - Second Chapter - Special enquiry

Samskṛta Vicārasāgara; special enquiry in second chapter commences. (see foot note). It is like a person who wants to build a house on his plot. A court notice comes saying land belongs to someone else. Patta also is shown. First I have to claim the land and then I've to build a house. He wants to build Vedānta house, so many people raise objections related to anubandha catuṣṭayam. Now special objections are raised. (first is high court notice, now supreme court)

पूर्वतरङ्गे अनुबन्धजातं सङ्क्षेपत उक्तम् । अस्मिंस्तु द्वितीयतरङ्गे तद्विस्तरतः प्रतिपाद्यते।

पूर्वतरङ्गे in the previous chapter, the group of four factors were dealt with briefly (39 topics!!). In this second chapter, अनुबन्धजातं, same for fold factors is being analyzed elaborately.

(आ ४०-४३) अधिकारिविषयकाक्षेपा:-

Topic 40 दुःखनिवृत्तावाक्षेप:

(४०) दुःखनिवृत्तावाक्षेपः – साधनचतुष्टयसम्पन्नोऽधिकारीति पूर्वं प्रत्यपादि। तेषु साधनेषु 'मुमुक्षुता' नामैका। सा च साधनेषूत्तमा। मुमुक्षुता नाम तीव्रतरमोक्षेच्छा। मोक्षश्च सोपादानकारणजगन्निवृत्त्युपलक्षितब्रह्मावाप्तिरित्युच्यते। अत्र

मोक्षलक्षणघटकविशेषणरूपप्रथमांशे सोपादानकारणजगन्निवृत्तौ पूर्वपक्षी शङ्कते – मूलाविद्यया सह जगन्नाशं न कोऽपि वाञ्छति। किन्तु विवेकी तापत्रयनिवृत्तिमात्रं वाञ्छति ।

Objection with respect to adhikārī. Pūrvapakṣī says no student is possible. If they really understand the meaning of Vedānta, there can be no student of Vedānta. An adhikārī will find several problems with the vedāntic promises of freedom from sorrow. I've several objections with respect to "freedom from sorrow". This is elaborated. The author is quoting from first chapter. Summarizing. पूर्वं प्रत्यपादि- in the first chapter, you had established, Sādhanacatuṣṭayam... adhikārī. A candidate is endowed with four fold qualifications, mumukṣutvam was one of them. Mumukṣuta is prime qualification. Greater the desire, greater the effort. Then only Adhikārī will attend classes without excuses. Result is proportional to effort. Mokṣā consists of 2 parts; negation of dvaita prapañca (to arrive at advaitam) along with its cause ajñānaṃ or mūlāvidyā.

After the elimination, I should abide as Aham advaitam brahma asmi...non-dual Brahman. Pūrvapakṣī says both are problems... this is what is said in page 21, topic 33, first four lines. In this particular context, with regard to first component of Mokṣā definition, elimination of dvaita prapañca nivṛtti, along with mula avidya mula vidhya or māyā (Naiṣkarmyasiddhi 3rd chapter), Pūrvapakṣī is raising a question. मूलाविद्यया सह जगन्नाशं न कोऽपि वाञ्छति. When a person comes to Vedānta, no student comes with the elimination of dvaita prapañca (his body, family etc). If a vedāntic Guru says, he will eliminate his student's family (dṛśya prapañca), the student won't come. According to Pūrvapakṣī, this is a scam. Nobody wants to eliminate the world. The Mokṣā people are interested in keeping world, property, family, body, mind, they want to eliminate only the sorrow. Tāpatraya nivṛtti people want to eliminate not jagannivṛtti. Three kinds of sorrow, they want to eliminate. On the other hand, an intelligent person wants to retain all these things and wants to only remove the 3 fold sorrow that afflicts him constantly. Definition is very clear here. Tāpatraya: in every śāntipaṭha we discuss this.

तापत्रयञ्च

(१) आध्यात्मिकम् (२) आधिभौतिकम् (३) आधिदैविकञ्चेति। तत्र शरीरे ज्वरादिरोगक्षुत्पिपासादिजन्यं दुःखम् आध्यात्मिकम् , चोरव्याघ्रसर्पादिजन्यं दुःखम् आधिभौतिकम् , यक्षराक्षसप्रेतपिशाचग्रहादिजन्यं शीतवातातपादिजन्यं च दुःखम् आधिदैविकम्। ādhyātmikaṃ, ādhibhautikaṃ, ādhidaivikaṃ. Ādhyātmikaṃ; pain born out of our own body, diseases like fever etc, , hunger, thirst etc . Ātmā here refers to śarīram. Ādhibhautikaṃ: pain caused by all other living beings other than myself, (Bhūtas here is not pañcabhūta), thieves, tiger, snake . Ādhidaivikaṃ: living beings not available for our perception, yaksha, rakshasa, preta, pishacha, ghost (graham ...that possesses human beings), śītam..cold, vāta. Wind, atapa;heat/sun light (natural forces). Natural forces are controlled by devata according to śāstram. Varuna, pṛtvī devata etc.

From ṭippani (covered in samskrta Vicārasāgara)

४. आत्मानमधिकृत्य वर्तमानं स्थूलसूक्ष्मशरीरमध्यात्मम्। ततो जायमानं दुःखादिकमाध्यात्मिकम् ।

५. स्वशरीरादिसङ्घातव्यतिरिक्तं सत् यत् चक्षुरिन्द्रियगोचरं तदधिभूतम्। ततो जायमानं दुःखादिकमाधिभौतिकम् ।

६. स्वशरीरादिसङ्घातव्यतिरिक्तं सत् यत् चक्षुरिन्द्रियागोचरं तदधिदैवम्। ततो जायमानं दुःखादिकमाधिदैविकम्। (not perceivable by our sense organs)

Vicārasāgara is divided into 7 chapters. Each chapter is called a taranga: (wave). Sāgara is ocean, vichara means ātmā vichāra. Vicārasāgara is an ocean consisting of waters which is enquiry into ātmā. Author has covered 538 topics. Each topic or section is titled āvarta: or whirlpool or ripples. First chapter now.

Class 34

29-09-2012

एतत्त्रिविधदुःखनिवृत्तिरेव सर्वैः प्रार्थ्यते। न दुःखादन्यस्य कस्यचिदपि निवृत्तिर्विवेकिभिः प्रार्थ्यते।

If Mokṣā is defined as freedom from duḥkham and attainment of sukham, both these are appealing. Duḥkham is replaced by dvaita prapañca, sukham is equated as advaitam.. the seeker replaces this way, aim becomes negation of dvaita prapañca and abiding in advaita ātmā and both are not desired by everyone. Therefore, we look for something that will keep dvaita prapañca and remove only duḥkham nivṛtti:. Pūrvapakṣī says this. एतत्त्रिविधदु:खनवृत्तिरेव सर्वै: प्रार्थ्यते। Only duḥkha nivṛtti is desired by people, nobody wants to eliminate anything other than duḥkham (dvaita prapañca nivṛtti :) . न दु:खादन्यस्य कस्यचिदपि निवृत्तिर्विवेकिभि: प्रार्थ्यते। No intelligent person will prefer this.

तस्मान्मूलाविद्यासहितजगन्निवृत्तौ न कस्यापीच्छा जायते। इति।

Topic 40-43 Pūrvapakṣī topic. Reply from topic 44 onwards. In the negation of mūlāvidyā, negation of dvaita prapañca is included. Nobody on earth will develop a desire. (topic 40)

Topic 41

(४१) न च सर्वेषां निःशेषसकलदुःखनिबर्हणेच्छा विद्यते, समूलाज्ञानजगन्निवृत्तिमन्तरा न निःशेषदुःखोच्छेदः सम्भवति, इत्यतो निःशेषदुःखनिवृत्त्यन्यथानुपपत्त्या समूलाज्ञानजगन्निवृत्तिरर्थादाक्षिप्यते इति वाच्यम्। आर्तानां धन्वन्तर्यादिकृतायुर्वेदोक्तभैषज्यसेवनात् ज्वरादिरोगहेतुकदुःखक्षयदर्शनात्। भोजनेन क्षुज्जन्यदुःखनिवृत्तेः सर्वानुभवसिद्धत्वाच्च। इत्थमेव तत्तत्प्रतीकारेण तत्तद्दुःखनिवृत्तिसम्भवे समूलाज्ञानजगन्निवृत्तिमन्तरेणापि दुःखनिवृत्तेः सम्भावितत्वात्, नापेक्ष्यते दुःखनिवृत्त्यर्थं समूलाज्ञानजगन्निवृत्तिः। तस्मान्मोक्षलक्षणघटकसमूलाज्ञान-जगन्निवृत्तिरूपे विशेषणांशे न कस्यापीच्छा जायेत।

Note the inverted comma, quotation from Pūrvapakṣī, assumes advaitin will say, duḥkha nivṛtti requires world nivṛtti, like the Doctor amputates the limb. Retaining the dvaita prapañca, trividha duḥkha nivṛtti is not possible.

Suppose Advaitin says, सर्वेषां Sarveṣām, for all the people, नि:शेषसकलदु:खनिवर्हणेच्छा विद्यते there is a desire in eliminating all the sorrows without exception, you've to remove the dvaita prapañca, समूलाज्ञानजगन्निवृत्तिमन्तरा without jagan nivṛtti along with ajñāna, न निश्शेषसकलदु:खोच्छेद: सम्भवति sorrow cannot be removed totally. इत्यतो निश्शेषदु:खनिवृत्त्यन्यथानुपपत्या There is no other alternative medicine available for the removal of entire sorrow. समूलाज्ञानजगन्निवृत्तिरर्थादाक्षिप्यते

Pūrvapakṣī says आर्तानां धन्वन्तर्यादिकृतायुर्वेदोक्तभैषज्यसेवनात् ज्वरादिरोगहेतुकदु:खस्वक्षयदर्शनात् you can consume medicines for fever etc, you can still retain the dvaita prapañca. भोजनेन क्षुज्ञन्यदु:खनिवृत्ते: सर्वानुभवसिद्धत्वाञ्च। You can eat for hunger, this is experienced by all. Even for neighbor problems etc, you have solutions; also for ādhibhautikaṃ and ādhidaivikaṃ related problems. इत्थमेव तत्तत्प्रतीकारेण तत्तद्दु:खनिवृत्तिसंभवे समूलाज्ञानजगन्निवृत्तिमन्तरेणापि दु:खनिवृत्ते: संभावितत्वात्, नापेक्ष्यते दु:खनिवृत्त्यर्थं समूलाज्ञानजगन्निवृत्ति:। Tatat refers to ādhibhautikaṃ and ādhidaivikaṃ related problems. Even these problems can be solved without negation of dvaita prapañcam along with mūlāvidyā. तस्मान्मोक्षलक्षणघटकसमूलाज्ञानजगन्निवृत्तरूपे विशेषणांशे न कस्यापीच्छा जायेत। Therefore, the first part that talks of dvaita nivṛtti (advaita...is 2nd part) which is part of definition of Mokṣā given by Advaitin, nobody will desire your Mokṣā.

Topic 42 सुखप्राप्तिविषयकाक्षेप:-

(४२) सुखप्राप्तिविषयाक्षेपाः – मोक्षलक्षणघटकविशेष्यांशे ब्रह्मावाप्तिरूपेऽपि न कस्यापीच्छा जायेत। तथा हि – यदेव वस्तु प्रागनुभूतं तज्ञातीयवस्त्वन्तरस्यैव सुखसाधनत्वेन सम्प्राप्ताविच्छा सर्वेषां जायेत, नाननुभूतसम्प्राप्तौ। यथा देशान्तरेषु

विद्यमानेष्वत्यद्भुतेष्वप्यनिर्ज्ञातेषु पदार्थेषु, तत्प्राप्तीच्छा न कस्यापि जायत एव। तद्वदेवात्रापि मुमुक्षोरधिकारिणः प्राङ्ग ब्रह्मविषयकज्ञानमस्ति। यस्य तु ब्रह्मज्ञानमस्ति स नाधिकारी, तस्य मुक्तत्वात्। मुक्तस्य च मुमुक्षानुपपत्तेरधिकाराभावः। अतो वेदान्तश्रवणात्पूर्वमनिर्ज्ञातस्य ब्रह्मणोऽवाप्तीच्छा कस्यापि नोन्मिषत्येव। इत्थं समूलाज्ञानजगन्निवृत्त्यात्मके, तदुपलक्षितब्रह्मावाप्तिरूपे च मोक्षे न जायेतैवेच्छा कस्यचिदपि। तस्मादधिकारी मुमुक्षुर्न कोऽपि सिद्ध्यति। Negation of 2nd part of Mokṣā definition.. sukhaprapyartham which is brahmaprāptih, advaita avasthānam. Second part in the definition of Mokṣā; attainment of Brahman, abidance as advaitam brahma, nobody will have a desire, to elaborate, how does human being act in the world. When a person comes across an object in the world, either sukham or duḥkham experience will be there. You want the same type of object for same sukham experience. Sajātīya icchā. Either you want the same object or same species. Have we experienced Brahman anywhere? If so, you want to experience and enjoy the same Brahman every time. Samānajātīyam.. You want to spend time with Viṣṇu, because he is described as compassionate. Whatever object is experienced before, another object that belongs to the same species, as a means of enjoying the same experience, I want more. (adhyāsa bhāṣyam of Brahmasūtra, paśu example given, danḍam and grass). Desire arises with only known objects, not with unknown objects in other countries which are completely unknown, nobody develops a desire to attain that object. In the same manner, for this student (adhikārī) also, he does not have Brahman experience earlier, therefore no desire. Even if a person has brahmajñāna already, he is not a candidate. यस्य तु ब्रह्मज्ञानमस्ति स नाधिकारी, तस्य मुक्तत्वात्। For a muktā, he will have no desire for Mokṣā, there he does not have adhikāra. Therefore, before doing śravaṇam, desire to attain an unknown Brahman, will not arise (unmishā). इत्थं समूलाज्ञानजगन्निवृत्त्यात्मके, तदुपलक्षितब्रह्मावाप्तिरूपे च मोक्षे न जायेतैवेच्छा कस्यचिदपि। तस्मादधिकारी मुमुक्षुर्न कोऽपि सिद्ध्यति।. In this manner, your Mokṣā consisting of 2 parts, nobody will have desire for both parts. Therefore, no mumukṣu therefore no adhikārī and no anubandha catuṣṭayam.

Class 35 06-10-2012

We completed the 42nd topic.

Topic 43 अधिकार्यभावं प्रकारान्तरेण प्रतिपादयति

(४३) अधिकार्यभावं प्रकारान्तरेण प्रतिपादयति – सर्वोऽपि विषयसुखमेव वाञ्छति। तपस्विनोऽपि पारलौकिकभोगाभिलाषेणैवैहिकान् भोगान् परित्यज्यानेकविधक्लेशान्सहन्ते। तथा चैहिकेभ्यो वामुष्मिकेभ्यो वा विषयसुखेभ्य एव सर्वे स्पृहयन्ति। नैवेदमस्ति विषयसुखं मोक्षे। ततो न कोऽपि मोक्षसाधनमिच्छेत् । ततश्च मोक्षेच्छारूपा मुमुक्षा न कस्यापि सिद्ध्येत्। किञ्च ब्रह्मादिस्तम्बान्तस्य लोकस्य

विषयसुखाशापाशपरवशीकृतचित्तत्वात् वैराग्योपरमशमदमादिसाधनं न कस्यापि सिद्ध्येत्। तस्मात्साधन-चतुष्टयसम्पन्नस्याधिकारिणोऽभावाद्विफलोऽयं ग्रन्थारम्भः। अधिकार्यभावं प्रकारान्तरेण प्रतिपादयति

Pūrvapakṣī tries to establish that no adhikārī is possible for this. Another argument or methodology. सर्वोपि विषयसुखमेव वाञ्छति। Let us be clear, everybody wants to enjoy sense pleasure... any pleasure in which there is subject object duality, music, dance, basics like food etc. Human being wants to retain dvaitam. No exception to this rule. Sarvopi...grosser viṣaya sukham or finer one like when scientist discovers something else. Even tapasvees... पारलौकिकभोगाभिलाषेणैवैहिकान् they want to go to higher lokas where quality of life is supposed to be better. Even tai upa speaks about different types of ānanda. Therefore, people want dvaita ānanda. Ahikān bhogan... they renounce lower sense pleasures of bhūlokā. They undergo pains of various types for this. तथा चैहिकेभ्यो वाऽऽमुष्मिकेभ्यो वा विषयसुखेभ्य एव सर्वे स्पृहयन्ति।. All the people whether they are in society or forest despite for dvaita ānanda only either of iha loka or para loka. āmuṣmikebhaya... spṛuhayanti... object of the word has to be in fourth case (should have been dvitīya vibhākthi) therefore, sukhebhyāha: (Panini rule). For icchanti, you can put dvitīya vibhakti. Phalam icchati, phalaya spṛuhayanti...

In Mokṣā, dvaita ānanda is not there. Not even Vicārasāgara is possible. In your Mokṣā which is advaitam, viṣaya sukham is not possible. Tatha: na koopi .... Nobody will like your Mokṣā. Therefore, Mokṣā icchā rūpan... desire for your Mokṣā, nobody will have. Most vedāntic students convert Brahman into one of the extraordinary object. Pūrvapakṣī goes to another step. Let us assume we have an extraordinary advaita ānanda. Even then people will love to retain dvaita ānanda. Vairagyam for dvaita ānanda nobody can develop. "If I force people to give up dvaita ānanda, nobody will come to class". Brahmādi... lokasya.. ... mind is obsessed with or addicted to āṣā pasha, viṣaya sukha...worldy pleasures, kasyāpi vairagyam na sidhyet. Raga or attachment will be there... earlier Pūrvapakṣī says mumukṣu not possible, now he says vairagyam is not possible, raga will be there. Body, mind, family, possession, profession attachment. Therefore, ṣama or relaxed and focused mind is not possible. ("all your 34 years of teaching" asking the advaita Guru to introspect). In short, sādhana-catuṣṭayam is not possible. Starting this grantha is useless. Vipalaha:

44-54

Answers to the objections raised by the Pūrvapakṣī, with regard to the candidate of advaitam.

11 topics are the replies in the same order as that of objections

Topic 44 मोक्षस्य प्रथमांशभूते समूलाज्ञानजगन्निवृत्तिरूपे इच्छासम्भवप्रकारः (आ. ४४-५४) अधिकारिविषयकाक्षेपाणां समाधानानि।

(४४) मोक्षस्य प्रथमांशभूते समूलाज्ञानजगन्निवृत्तिरूपे इच्छासम्भवप्रकारः –Desire for Mokṣā can arise in spiritual seekers. A Mokṣā which involves duḥkha nivṛtti through dvaita nivṛtti (jagannivṛtti). Through ajñāna nivṛtti, dvaita nivṛtti, and then duḥkha nivṛtti. Duḥkha nivṛtti is the first component of Mokṣā definition. (2nd component- sukha nivṛtti).

First component of Moksha is dukha nivritti and second componet is sukha nivritti

मोक्षेच्छा न कस्यापि सम्भवति; यतो मोक्षे अंशद्वयमस्ति, प्रथमः सोपादानकारणजगन्निवृत्तिरूपोंऽशः, द्वितीयो ब्रह्मप्राप्तिरूपोंऽशः। तत्र सोपादानकारनजगन्निवृत्तिरूपे मोक्षस्य प्रथमांशे न कस्यापीच्छा सम्भवति; अपि तु त्रिविधदुःखनिवृत्तीच्छैव सर्वेषां सम्भवति। तत्तद्दुःखनिवृत्तिस्तत्तदुपायाद्भवति। तस्मात्सोपादानकारणजगन्निवृत्तिकामो मुमुक्षुरधिकारीत्येतन्न सङ्गच्छत इति हि प्रथमः पूर्वपक्षः।

Niśćala dāsa is summarizing what Pūrvapakṣī said in topic 40 and 41 for the sake of continuity. Pūrvapakṣī said, everybody wants duḥkha nivṛtti. But advaitin says for this dvaita nivṛtti is required. Pūrvapakṣī said you can accomplish duḥkha nivṛtti alone without dvaita prapañca nivṛtti. Advaitin asked if without dvaita prapañca nivṛtti, how can you eliminate sorrow? Pūrvapakṣī said for ādhyātmikaṃ, doctors are there,

Purva paksha - Dukha nivritti does not require dvaita prapancha nivritti ādhibhautikaṃ, police, court, government. For ādhidaivikaṃ, we have astrologers, parihārams, nādi josyar, vastu experts are there. Why do you prescribe shiracheda for shiro vedana? Tatra samādhihi... Reply.

Answer to dvaita prapancha nivritti not required

All these remedial measures you talk about may or may not solve the problems. If 10 say it works, 10 will say parihāram did not work. Even if it works, only some of the problems may get solved. Even if they solve the problem is solved, it is not permanent, it can recur. Solution is doubtful, partial or temporary. Muṇḍaka...

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृत: कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

Class 36 13-oct-2012

Three types of Dukha or Sorrow [Adhi bhautika, adhi daivika and adhyatmika], Atyantika indicates total removal of sorrow which is possible only when dvaita duality is removed

Duḥkham has been divided into 3 types, trividha duḥkha nivṛtti.. we add adjective ātyantika to indicate total removal of sorrow. This is possible only through dvaita nivṛtti. This in turn does that through ajñāna nivṛtti. Pūrvapakṣī raised objection saying we don’t require dvaita nivṛtti at all. Nobody likes to remove dvaitam...body, mind, family possessions etc. Is it possible to have ātyantika duḥkha nivṛtti without dvaita nivṛtti, advaitin asked. Pūrvapakṣī said its possible. For each type of duḥkham, one type of remedy is there...allopathy, homeopathy etc. Astrologers, nādi etc and usage of parihārams. With respect to this, tat samādhihi...here it means answer.

तत्र समाधिः – सर्वानर्थबीजभूतमूलाज्ञानतत्कार्यजगन्निवृत्तिव्यतिरेकेण नोपायान्तरेण तापत्रयनाशो निःशेषमुपजायेत। निःशेषमूलाविद्यानिवृत्त्यैव सकलदुःखानि तत्कारणीभूतरोगादयो रोगाद्याश्रयशरीरादयश्च निरवशेषं नश्यन्ति। तस्मात्तापत्रयनिवृत्तये समूलाज्ञानजगन्निवृत्तिरूपे मोक्षलक्षणघटकविशेषणांशे उदेत्येवेच्छा सर्वेषाम्।

Niścala dāsa says I want to stick to my original stand. He firmly asserts. सर्वानर्थबीजभूतमूलाज्ञानतत्कार्य जगन्निवृत्तिव्यतिरेकेण –without the negation of jagat, मूलाज्ञानतत्कार्य mūlā ajñānaṃ is the cause of this (dvaita prapañca) . One cannot eliminate tāpa trayam or duḥkha trayam. नि:शेषमुपजायेत sorrow will never go away. There is no other alternative method. Other than Brahman, there is nothing at all. Only by the elimination of ātmā ajñānaṃ, all the sorrows will totally go away. Sorrows go away because we eliminate the cause of the sorrows. We negate the body which alone can have diseases. The locus of the disease, śarīram etc is negated. Neha nana asti kinchana.. Without any left over, you have permanent remedy. तस्मात्तापत्रयनिवृत्तये समूलाज्ञानजगन्निवृत्तिरूपे मोक्षलक्षणघटकविशेषणांशे उदेत्येवेच्छा सर्वेषाम्। Therefore, this project (elimination of dvaitam and therefore elimination of jagat and there for duḥkha nivṛtti) which is the first component of mokṣā definition, a desire for such a mokṣā is possible for a mature seeker. (dvaita satta nivṛtti not dvaita anubhava nivṛtti). This is what I'm trying to convey.

अयमाशयः – यस्तु सकलौषधाद्युपायनिर्माणे निखिलरोगचिकित्सायां चात्यन्तसमर्थस्तस्यापि न नियमेन दुःखशान्तिर्दृश्यते। कस्यचिदेव रोगादिजन्यदुःखमौषधाद्युपायैर्निवर्तते, कस्यचिन्नैव। अत एवौषधाद्युपायै रोगादिजन्यदुःखं न नियमेन सर्वेषां निवर्तते। किञ्च यस्य रोगः औषधाद्युपायैर्निवर्तते तस्यापि कालान्तरे पुनर्जायत एव रोगः। तस्मादौषधाद्युपायैर्दुःखं नात्यन्तिकतया निवर्तते। निवृत्तस्य पुनरपि कदाचिदप्यनुत्पत्तिरेवात्यन्तिकी निवृत्तिरित्युच्यते। औषधाद्युपायैर्नियमेन दुःखनिवृत्त्यसम्भवात्, निवृत्तस्य च पुनरुत्पत्तिदर्शनात् तादृशैरुपायशतैरपि न निःशेषदुःखनिवृत्तिर्जायेत। परन्तु सकलदुःखनिदाननिवृत्तावेव नियमेनाशेषदुःखनिवृत्तिः स्यात्। तादृशदुःखनिदाननाशे सत्येव भूयो नैव जायेत दुःखलेशोऽपि। तस्मात्सर्वस्यापि लोकस्य दुःखनिवृत्त्यर्थं तन्निदाननिवृत्तीच्छा जायेतैव।

Niścala dāsa says how pūrvapakṣī's solution is only a temporary solution. Peace of mind that people get is not real peace of mind, but only a gap between 2 problems. Suppose there is a person यस्तु सकलौषधाद्युपायनिर्माणे who is an expert in prescribing (invention of) medicines in the treatment of all the diseases, even here the Doctor says, rest you pray to God. न नियमेन दुःखशान्ति: दृश्यते Only in certain cases, the pain caused by diseases, it goes away through the remedy of medicines etc (parihārams inclusive). Therefore, our conclusion is the remedies are never definite and uniform for all people. It is temporary also. Moreover, in the case of someone where the disease has been cured, with time, it may recur. For that lucky person also, it may happen again. Disease caused sorrow also cannot be eliminated totally. Therefore, this cannot be Mokṣā as it is not a permanent solution. Permanent elimination of sorrow is defined as "non arrival of the eliminated sorrow". Permanent elimination is "anutpathihi" non arrival of the eliminated sorrow. This is Mokṣā. Even death is not a solution, because it is not the end. It loses only the current body. Since medicines do not remove the pain definitely or permanently, (even by applying 100s of methods). Therefore, don't say dvaitam has duḥkham, but say Dvaitam is duḥkham. (dvitīyādvai bhayam bhavati---Bri upa 1.4.2)

"सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यद्द्वितीयाद्वै भयं भवति ॥ २ ॥॥"

सकलदुःकनिदाननिवृत्तावेव Therefore, only if you eliminate dvaitam definitely, नियमेनाशेषदुःखनिवृत्तिः, elimination of duḥkham is possible, mokṣā is guaranteed.

We had an introduction of Naiṣkarmyasiddhi. Once the root is removed the plant will not grow again. Ravana's 10 heads indicate the types of duḥkham. Aditya hṛdayam has Vedāntasāra. Sūrya is defined as avasthātraya sākṣī. Only when ajñānaṃ is gone, a wee bit of sorrow will not arise. तस्मात्सर्वस्यापि लोकस्य दु:खनिवृत्त्यर्थं तेन्निदाननिवृत्तिच्छा जायेतैव। For every human being the desire to eliminate ajñānaṃ can arise. They will come to the Guru, me. For ātyantika duḥkha nivṛtyartham.

Class 37 20-10-2012

परन्तु सकलदुःखनिदाननिवृत्तावेव नियमेनाशेषदुःखनिवृत्तिः स्यात्। तादृशदुःखनिदाननाशे सत्येव भूयो नैव जायेत दुःखलेशोऽपि। तस्मात्सर्वस्यापि लोकस्य दुःखनिवृत्त्यर्थं तन्निदाननिवृत्तीच्छा जायेतैव।

Niścala dāsa is establishing that the diagonosis of the problem called saṃsāra as given by vedānta alone is acceptable. arthārthī nivṛtti can take place through jñāna praptihi. Whoever sees this is a mumukshu, adhikārī. Without arthārthī nivṛtti and dukha nivṛttihi, mokṣā is not possible. Many will not understand this diagonosis, few will understand. Such adhikārīs are possible. M: For the entire humanity, for the elimination of sorrow for good, ātyantika dukha nivṛtti. there will be desire for this, certainly there will be some candidates.

Topic 45 दुःखनिदानं त्वज्ञानं तत्कार्यरूपप्रपञ्चेति

(४५) दुःखनिदानं त्वज्ञानं तत्कार्यरूपप्रपञ्चेति – छान्दोग्योपनिषदि भूमविद्याप्रकरणे स्फुटतरं निरूप्यते। तत्र हि “अधीहि भगव इति होपससाद सनत्कुमारं नारदः। तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति। (छा. ७-१-१) स होवाच ऋग्वेदं भगवोऽध्येमि... एतद्भगवोऽध्येमि। (छा. ७-१-२) सोऽहं मन्त्रविदेवास्मि नात्मवित्। श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति । सोऽहं भगवः शोचामि। तं मा भगवान् शोकस्य पारं तारयत्विति। तं होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवतत्।” (छा. ७.१.३) इत्यादिना द्वाविंशतिभिः खण्डिकाभिरपरब्रह्मोपासनं ज्ञानसाधनमुक्त्वा, ततः परं “यो वै भूमा तत्सुखं नाल्पे सुखमस्ति। भूमैव सुखं, भूमा त्वेव विजिज्ञासितव्यः। भूमानं भगवो विजिज्ञासे।” (छा. ७.२३.१) यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा । अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यनद्विजानाति तदल्पं, यो वै भूमा तदमृतम्, अथ यदल्पं तन्मर्त्यम्” (छा. ७.२४.१) इत्यादिना भूमविद्योपदिश्यते ।

Niścala dāsa gives reference to bhūmavidyā. Because of ātmā ajñānaṃ and the duality projected by ajñānaṃ called mūlāvidya or māya or prakṛti. This particular fact in the Cāndogya upaniṣad in 7th chapter called bhūmavidyā (bhūma meaning limitless or brahman) it is clearly revealed. We have already seen in Chan upa. Gist of 7.1.1, 2 and 3.

Bhuma vidya - Chhandogya up 7.1.1-3 - Bhuma means limitless or Brahman

Brahman through Bhuma vidya to Narada by Sanatkumar

"अधीहि भगव इति होपससाद सनत्कुमारं नारदस्त (जुम्) होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच॥७.१.१॥

ऋग्वेदं भगवोऽध्येमि यजुर्वेद(गुम्) सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदं पिज्य (गुम्) राशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्ध्यां ब्रह्मविद्ध्यां भूतविद्ध्यां क्षत्रविद्ध्यां नक्षत्रविद्ध्या(गुम्) सर्पदेवजनविद्ध्यामेतद्भगवोऽध्येमि॥७.१.२॥

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुत(गुम्) ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति त(गुम्) होवाच यैद्ध किंचैतदध्यगीष्ठा नामैवैतत्॥७.१.३॥"

Narada is speaking with his Guru Sanatkumara, I'm the most successful person in the worldly sense, in spit of that I'm a miserable samsārī. I've heard from satsanghas, that my saṃsāra will continue until I'm ignorant. I've to become ātmāvit to become liberated. Therefore, I'm interested in Ātmā jñānaṃ. I also know it cannot come through meditation, only possible through śrotriya brahmanishtā Guru and consistent systematic teaching. Therefore, I've come to learn from you. Ityadina, this is how the 7th chapter begins. Thereafter, Narada is accepted as disciples. 14 upāsana are given as stepping stone. (refer notes) highest being prāṇa brahma or hiraṇyagarbha brahma upāsana. After this bhūmavidyā is introduced. dvavimshati --through 22 sections, saguṇa brahma upāsana is taught. then, he introduced Brahman as bhūma, In tai upa: chap 1 defined as satyam jñānaṃ anantam brahman, in chap 3 ānanda svarūpam, same definition as chap 3 given here. Brahman alone is the source of ānanda, not the

Taittiriya up - Chap 1 - Satyam jnanam anantam Brahman entire dvaita prapañca. They are only unstable mirrors. (unpredictable) When they come as a mirror, I experience my own ānanda. It comes as priya ānanda or moda or pramoda ānanda. None belong to dvaita prapañca, because dvaita prapañca is duḥkham. Bhūma tat sukham... Now and then we can say we got sukham, we cannot predict. Bhūma eva sukham. Brahman is the only source of sukham (UPS). Narada says I want to learn bhūma vidhyā... 7.24. Cha upa defines bhūma. यत्र नान्यत्पश्यति नान्यत्छृणोति नान्यत्विजानाति स भूमा।

Definition of Bhuma - Chhandogya Up 7.24 - yatra nanyatpashyati nanyatshrunoti nanyatvijanati sa bhuma

"यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यꣳ स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति॥ ॥७.२४.१॥ "

Dvaita rahita advaitam is Bhuma

Dvaita rahita advaitam is bhūma. vyāvahārika prapañca where tripuṭī is there is alpam (mitya). Dvaita prapañca is martyam and duḥkham, bhūma is amṛtam and sukham. As long as I hold on to dvaita prapañcam, duḥkham will be there. Therefore, dvaita nivṛtti is required for duḥkha nivṛtti. this does not mean dvaita anubhava nivṛtti. Dvaita mithyātva niścayaha:. Through such a teaching bhūma vidhya was given to Narada. Based on this, Niścala dāsa wants to arrive at corollary.

Dvaita nivritti is for dukha nivritti not dvaita anubhava nivritti

अत्रायमर्थः – सकलकलाभिज्ञोऽपि नारदः आत्मानं शोकाक्रान्तमेवापश्यत्। निःशेषतः शोकतरणं चात्मज्ञानान्नान्यतो भवतीति श्रुतवांश्च। ततश्चात्मनः शोकनिदानाज्ञाननिवृत्तये आत्मज्ञानलाभाय च सनत्कुमारं पप्रच्छ “तं मा भगवान् शोकस्य पारं तारयतु” (छा. ७.१.३) इति। स चानेकसाधनोपदेशानन्तरं शोकशून्यमपरिच्छिन्नं निरतिशयसुखस्वरूपं भूमानमुपदिश्य, ततोऽन्यत् सर्वं दृश्यजातं परिच्छिन्नं दुःखमेवेति, भूमा तु ब्रह्मैवेति चोवाचत् । तथा च मूलाज्ञानतत्कार्यभूतदृश्यप्रपञ्चमात्रस्य ब्रह्मणोऽन्यत्वात् तदेवात्र सकलदुःखनिदानमित्युक्तं भवति । तादृशदुःखनिदानस्य द्वैतप्रपञ्चस्य मूलाज्ञानसहितस्य “नेति नेति” (बृ. २.३.६) इत्यादिश्रुत्युक्तरीत्या स्वरूपतो निवृत्तौ सत्यामेव निखिलदुःखानां निःशेषतया नियमेन निवृत्तिरुपपद्येत। तस्मान्निःशेषदुःखनिवृत्तये समूलाज्ञानप्रपञ्चनिवृत्तिरूपे मोक्षलक्षणविशेषणांशे जायेतैवेच्छा।

This is the message we arrive at, Narada who was the knower of several branches and art and sciences (api -inspite of) felt overwhlemed by sorrow. Later he understood the following fact. Total elimination of sorrow is possible only through ātmā jñānaṃ, not possible through any other method. Through satsanghas, he heard. (Never give up satsangha). Therefore, for the sake of eliminating the self ignorance, he became a spiritual seeker. This is the toughest one. (Though people want mokṣā, some feel scriptural study not needed.
vijnanamaya kosha
Logic: In scriptural study you are only in vignyana māyā kosa,

therefor you will never come to pañca kosa ateeta ātmā. Also, ego will get fattened...). तस्मान्निश्शेषदुःखनिवृत्तये समूलाज्ञानप्रपञ्चनिवृत्तिरूपे मोक्षलक्षणविशेषणांशे जायेतैवेच्छा।

śoka nidhāna ajñāna nivruttaye, ātmā gnana lābhya... Narada went to a guru Sanatkumara and sought this knowledge. That Sanatkumara gave aneka sādhanas (only Kṛṣṇa taught vedānta directly---should have started with chap 16th, instead he says nasato vidhyate bhāva... all upside down!!!!!!!!!!!!) first, 14 of them, then taught brahman in 23rd

happiness derived from senses are also a type of sorrow i.e. less sorrow

section. bhūma vidya; brahman which is free from sorrow. Aim of vedānta is not sorrow free mind, but understanding that mind is mitya which is neither me nor mine. With the help of mitya mind, I should utilise to know that I'm not mitya mind, but sorrow free ātmā at all times. ātmā is not affected by mental (reflected) happiness or sorrow (original of mind), I am original happiness. jñānī gives up both

giving up - remains unattached

sukham and dukham.(pratibimba). He uses pratibhimbha sukham whenever it comes (due to prārabhdham), not to get attached to the object but to claim I'm the ātmā. aparicchinam... limitless, niratishayam... no gradation (tai upa). you can never experience original happiness only reflected (just like our face, only reflection can be seen). drushyatvam, bhautikatvam...5 features comes under drushya prapañcam is limited and with sorrow. Does īśvara have sorrow? If īśvara is an object of experience, then it is dukha swarūpam. If it is ātmā svarūpam, then it is sukha svarūpam. That brahman is bhūma. To summarise, mūlā ajñāna ...., entire dṛśya prapañca including upasya devatas is dukham. (kena: dismisses devatas worshipped and meditated as projected by māyā). religion means god as object of experience. never negate religion, it brings us to advaitam.

That Brahman is Bhuma

Class 38

27th October 2012

Dvaita nivritti leads to cessation of sorrow

Total and permanent duḥkha nivṛtti possible only through dvaita nivṛtti. Only possible through ātmā ajñāna nivṛtti or mūla ajñāna nivṛtti. Only possible through ātmā jñānaṃ. This diagnosis of Saṃsāra and remedy for saṃsāra can be arrived at through only śāstra pramāṇam. Niścala dāsa took Bhūmavidhyā of Chan Upa was taken as an example to show dvaita nivṛtti alone is the remedy. Few people can appreciate this and come to Vedānta..

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

I will definitely have students… Vicārasāgara will have adhikārī. Some more objections are going to be removed. Niścala dāsa remembers all of the objections.

Topic 46 द्वितीयाक्षेपस्य समाधानम्-

(४६) द्वितीयाक्षेपस्य समाधानम् – यत्तूक्तं प्रागनुभूतस्यैव वस्तुनः प्राप्तीच्छा जायते। ब्रह्मणस्तु केनाप्यननुभूतपूर्वत्वात् तत्प्राप्तिरूपे मोक्षस्य द्वितीयांशे न कस्यापीच्छा जायेतेति । तदसत् । सर्वैः सुखस्यानुभूतत्वात्सर्वेषां तत्रेच्छा जायते। ब्रह्मणश्च नित्यनिरतिशयसुखस्वरूपत्वेन सर्ववेदान्तप्रसिद्धत्वात् साधनचतुष्टयसम्पन्नस्योत्तमाधिकारिणः सुखस्वरूपब्रह्मप्राप्तीच्छा जायेतैव।

Next objection (page 26-topic 42) is being refuted in 46. Niścala dāsa summarises in first 2 lines. Pūrvapakṣa said a person will have desire for something only if he has experienced or known it before. I should have also known it as a source of joy. Only a person who knows

Only a person who knows Brahman will desire for Brahman - 2nd objection - why no body will seek Brahman

Brahman will desire for Brahman or mumukṣu. "desire for only a experienced object, nobody has experienced Brahman therefore, brahmaprāpti icchā the second part is not possible. Niścala dāsa Niścala dāsa says, Upaniṣad knows this. Upaniṣad defines brahman as

Upanishad defines brahman as ananda i.e. ever present & infinete and without any ashraya

anandam . As defined in Taittirīya Upaniṣad, bhṛuguvallī. Here nitya niraśaya ānanda, infinite…Everybody loves Ananda. Ananda is not unknown to anybody. Niścala dāsa says, therefore everybody loves ānanda, Brahman is ānanda, therefore everybody will want to know Brahman. There is an universal desire for happiness. नित्यनिरतिशयसुखस्वरूपत्वेन Brahman happens to be sukham and superior compared to all other pleasures experienced by any human being. Niratiśaya. Is superlative...(tai.upa, all anandas upto highest level of ānanda are available for a knower of Brahman). Therefor, the uttama adhikārī students will vote for knowing Brahman.

Topic 47 तृतीयाक्षेपस्य समाधानम्

Response to third Objection raised on page 26 topic 43

(४७) तृतीयाक्षेपस्य समाधानम्-यत्तावदभिहितं सर्वोऽपि लोको विषयेन्द्रियसंयोगजसुखमेव वाञ्छति। न ह्येतदस्ति मोक्षे, अद्वितीयत्वान्मोक्षस्य; द्वैतप्रपञ्चायत्तत्वाच्च विषयसुखस्य। अतोऽधिकारिणो मुमुक्षोरभावात् ग्रन्थारम्भो निरर्थक इति। तत्रास्ति तावत्प्रष्टव्यम् – किं मुमुक्षुरेव नास्ति किञ्चिदपीत्युच्यते, उत सत्यपि मुमुक्षौ तस्य ग्रन्थे प्रवृत्तिरेव न जायेतेति। नाद्यः । सर्वेषामात्यन्तिकदुःखनिवृत्तौ नित्यनिरतिशयसुखावाप्तौ चेच्छादर्शनात्। निःशेषदुःखध्वंसपूर्वकनित्यनिरतिशयसुखस्यैव मोक्षरूपत्वात्। तस्मात्सर्वेऽपि

मुमुक्षव एव ।Everybody will vote for viṣaya ānanda, because we can enjoy. Although it has limitations, a known devil is better than an unknown angel. I don't know brahmānanda. "people want the pleasure coming from known sources.” Example: source of happiness and headaches is the same person or money etc

That is why people taking sannyāsa are very few. I want Bhagavān but voting for only Bhagavān is not possible. Therefore, seekers are rare. (Pūrvapakṣī says there will be no seekers). Niścala dāsa is asking a counter question. I’m asking a question to you. किं मुमुक्षुरेव नास्ति कश्चिदपीत्युच्यते,do you say nobody will be a seeker of Mokṣā, or are you saying seekers will not be coming to Vicārasāgaraḥ classes. What is your answer? Tatra na adhyaha: you cannot say that seekers of mokṣā will not be there. Everybody is desirous of nitya ānanda only. Niścala dāsa says every single living being wants nitya ānanda (jīva yatra...nityananda sukham....). sarveṣām... every single person in the elimination of sorrow for good and niraśaya ānanda. Vicārasāgaraḥ is dealing with this subject only. Everybody is therefore a mumukṣu only.

Topic 48 वैषयिकमेव सुखं सर्वेऽभिलषन्तीत्येतदसमञ्जसम्

(४८) वैषयिकमेव सुखं सर्वेऽभिलषन्तीत्येतदसमञ्जसम् – किन्तर्हि, सर्वे सुखसामान्यमिच्छन्ति। तच्च सुखं विषयजन्यं वास्तु तदितरद्वा। यदि विषयजन्यसुखमेवेच्छन्तीत्युच्यते तर्हि सुषुप्तिसुखे न स्यादेवेच्छा कस्यचिदपि; विषयाजन्यत्वात्तस्य। अतः सुखसामान्यमेव सर्वेऽपीच्छन्ति, न वैषयिकसुखमेवेति

नियमः। प्रत्युत सर्वेषां प्रत्यहं सुषुप्तिगमनात् स्वात्मसुखेच्छैव जायत इति वस्तुस्थितिः।

Page 26 topic 43, while raising the objection, pūrvapakṣī pointed out that only viṣaya sukham is understandable. Many dvaitins wonder about the possibility of advatin bhakti. Without dvaitam, how is bhakti possible? Niścala dāsa gives the answer, everybody enjoys happiness in deep sleep state. They declare, "I thoroughly slept". In sleep, what duality was there? (Swamiji uses "snooze" button in sleep). For the enjoyment of suṣupti sleep. Therefore, you cannot argue that all people love only viṣaya sukham... Bhagavān wants us to have a taste Taste of Brahmananda in deep sleep i.e. dream less sleep of brahmānanda therefore the taste is in the form of deep sleep state. Cost is śravaṇam, mananam, nididhyāsanam.

Class 39 3rd November 2012

Happiness is preceded by 2 factors, experiencer subject or experienced object. Therefore, Mokṣā also must have both and I must be able to enjoy enjoyment. (enjoyer enjoyable duality is maintained even in viśiṣṭādvaitam). Therefore, they go to a different world and eternal enjoyer and eternal enjoyable meet and gain eternal enjoyment. Niścala dāsa's answer: Your statement that sukham is only in the form of dvaitam is not acceptable because everybody experiences

Advaita sukha in deep sleep

advaita sukham regularly which is a free gift from Bhagavān which is deep sleep. "Your contention that all people desire vaiśeyika sukham...dvaitānanda, everybody wants sukham in general (don't add adjective dvaitānanda). It may be coming from a sense object, that also people love. If Pūrvapakṣī claims that all people only love dvaita sukham, then deep sleep sukham will not be loved by anybody. Because suṣupti sukham is not generated by neither sthūla dvaitam

Deep sleep sukha happiness does not require waking duality sthula dvaita and dream duality svapna dvaita

nor dream dvaitam, it comes from myself. All pramāṇams reveal ātmā sukham in suṣupti. Therefore, general happiness all people love, no

General happiness is goal of all

such rule that they love viṣaya sukham. Everyday, they want to go to suṣupti avasthā, with a desire for svātma sukham." Between Viṣayānanda and Ātmānanda, people will like ātmānanda because

In Atmananda happiness without duality is best as there is no dependence i.e. independent happiness

there is no dependence (inference). This is the fact of life.

'सुखमहमस्वाप्सम्' इति परामर्शेन निरतिशयसौषुप्तसुखस्यात्मस्वरूपसुखत्वेन निश्चितत्वात्। किञ्च तारतम्योपेतं वैषयिकं सुखं सर्वप्राणिनां सिद्धमेव। अतश्चासिद्धे नित्यनिरतिशयैकविधसुखप्राप्तावेवेच्छा नैसर्गिकी सर्वप्राणिनाम्। तादृशं च सुखं नित्यसिद्धात्मस्वरूपसुखमेव। आत्मस्वरूपसुखमेव च मोक्षः, नेतरत्। तस्मात् सर्वेऽपि मुमुक्षव एव। नास्त्येव मुमुक्षुः कश्चिदपीति साहसमात्रम्।

Everybody loves sleep. They hate sleep only when there are nightmares. Dreamless sleep everybody loves. People recollect that

Dreamless sleep happiness sukha is advaita happiness which has no gradation ??? How - when this happiness

sleep sukham which is advaita sukham is not subject to gradation. As

has a beginning and end and it is a type of experience when all sense organs are not active the happiness belongs to my own very nature, it is logically ascertained by suṣupti vicāra, in Bri upa, it is said. Another interesting thing, 2 types of happiness are there. Dvaita sukham is knowable without śāstra pramāṇam. Advaita sukham is not known without the śāstram. Since I've a unique product which is not available in the market, everybody will come to me (USP). Vedānta gives a unique sukham which is not available in the world. Therefore, benefit is there. Viṣayānanda which is subject to gradation, it is already known to all human beings. People will be interested in something different from what they have experienced, Vedānta is offering this. "In Advaita ānanda, a new proposal is being given, which is nityam, niraśaya, absolute, ekavidham, always uniform (no diminishing returns)" Vedānta is the only thing where law of diminishing returns does not apply. Such an absolute ānanda exists in me alone (of the 5 capsules, 2nd capsule to be remembered here, I'm the only permanent source of peace, security and happiness). Word Mokṣā is another name for ātmānanda. Vedānta helps me discover that ānanda. Nandati, nadati, nandasyeva... tiruvādhirai. Jumping with joy is talked about, kali, sweet dish, represents, ātmānanda, Nataraja's dance. Adi kondeirundāl alukādha, no how can Nataraja be tired, it is an experession of ānanda. Therefore, sarve api mumuksha... all are interested in ātmānanda only. Therefore, to assertion of Pūrvapakṣī that no one is interested in this mokṣā, therefore, no mumukṣu. No adhikārī, no anubandha catuṣṭayam, therefore no ārambham all are thoughtless assertions.

Topic 49

(४९) सत्यपि मुमुक्षौ तस्य मोक्षग्रन्थे प्रवृत्त्यनुपपत्तेस्तदारम्भो विफल इति द्वितीयोऽपि पक्षो न सङ्गच्छते

Response to objection in topic 47—2nd part (1st part was nobody is interested in advaita mokṣā). 2nd: "There are mumukṣu who are desirous of and interested in Mokṣā, but they will not come to śāstram. Even assuming that there are mumukṣu, for those spiritual seekers, desire for the study of śāstra will not be there. Therefore, teaching Vedānta is a useless job." Dayananda Sarasvatīji translates Guru as teacher. He wanted to bring teaching down to Earth, no mysticism. They believed in teaching like in college. We use the word class not discourse, upanyasa, discourse etc. People don't understand that Vedānta is a teaching program. This second stand was taken by Pūrvapakṣī. This is not correct.

— अत्र वादी प्रष्टव्यः — (१) अस्मिन् ग्रन्थे मुमुक्षोः प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा (२) किं वा इतोऽप्युत्कृष्टस्य साधनतमस्य

ग्रन्थान्तरस्य सत्त्वं वा (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसम्पादन-योग्याधिकारिण एकस्याप्यभावो वा। नाद्यः। न हि ग्रन्थो मोक्षसाधनम्।

The objectionist Pūrvapakṣī must be asked the following questions. You are saying people will not be interested in vicārasāgara class. You must have some reasons for this. There are 3 possibilities. I will divided your question into 3 (vikalpa method). Possibility 1: (१)अस्मिन् ग्रन्थे मुमुक्षोः प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा The lack of interest; is it because vicārasāgara cannot give mokṣā? Ātmānanda. (2) किं वा इतोप्युत्युत्कृष्टस्य साधनतमस्य ग्रन्थान्तरस्य सत्वं वा Is it because there are better Vedānta books other than this vicārasāgara book? (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसंपादनयोग्याधिकारिण एकस्याप्यभावो वा। Is it because vicārasāgara is prescribing Sādhanacatuṣṭaya etc? There can be no human being who has mind and sense control. I’ve not been able to find this from my experience. Therefore, such an adhikārī is not possible. Because of these impossible conditions, you will never have any student. Such an ideal candidate is not possible. Niścala dāsa has to think and give answers, therefore he will take 2 weeks (!!!! Swamiji is away)

Class 40

17.11.2012

Text in itself has not started till now. It will begin only in chapter 3. Right now only objections are raised. Through this, Niścala dāsa is establishing anubandha catuṣṭayam. Pūrvapakṣī said advaita mokṣā is not an attractive proposal. Niścala dāsa concluded that advaita mokṣā is attractive and therefore mumukṣu will be there. Pūrvapakṣī now says Ok let's agree that mumukṣu will be there, now they argue that they will not come to Vicārasāgara grantha. Niścala dāsa asks why they won't come to Vicārasāgara. Possibility 1: (१) अस्मिन् ग्रन्थे मुमुक्षो: प्रवृत्त्यभावकारणं किमस्य ग्रन्थस्य मोक्षसाधनत्वाभावो वा The lack of interest; is it because vicārasāgara cannot give mokṣā? Ātmānanda. किं वा इतोप्युत्युत्कृष्टस्य साधनतमस्य ग्रन्थान्तरस्य सत्वं वा Is it because there are better Vedānta books other than this vicārasāgara book? (३) उत वेदान्तग्रन्थेषु यानि साधनानि शमदमादीन्युक्तानि अधिकारिविशेषणत्वेन तादृशशमदमादिसाधनचतुष्टयसहितस्य ज्ञानसंपादनयोग्याधिकारिण एकस्याप्यभावो वा। Is it because vicārasāgara is prescribing Sādhanacatuṣṭayam etc? Even though Vicārasāgara book is the best book and mumukṣu will be there, for mokṣā Vicārasāgara grantha is not enough, mumukṣu is not enough. In addition to this, 3 other sādhanās are highlighted. Viveka, vairagyam, śamadiṣaṭkasampatti, are required. There can no human being who has mind and sense control. I've not been able to find this from my experience. Therefore, such an adhikārī is not possible. Because of these impossible conditions, you will never have any student. First objection is not correct. I never claimed that the book will give liberation. Only jñānaṃ will give mokṣā in chapter 1. Therefore, he consolidates the teachings of chap 1. Śravanam, Mananam, Nididhyāsanam.

यतः “तमेव विदित्वातिमृत्युमेति” (श्वे. ६.१५) इत्यादिप्रमाणैर्ज्ञानमेव मोक्षसाधनं नान्यदिति सिद्धान्तः। तच्च ज्ञानं वेदान्तश्रवणादेव जायते। श्रवणमपि द्विविधम् (१) प्रथमं वेदान्तवाक्यस्य श्रोत्रेन्द्रियेण संयोगरूपम्। (२) वेदान्तवाक्यार्थविचाररूपं तु द्वितीयम्। एतयोर्ज्ञानस्य मुख्यसाधनं प्राथमिकं श्रवणमेव, न तु द्वितीयम्। शाब्दबोधं प्रति श्रोत्रेण शब्दसन्निकर्षस्यैव सर्वत्र कारणत्वाङ्गीकारात्। अतो वेदान्तवाक्यस्य श्रोत्रेन्द्रियेण सह संयोगरूपश्रवणमेव ब्रह्मापरोक्षज्ञानहेतुर्भवति। तत्रावान्तरवाक्यश्रवणं परोक्षज्ञानहेतुः । महावाक्यश्रवणं तु अपरोक्षज्ञानहेतुरिति च प्राक् प्रतिपादितम्।

No book can give mokṣā. There is a statement in Sve. upa 6.14, only by knowing Jīvātma paramātmā aikya jñānaṃ, you can get liberation. There is no other way. Many paths are not there. This is a fact, because this is coming from veda itself. That jñānaṃ will come through consistent and systematic study of vedāntic scriptures under the guidance of a competent live ācārya. First śravaṇam is attending the classes regularly. १) प्रथमं वेदान्तवाक्यस्य श्रोत्रेन्द्रियेण संयोगरूपम्। both padārtha and vācyārtha śravaṇam are important. Then student will clearly understand Jīvātma and paramātmā aikyam. Second one is required for some intellectual students. Tātparya nirṇaya rūpa śravaṇam by employing Upakramādi ṣaḍliṅgām vicāra. २) वेदान्तवाक्यार्थविचाररूपं तु द्वितीयम्। Those who are exposed to other philosophies, they get doubts, therefore this vicāra is required. They are curious to know what Ramanuja says with respect to tat tvam asi. Because of the curiosity, if they are not able to accept advaitam then they require a comparative study of the different philosophy. A thorough study of Brahmasūtra is required then. We come to know that other 2 are wrong interpretation. This is not required for all students. This śravaṇam is compulsory for students needing this kind of interpretational enquiry. Of these 2, a comparative study is not compulsory. kṣetrajña mām viddhi.. Śaṅkara says, therefore you are Brahman, ramanujācārya says therefore you are not Brahman. I should know how to compare and understand. Otherwise, trust one of them only. If you have the intellectual callibre, understand and dismiss one. Therefore, between these 2, non-comparative simple study of advaita grantha is the primary sādhana. Comparative study is not compulsory for all. First śravaṇam is important to get the message of the Upaniṣads. Every class you get more and more ideas. I learn to claim, aham brahmāsmi. Therefore, Vedānta vākyasya.... Listening of vedāntic explanation coming from a competent ācārya, alone gives aparokṣa jñānaṃ. Niścala dāsa is removing one big misconception, “attending class will give only intellectual knowledge, and realization will come in mystical experience.” It has to come through śravaṇam only. Remove the obstacles only. तत्रावान्तरवाक्यश्रवणं परोक्षज्ञानहेतुः। महावाक्यश्रवणं तु अपरोक्षज्ञानहेतुरिति च प्राक् प्रतिपादितम्। **Avāntara vākya śravaṇam will give parokṣa jñānaṃ, mahāvākyam gives aparokṣa jñānaṃ.** All these things were discussed in first chapter, page 18 topic 28.

यस्य तु पुनर्ज्ञानोदयानन्तरमप्यसम्भावनाविपरीतभावने सम्भवतः, स तु द्वितीयं विचाररूपश्रवणं मननं निदिध्यासनञ्च तन्निवृत्तये करोतु। इदञ्च द्वितीयं वेदान्तवाक्यार्थविचाररूपश्रवणं, ‘किं वेदान्तवाक्यानि ब्रह्माद्वितीयं प्रतिपादयन्ति, आहोस्विदर्थान्तरमित्येवमात्मकं’ वेदान्तवाक्येषूत्पद्यमानमसम्भावनारूपसंशयं निरस्यति। मननं हि प्रमेयगतासम्भावनां ‘किं जीवब्रह्मैक्यं वास्तवं उत तद्भेद’ इत्यादिसंशयात्मिकां निवर्तयति। निदिध्यासनन्तु ‘देहादिदृश्यप्रपञ्चस्य जिवब्रह्मणोश्च भेदः सत्य’ इत्याद्यनादिकालसिद्धविपरीतभावनां निःशेषमुन्मूलयति।

Obstacles could be there. 2nd śravaṇam will remove one obstacle, mananam will remove 1, nididhyāsanam will remove one. Suppose one has understood the message of the mahāvākyam, but still there is an obstacle. First is interpretational obstacle. I’m not willing to accept

Śaṅkara's interpretation as the only right interpretation. Ramanujācārya says something else. I'm part of Brahman another says I'm different from Brahman. All 3 views are there and I don't want to take a stand. As long as I do not say this alone is right, I cannot derive the benefit of advaita jñānaṃ. Many are hesitant to say that other 2 are wrong. Knowledge does not allow vagueness. Only when you know all 3 and you should know which is right and which is wrong and you should know why right is right. Even after clear understanding, asambhāvana, I'm not able to tell myself this is right, viparīta bhāvana, as long as this is there, he has to analyse the other philosophy. (viśiṣṭādvaitam book—I introduced, if you want read this. Several students said we do not need this). We should be clear that the other philosophies are wrong.

Other philosophies are wrong

Class 41

24-11-2012

Prathamika śravaṇam and dvitīya vicāra rūpa śravaṇam: difference being mentioned here. In first one, the student listens to Śaṅkaracāryas's interpretation of Vedānta. Brahma satyam, jagat mithyā, jivo brahmaipanāpara:. A serious student may not find this sufficient. Second śravaṇam is important. A second śravaṇam is a private śravaṇam not meant for all. It is kept within the 4 walls of the gurukulam. It is not to be let out into the public. There are 3 imporant lessons to be registered in the second type.

1. Advaitic interpretation of śravaṇam no 1 is right interpretation. (mūlam study)
2. Second lesson is advaitic interpretation alone is the right interpretation. (bhāṣyam study)—Maṇḍukya kārika, vaitatya and advaita prakaraṇam are dvitīya śravaṇam, even alataśanti are.
3. All non-advaitic interpretations are wrong interpretation.

Conviction must be very strong. My intellect must have no reservation in asserting the point 3. This will happen only when all intellectual challenges and objections put up by non advaitic interpretations are dismissed by my intellect as wrong. This must become knowledge not interpretation. First study is study of mūlam study as it is. Second study is bhāṣyam study. In mūlam, only advaitic interpretation is done. In bhāṣyam we look at challenges. For public, bhāṣyam should not be used. We should only say this is the interpretation of so and so. Unless I appreciate the wrongness of the wrong, I cannot appreciate the rightness of the right knowledge. While I do this, I should not have sentimental attachment to any author.

युक्तियुक्तं वचो ग्राह्यं बालादपि शुकादपि।
अयुक्तमपि न ग्राह्यं साक्षादपि बृहस्पतेः॥
युक्तियुक्तमुपादेयं वचनं बालकादपि।
अन्यत्तृणमिव त्याज्यमप्युक्तं पद्मजन्मना ॥ yoga vāśiṣṭam ३ ॥

What is logical must be accepted whether it comes from a child or parrot. Therefore, we forget Śaṅkarācārya, Madhvācārya or Ramanujācārya, we just study the ideas. Dvaita, viśiṣṭādvaitam ideas. Dvitīya śravaṇam is rahasya śravaṇam. Only when this is complete, our knowledge is complete. Prāthamika śravaṇam will give healthy knowledge, dvitīya śravaṇam will help us challenge other ideas amd make the knowledge robust. We can enter and continue in binary format. Therefore, Niścala dāsa says idanca dvitīya, critical analysis comparing advaita with others (śruti sāra samud… Totakācārya introduces several interpretations). Now what is difference between dvitīya śravaṇam and mananam?? We are dealing with analyzing other interpretations of Vedānta, viśiṣṭādvaitam, dvaita in dvitīya śravaṇam (within Vedānta only). In mananam, we are not dealing with vedāntic interpretations, we are dealing with sāṅkhyā, nyāya, yoga and vaiśeṣika, Jainism, Buddhism. Both are important. Disciples are called antevāsī, within gurukulam. With regard to **interpretation** of Vedānta vākyam, the doubt in the form of whether I can be Brahman or will I remain a Jīva is removed. Whereas mananam is doubt with respect to "Is aikyam factual and rational or jīva īśvara beda is **rationally** right". Before coming to Vedānta, I looked upon jīva jagat Īśvara as real, I'm different from jagat and Īśvara. After Vedānta, I should strongly say all 3 are only nāma rūpātmākam. No saguṇa Īśvara, jīva, jagat as satyam. All are mithya. Nirguṇa Brahman is satyam. Adṛśyam, ... Mokṣā is my nature and I've understood this through śravaṇam 1 and

Nididhyasana helps to stabilise the aikya jnana by removing viparyaya or viparita bhavana

2. I dispose the viparīta bhāvana misconception. That notion must go away totally.

इत्थं प्राथमिकं श्रवणं ब्रह्मात्मैक्यज्ञानद्वारा मोक्षहेतुः। वाक्यार्थविचाररूपं द्वितीयं श्रवणं मननं निदिध्यासनं चेत्यादिरसम्भावनाविपरीतभावनानिवृत्तिद्वारा मोक्षहेतुः। वेदान्ता इत्युपनिषद एवोच्यन्ते। यद्यप्येतस्मात् पौरुषेयात् प्रकरणात्ताः भिन्नास्तथापि तदर्थस्यैवायं ग्रन्थो बालानां सुललितं बोधको भवति। एतद्ग्रन्थश्रवणेऽनायासेन यथा आत्मस्वरूपसाक्षात्कारो जायेत, तथोपरिष्टात्प्रपञ्चयिष्यते। इत्थमयमपि ग्रन्थो ज्ञानोत्पत्तिहेतुत्वेन मोक्षकारणं भवति, असम्भावनाद्यशेषदोषशङ्कापकरणसमर्थश्रवणमननात्मकत्वादस्य ग्रन्थस्य। तस्मान्नानेन ग्रन्थेन मोक्षो जायेतेत्येतत्केवलं हठः।

इत्थं प्राथमिकं श्रवणं, ब्रह्मात्मैक्यज्ञानद्वारा मोक्षहेतुः।

Itham..in this manner, śravaṇam no 1 alone gives brahmātmā aikya jñānaṃ giving mokṣā. Śravanam no 2 is for answering challenges of other interpretation. Mananam..for other systems of philosophy Nididhyāsanam for habitual misconceptions वाक्यार्थविचाररूपं द्वितीयं श्रवणं, मननं निदिध्यासनं चेत्यादिरसंभावनाविपरीतभावनानिवृत्तिद्वारा मोक्षहेतुः। वाक्यार्थविचाररूपं द्वितीयं श्रवणं, मननं निदिध्यासनं are not meant for jñānaṃ, but for protecting the knowledge from challenges that keep coming from time to time. Viparīta bhāvana nivṛtti.. They become indirect contributors by removing these challenges, even nididhyāsanam. वेदान्ता इति उपनिषद एवोच्यन्ते। śravaṇam is vedānta śravaṇam or upaniṣad. 6th upaniṣad is Maṇḍukya upaniṣad. Chapters 2,3,4 deal with dvaitam, viśiṣṭādvaitam. Ghaṭākāśa mahākāśā…gauḍapāda refutes viśiṣṭādvaitam, neither dasoham nor amshoham.. Study chap 2,3,4 again, revise again. Important for jñāna niṣṭhā. What about Vicārasāgara? यध्यप्येतस्मात् पौरुषेयात् प्रकरणात्ता: भिन्नास्तथापि upaniṣads are different from Vicārasāgara. Still Vicārasāgara has got the same subject matter as vedānta or upaniṣad. Therefore, it is as good as upaniṣad. It is in fact better than upaniṣad... तदर्थस्यैवातं ग्रन्थो बालानां सुललितं बोधको भवति। Although upaniṣad is discussed for those people who are not intellectually trained for advanced study. No tarka, vyakaraṇa or mīmāmsā required.

For Brahmasūtra, you need basic knowledge of these. Interestingly Brahmasūtra consists of a compound word at the beginning...yushmad...several pages on this samasa. After 30 classes..such people are called balā by Niścala dāsa. Sulalitam..in a simple language. Paribhāsha shabdam vina. Without jargons, therefore if you study my book, effortlessly, you will get ātmāsvarūpa sākṣātkāra(binary format). एतद्ग्रन्थश्रवणेऽनायासेन यथा आत्मस्वरूपसाक्षात्कारो जायेत, तथोपरिष्टात्प्रपञ्चयिष्यते। I will prove this that you are able to come to sākṣātkāra in the future chapters.. Will be clarified.

Class 42

1-12-2012

Varieties of objection are being raised against the very writing of Vicārasāgara. First objectionist said mumukṣu itself is not possible. Then, even if mumukṣu is there, they won't be interested in your Vicārasāgara. Niścala dāsa is pointing out that Vicārasāgara will give jñānaṃ and mokṣā. M: If a person studies this grantha, ātmāswarūpa sākṣātkāra (binary format) will come. Study and see for yourself. Give me an opportunity to show you how I can do it (in the following portions). It can cause knowledge and will lead to mokṣā. This book is in the form of Vedānta śravaṇam and mananam (does not mention nididhyāsanam, because he cannot do it for us), samrtha: a śravaṇam mananam capable of removing all types of doubts, a doṣa (an obstacle to binary format), interpretational (dvaita and viśiṣṭādvaitam) and intellectual doubts (generated by sāñkhya, nyāya, buddhism etc). Therefore, still if there are people who are against Vicārasāgara, they are only obstinate people who are irrational (hata :) answered page 30 second line first point.

Page 30 third line second topic

Topic 50 यद्यप्यस्य ग्रन्थस्य मोक्षहेतुत्वमस्ति तथापि प्राचीनैः प्रौढग्रन्था

(५०) यद्यप्यस्य ग्रन्थस्य मोक्षहेतुत्वमस्ति तथापि प्राचीनैः प्रौढग्रन्थान्तरैः साधनतमैर्मोक्षोपायस्य सम्यक्प्रतिपादितत्वाद्विफलोऽयं ग्रन्थ इति वदन् वादी प्रष्टव्यः – कानि तानि साधनतमानि ग्रन्थान्तराणीति। स यद्याह – जीवब्रह्मैक्यबोधकनिखिलोपनिषद्गीतासूत्रतद्भाष्यादयोऽनेकग्रन्थाः प्रौढाः प्रागेव सिद्धाः। तेभ्यो ग्रन्थेभ्यो ज्ञानद्वारा मोक्षः सिद्ध्यति, अतोऽयं ग्रन्थो विफल इति – तर्हि तादृग्ग्रन्थविचारासमर्थानां मुमुक्षूणां तादृशग्रन्थैर्ज्ञानोदयासम्भवात्, अत्र च मन्दमतीनां तीव्रतरमुमुक्षूणां प्रवृत्तिसम्भवाच्च सफलोऽयं ग्रन्थ इति

प्रतिब्रूयात् ।Refuting second point: No doubt Vicārasāgara is doing same job as that of Upaniṣad. However, the same subject matter is presented in a much better way in other earlier texts. I'm refuting this also. Vicārasāgara is better than all other granthas. Even though

Vicārasāgara can give jñānaṃ and mokṣā, still there are so many previous Vedānta granthas which are more profound and extensive. (Dr Thangaswamy's Phd work..lists all vedāntic works) These have commentaries and sub commentaries etc. They present Vedānta comprehensively.. Your text is futile or irrelevant; if an objectionist is arguing this way, I will ask, "you generalize other granthas, what are the other Vedāntic works you are bearing in mind". He will give the following answer. Jīvabrahmāikya bodaka...many vedāntic text books that reveal this aikyam, there are many Upaniṣads plus their commentaries and sub commentaries, (Upaniṣad bramendraha:) A swamiji has written commentaries on 100 upaniṣads, there are so many gitas and their commentaries, prakaraṇa grantha like vivekacūdāmaṇi, pañcadaśī, ātmāboda, etc. All are profound and very old and were written before you were born. By studying all these granthas, mokṣā will be attained by people. Objectionist concludes that Vicārasāgara is futile and non relevant. I know that in kali yuga people will not be able to understand all those advanced text books, (they come to Vedānta in a traditional manner; only after studying pada, vācyam, pramāṇam ; tarka, mīmāmsā, vyakaraṇam etc). At least you have to study all primers like Tattvabodha. For tarka...tarka saṅgraha, mīmāmsā śāstra, artha saṅgraha, vyakaraṇa, laghu siddhānta kaumudi. Only after this, gurukula will accept for studies. Therefore, Niścala dāsa says, we should have studied all these, we have done none of these. I’m writing for those, who have not gone through all these. I avoid all the jargons based on tarka, mīmāmsā and vyakaraṇa. Such students are called manda mati. They are sharp people but have not studied these three. They can grasp Vedānta if Vedānta is presented without these jargons. Intelligence is required but anya śāstrams are not required. For intelligent students, who have not studied these, even primers, but are interested in profound Vedānta, jñānaṃ is not possible through these granthas. (Definition of vyāpti??) Advaita siddhi-5 definitions of mithyatvam.. (PhD on 5 definitions; the English translation is jargon ridden); In this text book for the manda mathis, who are interested in jñānaṃ and mokṣā, this book will be useful. His prophecy has come true. It was written in original hindi and now translated in all regional languages. Vasudeva brahmendra Sarasvatī has translated into Sanskrit.

Topic 51

(५१) प्रौढग्रन्थैर्मन्दमतीनां मुमुक्षूणां बोधानुदयादयं ग्रन्थो यद्यपि तेषां मोक्षोपयोगी स्यात् तथापि मुमुक्षामात्रेणास्मिन् ग्रन्थे प्रवृत्तिर्न जायेत। विवेकवैराग्यशमदमादिसाधनकलापयुक्तमुमुक्षुजनासम्भवादिति शङ्कमानो विकल्प्यते किमधिकारिणो बहवो न सन्ति, उत नैकोऽपीति। आद्ये इष्टापत्तिः

सर्ववादिसम्प्रतिपत्तेः । न द्वितीयः – ज्ञानयोग्याधिकार्येव नास्तीत्येतदसङ्गतमेव। 3rd point : Mumukṣu may be interested in mokṣā, they may be interested in Vicārasāgara. Even though Vicārasāgara may be the best one and mumukṣu may be there, that is not sufficient, they need other qualifications. Objectionist is addressing Niścala dāsa. Along with mumukṣutvam, viveka, vairagyam and śamādi ṣaṭka sampatti is required. In Kali yuga, no student will have these. They won't be able to control mind. He would not have conquered kāma krodha. Other granthas cannot give knowledge to mandamathees, I concede that Vicārasāgara can give. However, mumukṣu alone is not enough (intellectual curiosity is not enough), you need sadhana catuṣṭayam. When such a doubt comes, I will ask a question to the objectionist. He asks, do you say many candidates will not be there for Vedānta or do you say no candidate will be there? If he says, many won't be there, I know that. Balastavat...... kridasaktaha. There will be a few rare candidates genuinely interested in Vedānta..

"परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृत: कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥"

If you say, no single candidate will be there, that statement will be wrong. Niścala dāsa says how a few candidates will come to Vedānta.

Bhagavan will filter and get a few students. In every generation there will be a few filtered ones (candidates). They pass through layers..

तथा हि, सर्वेषामप्यन्तःकरणं निसर्गत एव मलविक्षेपस्वरूपावरणाख्य-दोषत्रयदूषितं वर्तते। मलम् = पापम्, विक्षेपः = चाञ्चल्यम्, आवरणम् = स्वरूपाज्ञानम्। तत्र शुभकर्मणा मलस्य, उपासनया विक्षेपस्य, ज्ञानेन स्वरूपावरणस्य च निवृत्तिर्जायत एव।

I'm going to narrate how a few of them will go through life experiences and reach the top layer of Vicārasāgara adhyayanam sincerely.

To elaborate, the mind of entire humanity is saturated with 3 impurities that prevents them from coming to binary format. Three hurdles: acquired at the time of birth. Mind is taken from sūkṣma śarīram.. aneka janmam. Nisargatha eva mala vikṣepa; mala broadest layer, vikṣepa intermediary layer, finest layer,svarūpa āvaranam. Our journey is to rub these layers.

8th dec 2012

Class 43

यस्यान्तःकरणे मलविक्षेपादिदोषाः सन्ति न सोऽधिकारीति सिद्धम्। यस्य तु पुनरिह जन्मनि जन्मान्तरे वानुष्ठितशुभकर्मोपासनादिभिर्मलविक्षेपादिदोषा

अन्तःकरणान्निवृत्ताः स एव वेदान्तविचारजनितज्ञाने मुख्यो योग्याधिकारी भवति। तस्यास्मिन् ग्रन्थे जायेतैव प्रवृत्तिः।

Viveka may be possible but vairagyam is very difficult because the sense of insecurity is so high. Even thinking of leaving near and dear seems difficult. Like Arjuna in the battlefield. Na hi prapashyami… Tougher than vairagyam is śamādiṣaṭka-sampatti. Mind has its own intention. Objectionist said, even if mumukṣu are there, these are not possible. Therefore, you will not have candidates for the class. Niścala dāsa asked, "do you say no student will be there or are you saying few will be there". First one is true. Even Rishis complained about this. I'm writing Vicārasāgara for those rare students. If there will be only few candidates, how will they become adhikaris or ideal candidates? Vivekacūdāmaṇi: Verse 2

जन्तूनां नरजन्म दुर्लभमत: पुंस्त्वं ततो विप्रता तस्माद्वैदिकधर्ममार्गपरता विद्वत्वमस्मात्परम्।

jantUnAm narajanma durlabham atah pumstvam tato vipratA tasmad vaidikadharmamArgaparatA vidvatvam asmAt param|

ĀtmānĀtmāvivecanam svanubhavo brahmĀtmānA samstitih muktirno satakotijanmasu krtaih: puṇyairvinA labhyate||

Of all births, that as a human being is rare to obtain. rarer still is to be born as a male; rarer than that is to be born a BrAhmana. More difficult than that is to be inclined towards the path of dharma declared by the Vedas. Successively more difficult than this are scholarships (in the revealed texts), discrimination between the Ātmān and anĀtmān, perfect experience following profound meditation, the state of being established in Brahman and lastly, mukti or liberation. These cannot be obtained without merit acquired in hundreds of crores of lives.

100 crores of janma's puṇyaṃ is required. The following discussion of non-candidate to candidate. This conversion method has been presented in vedapurva bhaga.. Malam gross layer of impurity (powerful raga dveṣa-every mental disturbance), vikṣepa (mental preoccupation, family centric preoccupation), āvaraṇam. Karma yoga for mala nivṛtti, upāsana yoga for vishepa nivṛtti. Then they get Sādhanacatuṣṭayam. यस्यान्तःकरणे मलविक्षेपादिदोषाः सन्ति In the mind of many students, grosser and subtler impurities are there, they cannot get the intended benefit, however on the other hand तु पुनरिह जन्मनि जन्मान्तरे वाऽनुतिष्ठितशुभकर्मोपासनादिभिर्मलविक्षेपादिदोषा अन्तःकरणान्निवृत्तः स एव वेदान्तविचारजनितज्ञाने मुख्यो योग्याधिकारी भवति। the malavikṣepa are removed from the mind of some students through karma yoga and upāsana

yoga. By pañca maha yajña... iṣṭa devata upāsana followed by superior viśvarūpa upāsana along with yama, niyam. By practice of all these sādhanas, in this jenma or previous jenma. How do I know if I've practiced in previous jenma or not? If I am able to receive and retain the knowledge then I've done in previous jenma. (utthama adhikārī). In some students, reception takes place but when I go out Vedānta disappears. (madhyama adhikārī). If I don't have both, I am a manda adhikārī, no reception or retention but tension. Struggle for binary format means sādhana catuṣṭayam deficiency. In pañca maha yajña, class is brahma yajña. For such a person, pursuit of Vicārasāgara study will be useful for those few candidates. Na karmana... tyagena eke amrutat...Kaivalya Upaniṣad

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

We should look upon ourselves as such rare candidates. Only then we will have confidence.

Topic 52 पामरविषयिणोर्लक्षणम्

(५२) पामरविषयिणोर्लक्षणम् – यत्तूक्तं सर्वेऽपि विषयसुखासक्ता एव, न कोऽपि नित्यनिरतिशयसुखं वाञ्छतीति, तन्न । पामरो, विषयी, जिज्ञासुर्मुक्तश्चेति लोके चतुर्विधाः पुरुषाः। तत्र विहितप्रतिषिद्धेष्वैहिकविषयभोगेष्वासक्तः सन्

शास्त्रीयसंस्कारशून्यो यः स पामरः। शास्त्रानुसारिविषयभोगान् भुञ्जानः सन् इहामुत्रार्थफलभोगावाप्तये कर्म कुर्वाणो विषयी।

We grade the conversion process (like grades from nursery to graduate). Here Niścala dāsa is attempting classification of humanity into 4 strata. From the standpoint of spiritual qualification. पामर विषयी, जिज्ञासु:, मुक्त:_percentages 95, 3, 1.5, 0.5 respectively. This is borrowed from Naiṣkarmyasiddhi. Introduction, a huge para on saṃsāra diagonosis, 7 levels discussed. Very interesting discussion. Earlier complaint was nobody is interested in Vedānta, we said. All are interested in viṣaya sukha only. Any anātmā sukham, family relationships, attachments not mere sense objects. Even Bhagavān as a person becomes an anātmā. Even that sukham is anātmā sukham, viṣaya sukham which is bondage. In tai upa, bra.valli 7.1 udaramantaram kurute..... Even Īśvara sukham comes under viṣaya sukham. You can use Īśvara as a stepping stone, but you have to transcend this. (temporarily allowed). A poem in mukti priya a guruvayoor publication, Oh Lord save me from Vedānta, I don’t want Vedānta to falsify by sweet Guruvayoorappan. Very difficult to vote for advaita. In page 29, topic 48 gave a temporary answer. You cannot say people like only dvaita sukham, they like advaita sukham. People love sleep. Can a person understand the limitation of dvaita sukham.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

Niścala dāsa takes the help of Sureśvarācārya. नित्यनिरतिशयसुखं वाञ्च्छतीति, तन्न। “You cannot say people like only dvaita sukham, they like advaita sukham”. This is not true since entire humanity comes under 4 categories. Long topic. Puruṣaha means a human being. Of the 4, definition of **pāmaraha:** One who does not know veda pramāṇam (not interested), outside the scope of veda pramāṇam. All other religions, aethiests. They are interested in Iha loka sukham, worldly pleasures. No belief in life after death. Liquor is prohibited in veda. Even smelling is not permitted. Attached to worldly pleasure, permitted or prohibited by the veda, they are pāmara. शास्त्रीयसंस्कारशून्यो They don’t follow any śāstra. They have to go through suffering for a turning point. शास्त्रानुसारिविषयभोगान् भुञ्जानः सन् इहामुत्रार्थफलभोगावाप्तये कर्म कुर्वाणो विषयी।_**Viṣayī (**in gita artha arthārthī bhakta) Believe in veda. They want to use the rituals for sensual pleasures. Artha and arthārthī bhakta… religious materialistic people. They do plenty of kāmya karma. Enjoy them thoroughly. Not only do they want earthly pleasures, they want heavenly pleasures, want puṇyaṃ through kāmya karma.

Nitya naimittika karma, pañca maha yajña: will they do? This person will do nitya naimittika karma, motive will be different. Even parihāra karmas will be effective only when nitya naimittika karma has to be done. Nitya naimittika karma will start working gradually. It will give spiritual saṃskāra. (like nellaiappar temple pradakṣiṇam will lower cholesterol, it is so long). Even mechanical sandhyāvandanam will work gradually.

Class 44 15th dec 2012

Niścala dāsa pointed out that Mumukṣu will not be many but you cannot say there will be none. Vicārasāgara will benefit such seekers. Entire humanity was divided into 4 layers. Not only hindus but all. (पामर, विषयी, जिज्ञासुः, मुक्तः)_percentages 95, 3, 1.5, 0.5 respectively). Pāmara do not know the existence of veda pramāṇam, vishayis are born in families which have some exposure to all of these. They have śraddhā in the Vedas, we should accept religious rules, discipline etc although modern proofs do not exist. (āstika) Āstika Samajam. A group of people who are āstikas. Ārtha, Arthārthī bhakthas comes under this second group. They use bhagavān and religion to solve their problems, for worldly successes, getting children admission, marriage etc. Committed to kāmya, parihāra kāryam. (Religious materialistic group, first group is irreligious atheist group). 3rd group: Ārtha, arthārthī group Chap 7 of the Gita.

Topic 53 जिज्ञासुलक्षणम्

(५३) जिज्ञासुलक्षणम् – यस्तु शास्त्रीयोत्तमसंस्कारबलादध्यात्मादिसच्छास्त्रश्रवणं करोति तस्य वक्ष्यमाणरीत्या विवेको जायते। तथा विवेको यस्य भवति स एव जिज्ञासुः।

They follow some nitya naimittika karma because the parents say do these. Sandhyāvandanam, Viṣṇu sahasranamam etc the chidren chant. Initially they do some religious activities regularly, either because they are threatened especially mothers. (If you don't do, prārabdha pāpam will get accumulated). Or because kāmya and parihāra karma will be effective only if nitya naimmittika karma is done. This will give cittaśuddhi as a bye-product. This will in turn give desire for spirituality. After this, nitya naimmittika karma is done for jñāna vairagya sidhyartham. (previously Sandhyāvandanam is faster than plane, now it becomes slow) Pāmara and Viṣayī will get converted to jijñāsu. Because of śāstrīya saṃskāra generated by doing earlier, uttama saṃskāra comes (mokṣā pradhāna). I come to vedāntic śravaṇam first out of curiosity. Then mokṣā desire will become very intense. He is going to borrow from Naiṣkarmyasiddhi, how manda jijñāsu will get converted into tīvra jijñāsu.

(१) तत्र वैषयिकं सुखं सर्वमपि दुःखमेवेति प्रथमतो विवेको भवति। तथा हि, सर्वमनित्यमेव विषयेन्द्रियसंयोगजत्वेनागमापायित्वात्। सुखं च वैषयिकं स्वावस्थितिसमयेऽपि यत्किञ्चिद्दुःखानुषङ्ग्येव भवति। स्वविनाशेनापि दुःखहेतुर्भवति। किञ्च वैषयिकं सुखमनुभवदशायामपि, इतः परमीदृशं सुखं क्षीयेत किलेति व्याकुलतोत्पादनेनापि दुःखनिदानमेव। एवञ्च वैषयिकं सुखं सर्वं दुःखेन कबलीकृतमेव वर्तते। तस्माद्विषयजन्यं सुखं वस्तुतः सुखस्वरूपमपि विषयोपाधिसम्बन्धाद्दुःखमेव। भवति सर्वदा। न चैतद्दुःखं केनचिदपि लौकिकोपायेन परिहर्तुं शक्यते उपायान्वेषणकुशलस्यापि निश्शेषदुःखनिवृत्तेरदर्शनात्। निवृत्तमिव च सदपि पुनरुत्पद्यते एव।_Śaṅkarācārya says in sādhana pañcakam...

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मनस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयता-
मात्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥१॥

May you see the intrinsic pains involved in worldly pleasures called viṣaya sukham. We talked about the 3 doṣas, duḥkha miśritatvam, bandhakatvam, atṛptikaratvam. All worldly pleasures including family pleasures have both sukham and duḥkham. Sambandha is sukha duḥkha hetu:, dvaitam is sukha duḥkha hetu:. Relationship or dvaitam will have pain. Even Īśvara bhakta sambandha is like that. Dvaitam is duḥkham, advaita eva anandaha:. Diagnosis of this is a long torturous process. In Gurukulam also you have sibling rivalry. A long interesting process starts now. To explain, every pleasure called viṣaya sukham will last only temporarily, because it is born out of association between me and my object of relationship.

Gita Chap 5th

ये हि संस्पर्शजा भोगाः, दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय, न तेषु रमते बुधः ॥ 5-22॥

mātra sparshastu...chap 2

मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत॥१४॥

Oh Arjuna! Sense organs and objects which cause cold, heat, pleasure, and pain are subject to arrival and departure. They are impermanent. Oh Arjuna! Endure them.

Niścala dāsa uses the word āgamapayee...agamapāyino atniya (Gita) subject to arrival and departure. Previous sentence said sukham will give duḥkham when it goes away. Lesson 2 worldly pleasures will give pain even when they are there. Maintaining them is a pain. Relationship maintenance is a problem. How to keep your spouse happy? So that she or he will not leave you. Just as every rose has got a thorn in the proximity. svavināśenā... even when it ends, it will be the cause of sorrow. “इत: परमीदृशं सुखं क्षीयेत किल” इति व्याकुलतोत्पादनेनापि दु:खनिदानमेव। Even at the time of enjoyment we think that it will go away. Swami Dayananda Sarasvati says, when he drinks a drink with a straw, the man looks at the level left in the drink and stops enjoying the drink. “After sometime, the happiness may go away”. Imaginary loss deprives us of the present ānanda. Viṣaya sukham is pratibimba ānanda, ānanda reflected in the mind. (although it was originally bimbānanda) (note: only until we understand Vedānta clearly, viṣaya sukham is a villain, after understanding Vedānta, jñānī is never against dharmic viṣaya sukham). Mythological hamsa (swan) is capable of separating milk from water, jñānī is called paramahamsa, jñānī can enjoy good music, but he understands that the music is bringing out the ānanda in me. He does not get attached to the music. Vastutaha:... even though viṣayānanda is really brahmānanda only, because of its association with perishable viṣaya, it becomes cause of attachment and sorrow. This duḥkham cannot be avoided by an ajñānī, because every viṣaya has sukham and duḥkham as 2 sides of the coin. Our own body is an example...first 50 years cause for enjoyment. Same body inevitably gives problem after that. Even bhagavān cannot make anātmā duḥkha rahitam. Modern medicine is trying to make the body live longer through borrowed parts. Quality of life is affected. Monthly medical bills go up. Brahmarpanam brahmahavi: You should make anātmā as good as non-existent. How? When the sun rises, the stars in the sky don't become non existent, in the presence of the Sun, stars will be as good as non existent. Sun is advaita ātmā jñānaṃ. In the rise of advaita jñānaṃ, the anātmā stars are as good as non-existent (mithyā).

Class 45

22.12.2012

न चैतद्दुःखं केनचिदपि लौकिकोपायेन परिहर्तुं शक्यते उपायान्वेषणकुशलस्यापि निश्शेषदुःखनिवृत्तेरदर्शनात्। निवृत्तमिव च सदपि पुनरुत्पद्यते एव।

Niścala dāsa pointed out that mumukṣu will be there even though many mumukṣu may not be there who will attend Vicārasāgara classes. Niścala dāsa wants to point out how few mumukṣu are generated in the society. For this humanity was divided into 4 groups. First 2 groups were dealt with already. Now next 2, viṣayī will gradually get converted into jijñāsu types due to nitya naimmittika karma. Now the process of conversion is being described. Diagonosis takes place in 7 stages. I will tell you how the development is going to be. Ultimately one is going to discover that atmajñānam is the only reason for saṃsāra. Based on Naiṣkarmyasiddhi. We are aware of the stages.

- Ajñānaṃ foundation is the cause of dvaitam. अज्ञानं
- Dvaitam leads to Raga and Dveṣa द्वैतं
- Raga dveṣa leads to karma (pravṛtti nivṛttha rūpa karma)राग द्वेष
- Karma कर्म
- From karma puṇya papa phalam पुण्य पाप फलम्
- Then śarīra grahaṇam-acquisition of a body or jenma शरीर ग्रहणम्
- As long as śarīram is there. It will constantly confront varieties of duḥkham(sukham will also be there now and then)-gita chapter 13 सुखं दु:खं

कार्यकारणकर्तृत्वे हेतु: प्रकृतिरुच्यते। पुरुष: सुखदु:खानां भोक्तृत्वे हेतुरुच्यते॥ १३-२१॥

For diseases and old age there are not many remedies, for death no remedies. Ultimately if duḥkham has to be eliminated you have to go to the foundation. Therefore, the viṣayī will work for removing ātmā ajñānaṃ, therefore viṣayī will get interested in ātmajñānam

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

and become a jijñāsu. Niścala dāsa will travel from duḥkham to ajñānaṃ in the reverse order.

M: However much you try to remedy the problems caused by jenma, remedies can only solve problems partially or temporarily only. Even an expert who is working for remedies, niśśeṣam total removal of sorrow does not take place. Even if so, it will reappear again.

(२) ततः, यावच्छरीरस्थिति दुःखं न निवर्तेतेति विवेकी भवति। “न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति, अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः” (छा. ८.१२.१) इति, शरीरमात्रस्य पुण्यपापफलत्वात् शरीरान्वयव्यतिरेकाभ्यां सुखदुःखसम्बन्धतदभावौ श्रूयेते।

Sorrow can never be totally avoided or eliminated as long as I am in triangular format, jīva with śarīrābhimānam. This is quoted in śāstram also, Chan Upaniṣad 8.12.1 there is no freedom from the sukha duḥkham pair.

“मघवन्मर्त्यं वा इद(गुम्) शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ ८.१२.१॥“

For a Jīva he is associated with the body. Only a person who is aśarīra ātmā niṣṭhā, who has discovered Ātmā, for him alone priyam and apriyam are absent. Aśarīra ātmā means ānanda ātmā. śarīra anvaya vyatirekha, association with pleasure and pain and disassociation from sukha duḥkha sambandha are mentioned in the śruti. Every body is created out of puṇya papa combination. śarīra mātrasya... every single body (can be deva, human, insects) is made up of puṇya papa mixture.

तत्र मनुष्यशरीरं तु पुण्यपापमिश्रकर्मफलमिति प्रसिद्धमेव। देवशरीरमपि मिश्रकर्मफलमित्येव वक्तव्यम्; केवलपुण्यफलत्वे तु देवानां देवतान्तरविभूत्यतिशयदर्शनेन न तापो जायेत। जायत इति इतिहासपुराणादिषु कथ्यते।

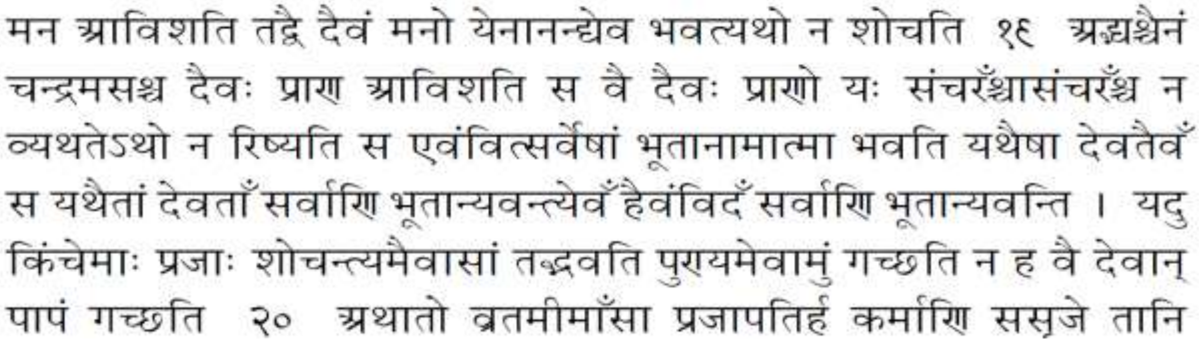
A popular misconception is manuṣyā śarīram alone is a result of pāpam and puṇyaṃ and assume celestial bodies have only puṇya śarīram. Similarly animals and insects have only pāpam. Niścala dāsa does not want us to hold on to this misconception. We will feel we can go to a loka of puṇya śarīram so that we can live there peacefully. Tatra ...in this idea, the human body is made up of a mixture of puṇyaṃ and pāpam there are no misconceptions. Regarding devaśarīram there is a misconception. Devaśarīram is also a result of puṇya papa miśram. Suppose you conclude all devata śarīram is born out of puṇyaṃ, then they have to be always happy. Even Indra is not so in mythology. All emotional problems will be there for devatās. (jealousy, fear etc) By seeing the vibhūtis of other devatās, they would not have had these problems, if their śarīram were kevala puṇya phalam. They also suffer from saṃsāra. Therefore, going to another loka is not a solution. Jāyate iti... Devatas also have problems, this is seen in itihāsa and puranās.

किञ्चाशेषदेवप्रधानभूतस्यापीन्द्रस्यानेकदैत्यदानवादिभ्यो भयान्महद्दुःखं पापफलभूतं जायत इति शास्त्रेण प्रतिपाद्यते। यदि देवशरीरं केवलपुण्यफलं स्यान्नैव स्यात्कदाचिदपि देवानां दुःखम्। तस्माद्देवशरीरमपि पुण्यापुण्यमिश्रकर्मफलमित्येव निश्चीयते।

Indra may not have jealousy with respect to other devatās, but he has problems from others like asuras. (In movies they show Indra hiding behind his own throne). We hear devatas as well as Indra are being imprisoned. From any asuras, daitya and dānavas, great sorrow and fear arise due to pāpams. If deva śarīram is merely made up of puṇyaṃ only, devās would not have suffered any of these pains. Therefore, we have to infer pāpam. Therefore, even deva śarīram is a mixture of puṇya and pāpam.

न च "न ह वै देवान् पापं गच्छति पुण्यमेवामुं गच्छति" (बृ. १.५.२०) इत्यादिश्रुतेर्न देवानां पापसम्बन्धोऽस्तीति वाच्यम् – अन्यपरत्वात्तस्याः श्रुतेः; कर्माधिकारयोग्यं शरीरं मानुषमेव, नेतरद्देवतिर्यगादिशरीरम्। अतो देवताशरीरेण कृतपुण्यापुण्यफलं जन्मान्तरे न तान् गच्छतीत्यर्थो न तु तेषां कर्मफलाभावमात्रमिति किन्तर्हि; देवशरीरोत्पत्तेः प्राग्जन्मनि शरीरान्तरकृतशुभाशुभकर्मफलं देवजातिशरीरेऽनुभूयत एव। तस्माद्देवादिशरीरमपि मिश्रकर्मफलमेव।

Niścala dāsa is solving a mīmāmsā problem (interpretational problem). In some places, in the scriptures, it is pointed out Devatas have problems (meaning there is papa sambandha). In Briha upa, there is a statement contradicts this idea. Niścala dāsa says in chap 1.5.20 there is a statement, (puṇyamevamum gacchati na ha vai devān pāpam gacchati) pāpam will not go to devās, puṇyaṃ alone will be there. In another place it says no papa sambandha.



मन आविशति तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति १९ अद्भ्यश्चैनं
चन्द्रमसश्च दैवः प्राण आविशति स वै दैवः प्राणो यः संचरँश्चासंचरँश्च न
व्यथतेऽथो न रिष्यति स एवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवँ
स यथैतां देवताँ सर्वाणि भूतान्यवन्त्येवँ हैवंविदँ सर्वाणि भूतान्यवन्ति । यदु
किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति पुण्यमेवामुं गच्छति न ह वै देवान्
पापं गच्छति २० अथातो व्रतमीमाँसा प्रजापतिर्ह कर्माणि ससृजे तानि

When there is a contradiction between vedic and non vedic scripture, we go with vedic scripture. Now problem is within veda itself. Now we will go through a rule (mīmāmsā rule).

Shloka .... (50.11)

"श्रुतिस्मृत्यो परम्वादे श्रुतिरेवगरीयसि श्रुत्यो: परस्परम्वादे न्ययोपेतागरीयसि"

śruti alone is powerful when smṛti and śruti have contradiction. Interpret smṛti in alignment with śruti. When 2 śruti statements contradict each other, go with the one having logical support (nyāya sahita śruti). You should not reject the other one. Interpret the nyāya rahita śruti to be in alignment with the nyāya sahita śruti. Here which one is logical? Miśra phalam alone is logical. Every śarīram is born out of puṇya papa phalam. Bṛhadāraṇyaka vākyam has to be interpreted. Intrepretation 1 is simple. Niścala dāsa wants to give another one. Popular one is when we say devata śarīram is puṇya phalam, we say puṇyaṃ is predominant. In Brahmaji's śarīram, puṇyaṃ will be 99.9999 %. No pāpam to be interpreted as less pāpam. Niścala dāsa gives another interpretation, you give any interpretation, I don't mind, but conclusion is important, miśram is the conclusion. Devatas do not get pāpam generated by deva śarīram because deva śarīram cannot acquire puṇyaṃ or pāpam.

Class 46

29th Dec 2012

Page 33 3rd paragraph last 5 lines

Niścala dāsa divided the entire humanity into 4 groups, pāmaraha, viṣayī, jijñāsu and muktaha. He wants to establish that Vicārasāgara is relevant only for the 3rd group. Even viṣayī uses vedas only for materialistic people. It is not relevant for muktaha also. How are jijñāsu generated in humanity? Viṣayīs gradually get converted to jijñāsu when they follow nitya naimittika karma. This gradually transforms them and makes them think properly. They go through several layers of enquiry. (7 to 1 given earlier). Any śarīra sambanda will give duḥkham. Every śarīram is made up of puṇyaṃ and pāpam only. Briha upa...na havai devan papam gacchati. We saw. This śruti statement must not be taken literally, but logical analysis and interpretation must be used. Katopanishad says swarga is eternal.

Elsewhere itself devas are not immortal. (ksheene puṇyaṃ...Gita chapter 9-21)

ते तं भुत्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥९-२१॥

When these contradict, we do not negate any of the 2 śruti statements, one that is logical stands. Devas will not get pāpam , must be interpreted as "anya paratvat pashyāha shrute", a different message. "karma adhikara...mānusham eva कर्माधिकारयोग्यं शरीरं मानुषमेव". Devas cannot generate pāpam. Karma adhikara is there only for one śarīram. That is manuṣya śarīram. If you give the cow's milk for rudrabhiśekam, cow will not get karma, only the manuṣyā owner will get. Body of devas or animals cannot have karma. Therefore, the devatas puṇya papa phalam resulting from karma will not be there at all. Therefore, the puṇya papa will not go to the devata's next jenma. Therefore pāpam na gacchati. Based on this, you should not interpret that devatas will not get pāpam at all. Because they can get pāpam from their previous manuṣyā śarīram. देवशरीरोत्पत्ते: प्राग्जन्मनि शरीरन्तरकृतशुभाशुभकर्मफलं देवजातिशरीरेऽनुभूयत एव Several manuṣyā janmas, they had. Through these janmas, they have śubha and aśubha karma. That past puṇyaṃ and pāpam will be experienced by devas also. Therefore, even devās śarīram (all śarīrams) have puṇya papa implantation “gradually released”.

तिर्यक्पशुपक्षिमृगादीनामपि शरीरं मिश्रकर्मफलमेव। तैरनुभूयमानप्रचुरदुःखानां पापकर्मफलत्वेऽपि मैथुनादिजन्यसुखस्य पुण्यफलत्वाभ्युपगमात्। तिर्यग् = कीटादिः । पशुः = चतुष्पात् । पक्षी = पक्षाभ्यां गगनचारी । मृगः = व्याघ्रादिः । केचन पशुपक्ष्यादीनपि तिर्यगित्याचक्षते।

Other types of śarīram being discussed (after manuṣyā and devas). Tiryak, paśu, pakṣī and mrga. Tiryak refers to insects, pashuhu, 4 legged animals, pakṣī, living beings which move in the sky with wings, tigers etc. Swamiji’s explanation.. paśu for domestic animals, mrugaha used for wild animals found in the forest. Animals have no free will. They have no remedies for their pāpam (no ichha shakti, jñāna and kriya shakti). Therefore, their lives are predominantly painful. It is the result of their papa karma. Some dogs still have a good life. (Like a cinema actress’ dog) Some have friends and families too. Every animal had a previous manuṣyā jenma (including the mosquito). This animal śarīram is determined by karma done in manuṣyā śarīram. Kecana...last line. The meaning of tiryak... 2 different ones. Tiryak includes all bodies other than manuṣyā and deva śarīram. Insects, paśu, pakṣī all together is tiryak.

एवं निखिलमपि शरीरं पुण्यापुण्यकार्यमित्येव सिद्धान्तः। तथापि देवशरीरस्य पापोपसर्जनपुण्यातिशयजन्यत्वात् तदभिप्रायेण शास्त्रेषु देवशरीरं पुण्यफलमित्युच्यते। अतो नात्र विरोधशङ्कावकाशो यथा ब्राह्मणप्रचुरो ग्रामो ‘ब्राह्मणग्राम’ इत्युच्यते, एवं पुण्यातिशयफलत्वाद्देवशरीरं पुण्यस्य फलमित्युपचर्यते, न तु वस्तुत्रः ।

Every single body including catur mukha brahmā śarīram is a result of puṇya and apuṇya phalam is the siddhānta: . There is an internal difference in their proportion. Deva śarīram has less pāpam and excess of puṇyaṃ. Because of the domination of puṇyaṃ veda makes a statement that deva śarīram is puṇya śarīram. (upacāra prayogaha: figurative expression). Therefore, there is no scope for criticizing the veda saying veda is making contradictory statement. An example is given. Suppose there is a village with predominantly Brahmins, we refer to them as Brahmin village. (saptaparni nyāyah- saptaparni vṛkṣa– mostly 7 leaved or catri nyāyaha:, a region where several folks carry a catram; we have seen elsewhere, it is figuratively termed this way). Similarly deva śarīram is referred as outcome of puṇya phalam (it is upacāra figurative not factual)

तिर्यगादिशरीरं पुण्योपसर्जनपापतिशयफलम्। उत्तममनुष्यशरीरं देवशरीरमेव। नीचशरीरं सर्पादिशरीरतुल्यम्। एवं निखिलमपि शरीरं पुण्यापुण्यफलमेव। अत एव पापफलत्वाद्दुःखस्य शरीरसम्बन्धो यावत् तावद्दुःखक्षयो न स्यात्।

In the case of animals papa is predominant, puṇyaṃ is less. Therefore we say animal śarīram is papa śarīram. There are certain human beings who are so great that they are walking Gods on earth. Swami Chinmāyānanda says animal man, man man and God man. Similarly, inferior human body is like a ferocious tiger or poisonous like a snake. Therefore, as long as deha sambanda is there, whatever be the type of body, so long, you can never never avoid duḥkham. (because pāpam is there in everybody, therefore duḥkham will be there ... point 7) This is the discovery of a viṣayī.

(३) ततः, सर्वशरीरिणां स्वस्वशरीरं स्वस्वार्जितधर्माधर्मफलभूतमेवेति विवेक उत्पद्यते। विना तु निश्शेषधर्माधर्मादिनिवृत्तिं नात्यन्तिकतया शरीरविनाशः सम्भवेत्। प्रारब्धनाशादद्यतनशरीरनाशेऽपि पुनः शरीरान्तरं प्राचीनानन्तकोटिजन्मार्जितपुण्यापुण्यवशाज्जायेतैव। तस्मान्निश्शेषकर्मक्षयमन्तरा नात्यन्तिकशरीरनाशरूपमोक्षः सम्भवति।

Now the viṣayī enters the 3rd level. Śarīra sambandha is because of puṇyaṃ and pāpam. As long as puṇya papa bundle continues, we will never be able to avoid śarīra sambanda. In this level following discovery takes place. (may be after decades!!). For all the living beings their own respective bodies and body sambandha, is the result of their own papa and puṇya earned in previous janmas. If śarīra sambandha must end, all the karmas must be destroyed. Removal of body totally cannot be achieved until then. Current death is not final one. Because of the end of the current prārabdha, current body may die, but another body will come. (Bhagavān does not consult us, he consults only our karma....)

Class 47

5th Jan 2013

In this portion, Niścala dāsa is pointing out how some rare people with the help of śāstra pramāṇa diagnose the problem of saṃsāra that it is due to advaita ātmā ajñāna. (only due to this). When a person desires a longing for knowing this, he becomes a jijñāsu. For such a jijñāsu. Vicārasāgara becomes the only relevant thing in life. Eg: Buddha; palace, status, wife, son all became non relevant. He renounced all this in search of truth. Vicārasāgara thus becomes relevant. Process of diagnosis is being covered in this portion. Now the question, how much karma is there in my account? Can I exhaust? As long as raga and dveṣa is there, I will continue to produce karma. प्रारब्धनाशादध्यतनशरीरनाशेऽपि पुनः शरीरान्तरं प्राचीनानन्तकोटिजन्मार्जितपुण्यापुण्यदशाज्जायेतैव। तस्मान्निश्शेषकर्मक्षयमन्तरा

We completed this.

(४) पुण्यापुण्ययोश्च क्षयो न रागद्वेषादिनिवृत्तिमन्तरा घटेतेति विवेकस्ततो जायते। एतच्छरीराम्भकपुण्यापुण्ययोर्भोगेन क्षयेऽपि रागद्वेषवशात्पुण्यापुण्यरूपकर्मान्तरोत्पत्तिः स्यात्। तस्मान्निश्शेषरागद्वेषनिवृत्तिमन्तरा नाशेषकर्मक्षयः।

All the karmas can be defined as going to (pravṛtti due to raga) or going away (nivṛtti due to dveṣa). Without raga dveṣa nivṛtti, exhaustion of puṇyaṃ and pāpam is not logically possible. Even if I exhaust the papa puṇyaṃ of the current body, prārabdha puṇya pāpam through bhoga, I continue to accumulate through āgāmi karma (due to raga and dveṣa; attachment and aversion). Therefore, don't try to attack karma but attack raga dveṣa. Without the elimination of raga dveṣa, karma will continue to be replenished continuously.

(५) रागद्वेषौ चेष्टानिष्टसाधनताज्ञानप्रयोज्याविति ततो जानाति विवेकी। इष्टे रागोऽनिष्टे द्वेषश्च सर्वप्राणिसाधारणौ। तस्मादिष्टानिष्टसाधनताबुद्धिनिवृत्तिमन्तरा न रागद्वेषौ निवर्तेते।

Raga Dveṣa is generated due to śobhanādhyāsa or mohaha (one segment as source of peace, security, happiness, one the opposite). Second capsule of Vedānta: I am the only source of peace, security and happiness. (Like a tennis match, romance is. Love all, then after marriage, only fight.). Likes and dislikes are generated by misconceptions; this person will consistently give me happiness. This person is source of sorrow. A vivekī understands this. Lord Kṛṣṇa declares this in chapter 7. Every living being has this instinct. A baby cries for a toy and the happiness lasts for a few minutes. A mother carries so many toys for this reason. We all play this game, cry, either throw away or are unable to throw away. Vivekī understands that there is no toy in this world that will keep me comfortable right through my life. All beings have this problem. Therefore, without the elimination of raga dveṣa, we won’t drop the crutch called world. This is the riskiest thing in life.

(६) इष्टानिष्टसाधनताबुद्धिरपि भेदधीनिबन्धनेति विवेकस्ततो जायते। यदा स्वस्वरूपादन्यदिव द्वितीयं वस्त्ववबुध्यते तदा तत्रेष्टसाधनताबुद्धिर्वा अनिष्टसाधनताबुद्धिर्वा जायेत। स्वस्वरूपमात्रे तु कस्यचिदपि इष्टसाधनताबुद्धिर्वा अनिष्टसाधनताबुद्धिर्वा न जायते । सुखसाधनं = अनुकूलम् इष्टसाधनमिति चोच्यते। दुःखसाधनं = प्रतिकूलमनिष्टसाधनमिति चोच्यते। स्वस्वरूपं तु न सुखस्य वा दुःखस्य वा साधनं भवति, तस्य सुखस्वरूपत्वेन सुखसाधनत्वासम्भवात्। अतः स्वस्वरूपातिरिक्तत्वेनावगते वस्तुनि आनुकूल्यप्रातिकूल्यबुद्धी यथासम्भवं जायेते। एवञ्चाखण्डानन्दाद्वितीया-सङ्गचिद्रूपस्वस्वरूपादतिरिक्तवस्तुसङ्कल्पनमेवानुकूल्यप्रातिकूल्यबुद्धिहेतुः। ईदृग्भेदबुद्धिनिवृत्तिमन्तरा आनुकूल्यप्रातिकूल्यबुद्धी न निवर्तेते।

Dvetiyāi bhayam bhavati..chapter 1-4 section briha upa.

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यदिद्वतीयाद्वै भयं भवति ॥

Even Brahmaji started his life with fear and discomfort. Dvaitam means śobhanādhyāsa means raga dveṣa or puṇya puṇya. Dvaita saṅkalpa creates problem. In vivekacūdāmaṇi we saw this. There is a second thing which is different from me. That is why in suṣupti we are all happy. Mohaha is caused by dvaita bhavana. Nibandana means caused by. (All these verses can be treated as commentary on Pareekshya lokan mantra of muṇḍaka Upaniṣad 1.2.12).

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

When you conclude the second thing is different and satyam (like bird seeing in the mirror and pecking or kissing due to raga or dveṣa) . Bird does not know this, we pity the bird. We are like the bird. Seeing the second thing is not wrong, but when you see it as true and different.

Gita: Mastani sarva bhootani, na ca mastāni

मया ततमिदं सर्वं जगदव्यक्त-मूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥९.४॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थ: ममात्मा भूतभावन: ॥९.५॥

In the so called second thing, you get delusion. These 2 are bound to come. Jñānī also experiences dvaita prapañcam but he remembers vishwam darpana.... Our aim is elimination of dvaita satyam buddhi. Svasvarūpa matretu, when I see the world as my own glory (mayyeva sakalam jate). No jñānī will have the rise of iṣṭa sādhanata or aniṣṭasādhanata. Iṣṭa sādhanam is anything that is anukūlam, sukha sādhanam. Feel good factor or source of comfort. Similarly, aniṣṭa sādhanam is pratikūlam or duḥkha sādhanam or unfavorable or source of sorrow. Ātmā is happiness itself. (not a means of happiness but happiness itself). A means of happiness is not happiness. Because means is always different from the end. It is the very end called happiness itself. Therefore, svasvarūpa atiriktena....as long as you see a second thing and as real, you are in trouble, anukulya pratikulya buddhi will come like the pecking and kissing bird (as the case may be). In this manner, akanda, ānanda... our preoccupation is the problem.(window shopping is not a problem, a few will enter the mind) jāyato vishayān punsaha... the dvaita vastu seen as different from the Ātmā and real. I am so wonderful, akhaṇḍa ānanda, undivided eternal ānanda, tāratamya rahita anandaha. Without any attachment, of the nature of consciousness, other than this Ātmā there is no second thing. Therefore, without the elimination of dvaita saṅkalpa: anukulya pratikulya buddhi śobhanādhyāsa will never go, dvaita nivṛtti is our aim.

Class 48

12th January 2013

6th contd

Moha is about there is a second thing which is real and other than me. Problem is reduced to dvaita darśaṇaṃ which we concluded in the last class. A second thing other than the wonderful me is there is a problem. viṣaya chinta (vivekacūdāmaṇi) or saṅkalpa very important, dvaita saṅkalpa, seeing the dvaitam as real and different from me. Without the elimination of the dvaita darśaṇaṃ, these 2 fold misconception, favourable and unfavourable, śobhanādhyāsa will not go. udara mantaram kurute...tai upa, briha...dviteeyavai bhayam bhavati

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यदिद्वतीयाद्वै भयं भवति ॥

(७) ईदृग्भेदबुद्धिः स्वस्वरूपाज्ञानाज्जायते इति विवेकस्ततो भवति। “यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति” (बृ. २.४.१४) “यत्र वान्यदिव स्यात् तत्रान्योऽन्यत्पश्येत्” (बृ. ४.३.३१) “यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते” (बृ. ४.८.२०) इत्याद्यनन्तश्रुतयः स्वस्वरूपाज्ञानदशायामेव सकलद्वैतप्रपञ्चव्यवहार इति बोधयति। एवमशेषदुःखनिदानं स्वस्वरूपाज्ञानमिति सिद्धम्।

Covering of the waker nature causes projection of the dream nature, similarly covering brahman nature projects waker's dvaitam. In the final stages, this realisation will happen. With the help of śāstra pramāṇam, you can find this. You cannot wake up naturally. Niścala dāsa says final stage is arrived at through śāstra vākyam. . यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,” (बृ. २.४. १४); When there is an experience of duality, as though, seer seen duaility, smelt smeller, maitryi brāhmaṇam. यत्र वाऽन्बदिव स्यात् तत्रान्योऽन्यत्पश्येत्” (बृ ४.३.३१)Now svayamjyoti brāhmaṇam. Where there is seeming duality, you will have seer seen duality. Next again from svayam jyoti... “यदेव जाग्रद्भयं पश्यति तदत्रविद्यया मन्यते” (बृ ४-३-२०)description of svapna avastha, just as in waking state a person sees a seeming source of fear, in svapna also you experience a seeming source of fear (vaitatyam prakāraṇam of Maṇḍukya upa). Svapna prapañca is because of mini ignorance (nidra) and jāgrat prapañca is because of maxi ignorance (māyā). There are countless śāstra vakyams that reveals this. Jñānī does not see the vyavahāra as satyam. Gita...pashyan, shrunvan... naiva kincit karomi.

नैव किञ्चित्करोमीति युक्तो मन्यत तत्ववित्।
पश्यञ्श्रुण्वन्स्पृशञ्जिघ्रन्श्नन्गच्छन्स्वपञ्श्वसन्॥५-८॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥५-९॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्समाधिना॥४-२४॥

Brahmarpanam brahmahavihi... no vyavahāra other than brahman. Experiential duality is not negated. Factual duality alone is saṃsāra kāraṇam. Evam...Final stage: Kāranam of all the problems is svaswarūpa ajñānaṃ. Ignorance of myself is the cause of all the problems. Śaṅkarācārya says parchinna eva jñānat....svyam prakasha in Ātmābodā.

परिच्छन्न इवज्ञानात्तन्नाशे सति केवलः। स्वयं प्रकाशते ह्यात्मा मेघापायेंऽशुमानिव॥४॥

Page 35 item 8 (topic 53)

(८) ततः स्वस्वरूपाज्ञानं स्वस्वरूपज्ञानेनैव निवर्तते नान्येन, तयोः तमःप्रकाशवत्परस्परविरोधित्वादिति विवेक उत्पद्यते। यद्विषयकमज्ञानं भवति तदज्ञानं तद्विषयकापरोक्षज्ञानेनैव निवर्तते; यथा रज्ज्वज्ञानं रज्जुसाक्षात्कारेणैव

निवर्तते, तद्वत्। तस्मात् स्वस्वरूपापरोक्षज्ञानमेवाखिलानर्थनिदानस्वस्वरूपाज्ञान निवृत्तिद्वारा निश्श्रेयसात्मकनिखिलदुःखनिवृत्तिहेतुर्भवति। स्वस्वरूपस्यैव सत्यज्ञानानन्तानन्दब्रह्मरूपत्वात् स्वस्वरूपज्ञानेन ब्रह्मावाप्तिर्भवति। ब्रह्म च नित्यनिरतिशयाखण्डानन्दरूपं दुःखासम्भिन्नमिति सर्ववेदान्तप्रमाणसिद्धम्। अत एव स्वस्वरूपसाक्षात्कारेणैव नित्यनिरतिशयदुःखासम्भिन्नस्वस्वरूपभूतब्रह्मानन्दोऽवाप्यते।

Thereafter, svasvarūpa ajñānaṃ is removed only by knowledge of self-knowledge. Not by any other method or knowledge. Because jñānaṃ and ajñānaṃ are opposites like light and darkness. In the arrival of knowledge, ajñānaṃ will go away. gita: chap 10 ...nāsato bhavate..nyanna deepena bhāsate.

नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्वदर्शिभिः॥१६॥

There is no existence for the unreal. There is no non-existence for the real. The truth of both these is indeed seen by the seers of Reality.

This rises in the mind of viṣayī. Interesting rule: Ajñānaṃ and jñānaṃ can be mutually contradictory only under 2 conditions. 1 whereever the darkness is there light must be there in the same locus. My

Guru's knowledge cannot eliminate my ignorance. 2 If the ignorance is about one object, that ignorance will be removed, only if the knowledge is about the same subject. Object of ignorance and knowledge must be the same. viṣaya aikyam and āśraya (locus) aikyam must be there. sākshat kāra refers to clear knowledge. (doubtless aparokṣa jñānaṃ), no mysticism is involved. Clear self knowledge removes the ajñānaṃ. Which is the cause of all problems through 7 stages. akila anartha refers to the 7 stages. It eliminates all the duḥkham also (through the 7 stages. recall points). Called Mokṣā-- atyantika duḥkha nivṛttihi. Mokṣā is not mere duḥkha nivṛttihi (called peace or shanti) but there is positive attainment of brahma ānanda. Satya jñāna ananta ānanda brahma swarūpathvat... I'm of the nature of Brahman. I'm ānanda svarūpaha. Brahman is of the nature of ānanda (tai upa...pratibimba nanda (experiential ānanda which comes and goes) and bimbānanda... I claim bimbānanda). Whenever jñānī gets experiential pleasure, he will not reject, he will enjoy remembering that the source of ānanda as myself. When it goes away, I do not have any complaints. Enjoy remembering it is en- joy (my joy). nitya niratishaya ānanda is not experienceable. brahmānanda or bimbānanda cannot be experienced. It is a matter for claiming "I am". taratamyarahita...no gradation, akanda.. without any division. I'm happiness itself. A happiness not mixed with sorrow...7th (factor)storey is sorrow, mithyā sorrow is no sorrow. This is the final conclusion of the vedānta. Therefore only by svasvarūpa sākṣātkāra, we will get nityaniratishaya (should be taken as adjective for brahmanandaha not duḥkham) watch difficult samāsa...duḥkha sambinna, svasvarūpa brahmānanda (4 adjectives) you can get by attending Vicārasāgara class. Acquisition of infinite ānanda along with duḥkha nivṛtti, direct method is svasvarūpa jñānaṃ. Niścala dāsa does not want to condemn karma. All of them also are important. They all will not directly lead to mokṣā, they help in preparing the ground. **Without karma yoga jñāna yoga is impossible. Without jñāna yoga karma yoga is incomplete.** Sākshat sādhanam... therefore, you acquire knowledge which comes through enquiry. Ātmā vicāra with the appropriate instruments (microbes with microscope, galaxy with hubblescope) you need shastroscope, guru śāstra upadesa alone has the scope.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नासत्यकृतः कृतेन।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥१.२.१२॥

In this way, one who decided to consistent systematic spiritual education program is referred to as jijñāsu.

19th Jan 2013

Class 49

एवं निखिलदुःखनिवृत्त्युपलक्षितस्वस्वरूपभूताखण्डानन्दप्राप्तेः साक्षात्साधनं स्वस्वरूपज्ञानमेव। तस्मात् स्वस्वरूपविचार एव कर्तव्यः। इत्थं यस्य विवेको जायते स एव जिज्ञासुरित्युच्यते।

After dividing the entire humanity into 4 groups, Niścala dāsa is explaining each one of them. He painstakingly explains this is relevant only to one group (jigñāsu). Before that, he describes all the groups. Ātmā ajñānaṃ is responsible for the 7 storey saṃsāra. M: The one who has diagnosed this problem will go to a Guru. Chap 7 of Gita. Jignyāsu bhaktha:

Now Muktha: category 4

मुक्तलक्षणम् – स्थूलसूक्ष्मकारणात्मकशरीरत्रयविलक्षणं पञ्चकोशविलक्षणं च स्वस्वरूपं अखण्डाद्वितीयस्वयंज्योतिस्स्वभावानन्दघनब्रह्मरूपेण यः साक्षादपरोक्षीकरोति करतलामलकवत् स एव मुक्त इत्युच्यते।

The one who has got aparokṣa jñānaṃ (jñānaṃ or knowledge about myself-aparokṣa is a specially reserved word for this). स्थूलसूक्ष्मकारणात्मकशरीरत्रयविलक्षणं My real nature is “ I'm different from śarīra trayam, I am the sākṣī of them, different from the pañcakosa described in Taittirīya, I'm identical with Brahman, I'm brahman". करतलामलकवत् Example: If āmalaka, nellikai is there in the hand, you can definitely know it is nellika, similarly you can claim Brahman as I, which is division less, second less, self-effulgent, pure ānanda (not experiential ānanda), svasvarūpa. This is the fourth group, mukta:, minority group. Vicārasāgara is relevant only for group 3.

Topic 54 जिज्ञासोरस्मिन् ग्रन्थे प्रवुत्त्युपपत्ति:

(५४) जिज्ञासोरस्मिन् ग्रन्थे प्रवृत्त्युपपत्तिः – एवं पूर्वोक्तचतुर्विधेषु पुरुषेषु पामरविषयिणौ विषयोपभोगजन्यसुखेणेवात्मानं तृप्तं कृतार्थं च मन्यमानौ वर्तेते । केषाञ्चिद्विषयिणां पारलौकिकपरमसुखेच्छायां सत्यामप्यतत्प्राप्तिसाधनमेव तत्प्राप्तिसाधनत्वेनान्यथा गृहीत्वा तत्रैव ते प्रवर्तन्ते, साधुसङ्गसच्छास्त्रश्रवणादिरूपपरमानन्दप्राप्तिसाधनज्ञानाभावात्तेषाम्। ततश्च पामरविषयिणोः परमानन्दावाप्त्यर्थं नास्मिन् ग्रन्थे प्रवृत्तिर्जायेत। दुःखहत्यै च न तेषामत्र ग्रन्थे प्रवृत्तिः, उपायान्तरे प्रवृत्तत्वात्। तस्मान्निरतिशयसुखावाप्तये आत्यन्तिकदुःखहानाय च पामरविषयिणोरस्मिन्ग्रन्थे न सम्भवति प्रवृत्तिः। मुक्तस्यापि नास्त्यधिकारोऽस्मिन् ग्रन्थे । ज्ञानी हि कृतकृत्यो मुक्त इत्युच्यते।

Niścala dāsa takes Groups 1, 2 and 4 and rules out that Vicārasāgara is not useful. For a jijñāsu, the 3rd group of humanity, in this Vicārasāgara pursuit is possible. In this manner, among the 4 groups of humanity, the first 2 groups, pāmara and viṣayī (uses religion for worldly achievements) groups, are busy with and satisfied with merely getting pleasures of the sensory world (family relatives, achievements). Never talk about vedānta with them. They are contended by fulfilling the needs of everybody. Many are like this. Vedānta is only for those who discover the problem of saṃsāra. There are some viṣayī who are very religious and talk of mokṣā, freedom from punar janmam, but assume they can attain mokṣā through other options. They are offered advice not to attend Vedānta because it can fatten the ego. Vicārasāgara is not for them also. For some viṣayī mumukṣu, even though they have the desire for mokṣā ānanda, they have pāralaukika sukham interest, but problem is, they resort to various other mokṣā sādhanams but not the real mokṣā sādhanam (like nāma saṅkīrtana, kundalini group etc). We should ultimately come to Vedānta. But these people remain there only. This is because they do not have a satsaṅgha (sādhu-one who knows the importance of vedānta). Such a sādhu would remind them to listen to Gita. (Quote : Bhaja govindam- gita kincita gita...ganga jalanam).

भगवद्गीता किञ्चितधीता

गङ्गा जललव कणिकापीता

सकृदपि येन मुरारी समर्चा
क्रियते तस्य यमेन न चर्चा

“Let a man read but a little from gītā, drink just a drop of water from the ganges, worship but once murāri. He then will have no altercation with Yama.”

They don’t listen to Vedānta śāstram or Gita (no exposure). They do Gita pārayanam. They don’t know the value of spiritual education program. Therefore, they do not come to Vedānta, although they may be mumukṣu. Therefore, for these 2 groups including mumukṣu group, for mokṣā prāpti, this Vicārasāgara grantha is of no relevance. They will attend Vicārasāgara class. They prefer the word discourse. Class means systematic study for a length of time. Similarly, for the removal of duḥkham also, they will not come to Vicārasāgara. They are engaged in non-educational spiritual program. (one week jīvanmukti program- certificate given at end of week: JM. Jīvanmukta). । तस्मानिरतिषयसुखावाप्तये आत्यन्तिकदु:खहानाय च पामरविषयिणोरस्मिन्ग्रन्थे न संभवति प्रवृत्ति:। Tasmat niratishaya: First 2 will not come to Vicārasāgara grantha; for fourth group also, मुक्तस्यापि नास्त्यधिकारोऽस्मिन् ग्रन्थे muktas are also not candidates for Vicārasāgara. (see Chap6 Gita). They have already gone through these in this jenma or earlier. ज्ञानी हि

कृतकृत्यो मुक्त इत्युच्यते This jñānī is totally fulfilled because he knows he is fulfilled and liberated.

नैवास्ति तस्य कर्तव्यान्तरं दृढतराद्विितीयात्मापरोक्षज्ञानवत्त्वात्। लीलयात्र कालयापनार्थं प्रवृत्तोऽपि नास्त्यस्य ग्रन्थतः प्रयोजनम्। तस्मान्न मुक्तोद्देशेनाप्ययं ग्रन्थः प्रवृत्तः। किन्तु मुमुक्षुरूपजिज्ञासुमुद्दिश्य प्रवृत्तोऽयं ग्रन्थः। न तस्यास्ति विषयसुखेच्छा। निरतिशयभूमानन्दलिप्सया तस्य संसारदुःखजिहासावत्त्वात्। नित्यनिरतिशयपरमानन्दप्राप्तिः आत्यन्तिकदुःखनिवृत्तिश्चापरोक्षात्मज्ञानं विना कर्मयोगसाङ्ख्ययोगोपसनादिभिर्न सिद्ध्यतीति विवेको यस्य सत्सङ्गाज्ञ्जायते तस्य जिज्ञासोरद्वैतवेदान्तग्रन्थे प्रवृत्तिर्जायेतैव।

For that mukta puruṣaha, Vicārasāgara is not required. He does not require any of these or any other sādhanās. He has got Ātmā Aparokṣa jñānaṃ which is very firm (dṛḍatara-दृढतर). If not firm, nididhyāsanam becomes a relevant sādhanam. Jñānī need not do Vedānta śravaṇam but if he enjoys this, there is nothing wrong. For such a person, it is līlā not sādhana. You can still enjoy as jñānī. Like some of you who are attending class. Therefore, 4th group is also not involved. मुमुक्षुरूपजिज्ञासुमुद्दिश्य प्रवृत्तोऽयं ग्रन्थ:This book is targeted towards mumukṣu and he also knows mokṣā comes only through jñānaṃ.(Group 3). For that group, they are not committed to sense pleasures (not obsessed). निरतिशयभूमानन्दलिप्सया They have desire for (labh –to attain-lipsanti-lipsayā) only bhūmānanda- refer Chapter 7 (yo vai bhūma tat sukham, yatra nanyat pashyati).

यो वै भूमा तत्सुखं नाल्पे सुखमपि भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति॥७.२३.१॥

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं (गुम्) स भगव: कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति॥ ७.२४.१॥

Which is infinite and संसारदु:खजिहासा have desire to eliminate (jihāsati- desires to give up) the saṃsāra duḥkham totally. Vedāntic study is the only method for this. नित्यनिरतिशयपरमानन्दप्राप्ति: आत्यन्तिकदु:खनिवृत्तिश्चापरोक्षात्मज्ञानं विना Attainment of this infinite ānanda and total removal of all forms of sorrow, both are impossible without Ātmā aparokṣa jñānaṃ. (no other method is possible). Karma yoga, sāṅkhya yoga (meaning used here is different from chapter 2 of Gita) will not produce this benefit.

Karma yoga is extremely important for cittaśuddhi.

26th January 2013

Class 50

Even after becoming a mumukṣu, there are several hurdles. They do not know that brahma jñānaṃ is the only path to mokṣā. (eka sādhana sādhyam). All this is because of lack of satsaṅgha. Mahapurusha will clear this doubt and state that Mokṣā has only one marga. Then Mumukṣu will get converted into jijñāsu, a big conversion. Only a jijñāsu will value vedānta classes. Vicārasāgara will become relevant for such people.

M contd: Without ātmā jñāna, by various other sādhanas. We stopped at what does Niścala dāsa mean by sāṅkhya yoga? Kṛṣṇa talked about this in Gita. So what does Niścala dāsa mean now? Meaning 1: Sāṅkhya philosophy proposed by Kapila muni. (Chapter 1 of Brahmasūtra, Pūrvapakṣī; Vyāsācārya refutes this. It is dvaita philosophy) Meaning 2: Vedānta: Clean advaita. Vedānta darśaṇaṃ; Meaning 3: In this context, the application is. In Vedānta darśaṇaṃ there are 2 stages, ātmā anātmā viveka using anvaya vyatirekha as seen in chap 3 Naiṣkarmyasiddhi. This is referred as sāṅkhya yogaha. Niścala dāsa refers to this sāṅkhya yoga as not giving liberation. In ātmā anātmā viveka, we divide entire creation into 2, dṛk dṛśya etc. We are still in dvaitam, therefore after atmānātmā viveka, mahāvākyam must be employed. Anātmā will become mithyā only after mahāvākyam. Therefore, by itself atmānātmā viveka is not complete. Chap 3 Naiṣkarmyasiddhi... verses 57, 58.

Pūrvapakṣī argues , we don't need anything more than atmānātmā viveka. Sureśvarācārya refutes this and talks of importance of applying mahāvākyam. Meaning 3 is referred in Chap 13 of Gita (Bhāshyam) dhyaneātmāni pashyanti... anye sānkheyana yogena. Śaṅkarācārya comments in the bhāṣyam about this point. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना। अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे॥१३-२५॥

(आ. ५५-६०) विषये आक्षेपा:-

(५५) जीवब्रह्मणोरैक्यरूपविषये आक्षेपः – यत्तूक्तं जीवब्रह्मणोरैक्यमेवास्य ग्रन्थस्य विषय इति तन्नोपपद्यते; तयोः स्वभावभेदात्। तथा हि, ब्रह्म तु अविद्यास्मितारागद्वेषाऽभिनिवेशात्मकपञ्चक्लेशशून्यं व्यापकमेकं सजातीयभेद रहितं च; ब्रह्मणः सजातीयब्रह्मान्तराभावात्। जीवस्तु निखिलक्लेशभाक् परिच्छिन्नः अनेकश्च। यावन्ति शरीराणि तावन्तो जीवाः। सर्वशरीरेषु जीवस्य एकत्वाभ्युपगमे त्वेकशरीरे जायमानसुखदुःखादयः सर्वशरीरेषु जायेरन्। न तु तथास्ति ।

Aim of Niścala dāsa is to establish anubandha catuṣṭayam. First 2 chapters are paving way for vedāntic study. Until topic 54, Niścala dāsa established that **Adhikārī** is there. Jijñāsu mumukṣu is there. Here after, Niścala dāsa is taking up objections regarding the subject matter (2^{nd} anubandha ---viṣaya). Jīvabrahmāikyam. Topics 55 to 60… Objections regarding subject matter.

Topic 55 जीवब्रह्मणोरैक्यरूपविषये आक्षेप:

Advaita vedāntin have declared "जीवब्रह्मणोरैक्यरूपविषये:" is the subject matter of all Vedānta grantas including Vicārasāgara. Pūrvapakṣī elaborates svabhava beda. Brahman is free from 5 fold problem. Kleśa. Mentioned in yoga sūtra. Paramātmā is free from all these 5 problems. Avidyā, asmita, raga , dveṣa, abhiniveshaha. Foot note: All 5 are defined. First footnote describes Avidyā elaborately. I'm not going to read and explain, only gist. First one is avidyā. There is a popular meaning in Vedānta. Here a new different meaning is given. Popular meaning is that which is opposed to knowledge and is eliminated by knowledge (ignorance is not absence of knowledge, but opposed to knowledge). Here meaning is, vidya is taken from root vidh : to exist (not विद् ०२.००५९ विदँ ज्ञाने but विद् ०४.००६७ विदँ सत्तायाम् – in विदँ ज्ञाने it was to know). Vidhya means existent thing, avidyā means that that does not really exist at all, which is mithya. Mūla vidyā and tūla vidya. This should be applied for self-ignorance. Ātmā avidyā is mūlāvidyā, every other anātmā avidyā is tūlā avidyā. Kāraṇa avidyā and kārya avidyā. Any misconception (adhyāsa), adhyāropaha, superimposition born out of ignorance is kārya avidyā; mistaking myself as the body. This mistake is born out of an ignorance, the cause of this ignorance is called kāraṇa avidyā. If mirage water is kārya avidyā, ignorance of the dry land is kāraṇa avidhyā. If swapna is kārya avidyā, ignorance of the waker is kāraṇa avidyā (nidra). Kārana avidyā can be mūlā avidyā or tūla avidyā according to context. If you can distinguish, it is great, otherwise OK. In the adhyāsa bhāṣyam, Śaṅkarācārya speaks about mistaking the body as ātmā, I. This mistake is referred as avidyā. Kārya avidhyā is called avidhyā here.

Further hair splitting; Kārya avidyā is of 4 types, I'm skipping this.

In yoga śāstra, we have 5 kleśa. This avidhyā comes under kārya avidhyā only. Mistaking the body as ātmā. Footnote 1 last 2 lines. Taking the body mind complex as myself is called kārya avidhyā. (kleśa 1)

Footnote 2: asmita: asmita is nothing but a ahaṅkāra, a fake I born out of avidhyā. 3rd chapter of Gita:

प्रकृते: क्रियमाणानि गुणै: कर्माणि सर्वश:। अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥
३-२७॥

Footnote 3: raga: attachment towards anything which we consider favourable.

Footnote 4: Dveṣa: pratikūla.... Dislike, whatever we want to get rid of

Footnote 5: abhiniveśa; Instinctive desire for survival. Instinctively fighting anything that threatens my life. For protection of body. We push a lizard that falls onto our neighbours... sāmanyadeha abhimāna is another word for this.

These are the pañcakleśa. Pūrvapakṣī says; Jīvātmā is associated with all these 5, paramātmā is opposite. Therefore how can you speak of aikyam.

Class 51

2nd feb 2013

From topic 55 onwards, Niścala dāsa is dealing with the next objection coming from Pūrvapakṣī on the subject matter. Jīvātma paramātmā aikyam. vyāpakam...Paramātmā is all pervading, Paramātmā is eka:, paramātmā has no sajātīya beda, no second paramātmā. There is a second Jīvātma other than self. Page 37 top line. Nikhila kleśa: Jīvātma has all 5 kinds of deficiencies. Jivātmās are limited in nature and are plural, many in nature. As many bodies are there, so many jivātmās are there (all living forms, human beings, devas, mosquitoes, etc..) Each body has got separate Jīvātma. Sarva śarīreṣu...If not, in all the bodies, comfort and discomfort belonging to one body, will be experienced. This doesn’t happen, each body experiences differently. Therefore, no aikyam is possible, therefore no subject matter, therefore no anubandha catuṣṭayam.

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(आ. ५६-६०) साक्षिब्रह्मैक्यविषये आक्षेपः –

Topic 56 जीवातिरिक्तसाक्षी नास्ति; सत्त्वेऽपि साक्षी नानेति शङ्का

(५६) जीवातिरिक्तसाक्षी नास्ति; सत्त्वेऽपि साक्षी नानेति शङ्का – यदुक्तं सुखदुःखादयोऽन्तःकरणधर्माः। तच्चान्तःकरणमनेकम्। तस्मादेकोपाधिस्थ-सुखदुःखादयो धर्मा उपाध्यन्तरसम्बन्धिनो न भवन्ति । साक्षी तु सर्वसुखदुःखादिसाक्ष्यधर्मासम्बद्ध एक एव । तस्य च ब्रह्मणैक्यं वक्तुं शक्यत एवेति । तन्न । कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवातिरिक्तसाक्षिसत्त्वे प्रमाणाभावात्।

Pūrvapakṣī uses the regular answer we use. In Tattvabodha, we discussed, whether we should take vācyārtha (jahatī or ajahatī) or lakṣyārtha for aikyam. When we take superficial meaning, vācyārtha is ahaṅkāra has inferior attributes. Here Aikyam cannot be talked about. We need to take Jīvātma as sākṣī. Sākṣī is not associated with mind or antahkaraṇa. Inferior attributes do not belong to sākṣī. That one sākṣī does not have different experiences. That eka sākṣī (pañca kleśa rahita, ahaṅkāra vilakṣaṇa eka sākṣī) can have aikyam with brahman. This is our answer. (advaitin's answer). Pūrvapakṣī quotes this and says I will not be satisfied with this answer. Now advaitin's answer being quoted here, यदुक्तं "सुखदुःखादयोऽन्तःकरणधर्माः " Sukha duḥkha belongs to antahkaraṇam or minds. "तस्मादेकोपाधिस्यसुखदुःखादयो धर्माः उपाध्यान्तरसंबन्धिनो न भवन्ति "Therefore, various emotional attributes belonging to one mind will not be there in other mind. Whereas sākṣī is not associated with various emotional disturbances of minds (referred as sākṣyam here...witnessed mind). Sākṣī is pure. Brahman is also one. Therefore, aikyam is possible between sākṣī and brahman. Pūrvapakṣī now says, I cannot accept because of 2 objections. Title : जीवातिरिक्तसाक्षी नास्ति; सत्वेऽपि साक्षी नानेति शङ्का Objection 1:There is no sākṣī at all other than the ahaṅkāra rūpa sākṣī. Objection 2: There is no pramāṇam to prove the sākṣī. Assume there is a sākṣī other than ahaṅkāra, that sākṣī cannot be one, because even in muṇḍaka upaniṣad, every tree has 2 birds. Sākṣī must be many. If there are many sākṣīs, then how can the pluralistic sākṣī be equal to non-plural brahman. Therefore, mahāvākyam is in trouble (सत्वेऽपि साक्षी नानेति शङ्का) Therefore, the topic is objection " साक्षिब्रह्मैक्यविषये आक्षेपः- "

Therefore, other than the jīva the ahaṅkāra (experiencer, doer etc) is there, no separate sākṣī. Objection 2: Even if you have accepted the existence of sākṣī, you can never say sākṣī is ekaha. Therefore only my sākṣī witnesses my jāgrat avasthā.

कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवातिरिक्तसाक्षिसत्त्वे प्रमाणाभावात्। साक्ष्यङ्गीकारपक्षेऽपि स एक इत्यभ्युपगन्तुं न शक्यते। किन्त्वनेके साक्षिण इत्येव युक्तम् । तथा हि, अन्तःकरणं तद्धर्मसुखदुःखादयश्च नान्तःकरणेन न वेन्द्रियेण विषयीक्रियन्ते, किन्तु साक्षिणैवेति वेदान्तसिद्धान्तः। साक्षिणश्चैकत्वे यदा एकान्तःकरणसुखदुःखादयः साक्षिणा विषयीक्रियन्ते तदा सर्वान्तःकरणगतसुखदुःखादयोऽपि विषयीक्रियेरन् । तथानुभवाभावादेवानेके साक्षिण इत्यभ्युपगन्तव्यम् । न चास्त्यस्मिन् पक्षे कोऽपि दोषः । यस्य हि साक्षिणो यदन्तःकरणमुपाधिस्तदन्तःकरणगता एव धर्मास्तेन साक्षिणा विषयीक्रियेरन्, नान्योपाधिगताः । एवं च साक्षिणोऽनेकत्वान्न तेषामेकेन ब्रह्मणैक्यं युज्येत ।

Pūrvapakṣī defines the sākṣī caitanyam. Vedāntic definition of sākṣī. He logically proves sākṣīs are many (Niścala dāsa will also accept finally). This is a very grand structure. To analyze, sākṣī are many has to be accepted. Mind and its attributes are objectified by us. Mind cannot objectify itself and mind cannot objectify attributes also because it is jaḍam. The sense organs also cannot objectify the mind. Sākṣī is the one which objectifies the mind, this is the conclusion of vedānta. Whenever I say I know the mind, I is the sākṣī.

Class 52

9th Feb 2013

Sākṣī is being defined by the sākṣī exactly as a vedāntin defines. So there is nothing wrong with definition. Since sākṣī caitanyam has to be enclosed, therefore there will be many. Therefore, jīva sākṣī is plural and Brahman is non-pluralistic. Whenever I am aware of the mind, I the awaring principle cannot be the mind. (mind is now an object). Awaring principle is sākṣī. **Whenever I say I know my mind, the meaning of I is sākṣī.** “I the knower of mind” am sākṣī. Pūrvapakṣī accepts this. He adds, I can only know my mind, I cannot know any body else’s mind. Your mind has to be known by You the sākṣī. Since there are many minds, you must admit there are many sākṣīs. I can never experience all the minds. साक्षिणश्चैकत्वे यदा एकान्तःकरणस्यसुखदुःखादयः साक्षिणा विषयीक्रियन्ते तदा सर्वान्तःकरणगतसुखदुःखादयोऽपि विषयीक्रियेरन्। We don’t have experience of knowing all minds. Therefore, you need to admit many sākṣīs. In this stand (sākṣīs plurality stand), there is no doṣa. Whichever sākṣī caitanyam is enclosed within whichever mind, that sākṣī caitanyam can witness only that mind. The enclosed sākṣī caitanyam can never know other mind. For those pluralistic sākṣī caitanyam, oneness with one non-dual consciousness cannot be declared (pūrvapakṣī’s summary in brief). Advaitin will accept pūrvapakṣī’s view point.

Topic 57 अन्तःकरणस्येन्द्रियाविषयत्वम्

(५७) अन्तःकरणस्येन्द्रियाविषयत्वम् – इन्द्रियाणि पञ्चीकृतभूततत्कार्याण्येव विषयीकुर्युः। अत्राप्यस्ति वक्ष्यमाणरीत्या भेदः। चक्षुरिन्द्रियं नीलपीतादिवर्णयुक्तघटादिनिष्ठनैल्यादिरूपं तदाधारभूतघटादि च विषयीकरोति। त्वगिन्द्रियमपि स्पर्शं तदाश्रयं चोभयं विषयीकरोति । जिह्वाघ्राणश्रवणानि तु त्रीणीन्द्रियाणि वस्त्वाश्रितरसगन्धशब्दानेव क्रमाद्विषयीकुर्वन्ति, न तु तदाश्रयद्रव्यम्।

You should not say reflected medium is illumined by reflected light. You should say original light. Like Earth is illumined by moon light or sunlight, we should say moonlight illumines the earth. But you should never say moon is illumined by moonlight, sunlight illumines the moon forming the moonlight. Moonlight illumines the earth. Similarly sākṣī caitanyam is like sunlight, mind is like the moon, world is like the earth. Sākṣī caitanyam illumines the mind forming the chidābhāsa and chidābhāsa illumines the external world through the sense organs. Who objectifies the mind? Sākṣī alone objectifies or is aware of the mind. Pūrvapakṣī wants to establish this. He says mind cannot be illumined by anything else other than sākṣī.

Step 1: sense organs cannot reveal the mind.

Step 2: mind itself cannot objectify the mind.

Step 3: Thoughts also cannot objectify or illumine or reveal the mind

Only Sākṣī can illumine the mind.

अन्तःकरणस्येन्द्रियाविषयत्वम्- sense organ cannot know or reveal the mind. They can only know or objectify the sthūla bhūta and their products. In this also, there is a subtle difference amongst the sense organs. The sense organ of eye, can objectify various colours like blue, yellow etc which are located in pot etc. Simultaneously, eyes perceive the substance besides colors. When the organs of touch, not only experiences the touch attribute, but experiences the substance. Other 3 objectify only the attribute without experiencing the substance. You can hear the sound without objectifying the producer. Similarly smell. Like a corporation lorry smell. Rasa, gandha and shabdān all 3, only attributes are recognized not substance. Similarly, for tongue also. (Rasa rarely can get objectified without substance; in samskruta vicārasāgara class Swamiji says, knowing it is liquid is through tvak, tasting coffee is through jihvā). You can see foot note. Swamiji gave example of Rose. With the help of all these 3 as well as other 2 sense organs, the mind cannot be objectified.

अत एवैतत्त्रयेणापीन्द्रियेणान्तरमन्तःकरणं न विषयीक्रियते । तथैव न चक्षुषा त्वचा चान्तःकरणं विषयीक्रियते । यतो बाह्यपञ्चीकृतभूतानि, तत्कार्यं रूपाश्रयं स्पर्शाश्रयं वा वस्तु, चक्षुषा त्वचा च विषयीक्रियन्ते । अन्तःकरणं त्वपञ्चीकृतभूतकार्यत्वान्नेत्रत्वचोर्न विषयीभवति । अत एवापञ्चीकृतभूतकार्यं

नेत्रेन्द्रियमपि नेत्रेन्द्रियेण न विषयीक्रियते । बाह्यवस्तून्येव सर्वेन्द्रियाणां विषयीभवन्ति । इन्द्रियापेक्षयान्तरत्वादन्तःकरणं नेन्द्रियाणां विषयीभवति ।

Like the 3 sense organs of tvak, jihvā and ghrāna, by the other 2 sense organs mind cannot be objectified. Eye and skin can objectify only those objects which are external gross objects and their products (like physical body etc) as well as those objects which are the locus of color, which are the locus of touch. Whereas, mind is not sthūla bhūta kāryam, it is sūkṣma bhūta kāryam. Therefore, cannot be objectified by sense organs. He adds an additional note. Sense organs cannot objectify the sense organs themselves. Eyes cannot perceive the other 4 sense organs. They cannot know the other sense organs, not even their own sense organ, then where can they know the mind. Eyes cannot perceive the eyes themselves. Even a doctor examines eye indriya golakam, he can never examine the indriyam itself. Only we can tell the Doctor if the indriyam is functioning. Mind can be known only by sākṣī. From the standpoint of sense organs, mind is still interior to sense organs. If they cannot objectify the sense organs, where can mind be objectified by sense organs.

Next: Mind cannot be known by mind also.

Topic 58 अन्त:करणस्य स्ववृत्त्यविषयत्वम्

(५८) अन्तःकरणस्य स्ववृत्त्यविषयत्वम् – किञ्चान्तःकरणं न स्ववृत्तेरपि गोचरीभवति । अन्तःकरणस्य वृत्त्याश्रयत्वान्न तत् स्वाश्रितवृत्तेर्विषयीभवितुमर्हति। यथा अग्न्याश्रिता दाहशक्तिः स्वाश्रयातिरिक्तेन्धनाद्येव विषयीकरोति, तथान्तःकरणवृत्तिरपि स्वाश्रयान्तःकरणव्यतिरिक्तमेव वस्तु विषयीकुर्यात्। तस्मादन्तःकरणं नैव स्ववृत्तेः विषयीभवति।

Mind cannot be known by its own thought. Because antahkaraṇam is the locus of thoughts, therefore thoughts cannot objectify itself. Example: The burning power of agni will burn everything except Agni itself. Along with fire, fire faculty also is gone. (close to the law: kartru karma virodhaha). Indhana is types of fuels. Fire can burn many fuels but not itself. Similarly thoughts also cannot illumine the mind which is its locus.

16th February 2013

Class 53

Pūrvapakṣī wants to establish sākṣī is anekam. Mind can be known by the sākṣī only. Mind can never be known by sense organs or by the mind (was being discussed). Among the sense organs, eyes and skin reveal the attribute colour and touch, along with the substance. There are 2 other sense organs ear and nose, sound and smell without knowing the substance. Tongue grasps the attribute taste along with substance. We can feel the hardness or softness, hot or cold along with taste. Niścala dāsa says tongue cannot grasp the substance. He points a fine difference, hotness and coldness, hardness and softness is not grasped by the tongue at all. In the toungue there are 2 indriyams, touch and taste. It is the tvak indriyam which is identifying the hard and soft, hot and cold. Therefore, sense organs cannot grasp the mind (topic 57). In topic 58, we concluded mind cannot grasp the mind.

Topic 59 अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः

Pūrvapakṣī says mind cannot grasp substance mind also, emotions of the mind also (attributes). My emotions, pain pleasure etc are known by sākṣī alone.

Title: Emotions of the mind can never be known by the function of the mind.

(५९) अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः – एवमेवान्तःकरणवृत्तिः स्वाश्रयान्तःकरणाश्रितरागद्वेषसुखदुःखादिधर्मानपि न विषयीकर्तुं शक्नोति। यद्यन्तःकरणवृत्तिः स्वाश्रयभूतमन्तःकरणं विषयीकुर्यात्तर्हि तदाश्रिततद्धर्मभूतान् सुखदुःखादीनपि विषयीकुर्यात्। यतोऽन्तःकरणं विषयीकुर्वाणा वृत्तिर्नान्तःकरणाभिमुखा भवति, तस्मादन्तःकरणवत् तद्धर्माश्च नान्तःकरणवृत्तेर्विषयीभवन्ति ।

The functions of the mind cannot grasp the various emotions like raga, dveṣa, sukha, duḥkha etc. Because mind and emotions are not separable. If emotions are to be objectified, mind also will have to be objectified. If mind can objectify the mind, then it would have objectified the emotions also. Since all the thoughts that rise in the mind are capable of only objectifying the external world. Beam emerging from torchlight can illumine others but cannot illumine the torch itself. Therefore, no thought that rises in the mind can reveal the emotions. Both the mind and the emotion cannot be known by the mind. Therefore, it must be known by someone else , that is Sākṣī.

अस्ति चायमत्र नियमः – वृत्तिर्हि स्वाश्रयात् किञ्चिद्विप्रकृष्टमेव वस्तु विषयीकुर्यात्, नातीव विप्रकृष्टं नाप्यत्यन्तं सन्निकृष्टं वेति। यथा नयनवृत्तिः स्वाश्रयसमीपस्थमञ्जनादिकं न विषयीकरोत्यत्यन्तं सन्निकृष्टत्वात्, तथान्तःकरणवृत्तिरपि स्वाश्रयान्तःकरणगतान् सुखदुःखादीनत्यन्तसन्निहितान् धर्मान् न विषयीकुर्यात्। इत्थमन्तःकरणं तद्धर्माश्च नेन्द्रियाणामन्तःकरणवृत्तेश्च विषयीभवन्ति, किन्तु केवलसाक्षिणा ते विषयीक्रियन्ते; इति हि वेदान्तसिद्धान्तः।

Emotions are very very close to the mind, therefore mind cannot objectify. Eg: Eyes can see colours and forms. For this, colours should not be close or far away. Suppose you apply eye(mi)tex, you cannot see yourself. For an instrument to know its attribute, it must not be very close to the instrument. M: Mind can reveal attributes that are far away. (reasonably far, not very far). The objectifying power of the eye cannot see objects which is very close to itself. In the same way, mind can also never reveal the emotions of the mind. The meaning of “I” is sākṣī. I know the emotions means, I is the sākṣī. Only Sākṣī reveals the attributes of the mind. This is your system. Vedānta siddhānta...

Topic 60 अनेकसाक्षिणामेकेन ब्रह्मणैक्यासम्भवः

(६०) अनेकसाक्षिणामेकेन ब्रह्मणैक्यासम्भवः – एवं चान्तःकरणतद्धर्माणां केवलसाक्षिवेद्यत्वमते साक्षिण एकत्वाङ्गीकारो न युज्यत एव। पूर्वमेव प्रदर्शितरीत्या एकेन साक्षिणा यदा एकान्तःकरणस्थसुखदुःखादयो विषयीक्रियन्ते तदा सर्वान्तःकरणगतसुखदुःखादेरपि विषयीकरणापत्तेरनिवार्यत्वात्। लोके तथाननुभवादनेके साक्षिण इत्येवाभ्युपगन्तव्यम्। साक्षिणोऽनेकत्वपक्षे यथा न दोषस्तथोक्तमेव प्राक्। तथा चानेकसाक्षिणामेकेन ब्रह्मणैक्यं न युज्यत एव।

In this manner, we know that I refers to sākṣī not mind or emotions. The consequence or corollary we should note, I am the sākṣī who knows the mind, I the sākṣī am able to know only my mind not your mind or your emotions. They are known by your sākṣī. If I am the only sākṣī, I should know all the minds. The non-plurality of sākṣī is illogical means plurality of sākṣī is logical. One sākṣī can know only one mind and its emotions. If you talk about only one sākṣī, it is not logical to know all minds (experientially also we haven't see this). For many minds, we require many sākṣīs. Once you accept many sākṣīs will be validating our experience, therefore no doṣa in accepting many sākṣīs. This, I have pointed out before. Page 39 topic 56 last 6 lines. .

Topic 61 साक्षिस्वरूपम्

(आ. ६१-६५) विषयविषयकाक्षेपाणां समाधानानि –

(६१) साक्षिस्वरूपम् – यदुक्तं जीवो रागद्वेषादिक्लेशविशिष्टः, तद्रहितञ्च ब्रह्म; तस्मात् तयोर्जीवब्रह्मणोरैक्यरूपो विषयो ग्रन्थस्य न सिद्ध्येदिति यद्यपि तत्सत्यमेव, तथापि रागादिवियुक्तसाक्षिणो ब्रह्मणैक्यं युज्यत एव। न च कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवादन्यः साक्षी वन्ध्यासूनुसमत्वान्नास्तीति वाच्यम्, उपहितस्य साक्षित्वात्।

Objections dealing with the subject matter (jīvabrahmāikyam) and their answers (topic 61 to 65). Pūrvapakṣī first stated that Ahaṅkāra rūpa jīvaha is associated with raga, dveṣa etc (pañca kleśa : avidyā, asmita, raga, dveṣa, atiniveśa... ideal student must remember these). Therefore, jīvabrahma aikyam, as a subject matter is not possible, if Jīva is understood as ahaṅkāra jīva. No doubt, this is perfectly right. Instead of taking Jīva as ahaṅkāra, let us consider the sākṣī, the knower of the mind and emotions, who is free from raga and dveṣa, that sākṣī and Brahman can be identical. Pūrvapakṣī raised 2 objections, first simple one: No such thing called sākṣī other than Jīva. I want to answer first one.

23rd Feb 2013

Class 54

Ahankara and sākṣī brahmāikyam both are not possible. First one is very evident because both have opposite attributes. For sākṣī brahmāikyam not possible, one Pūrvapakṣī says this is not possible as sākṣī is not separate from ahaṅkāra. Second: Plural sākṣī and one Brahman cannot have aikyam.

First one in progress now. Vandhyasoonaha Like a son of a barren woman who cannot give birth to a child. Sākṣī is like this, cannot be other than the ahaṅkāra jīvaha. An ahaṅkāra endowed with kartṛtva, bhokṛtva characteristics. “कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवादन्यः साक्षी वन्ध्यासूनुसमत्वान्नास्तीति” . This is a blunder (not true), because there is a sākṣī called upahitaha. Aham I is a mixture, because mere ahaṅkāra cannot exist or do a transaction, mere ātmā cannot do any transaction, akarta, abhokta. Therefore only a mixture of ahaṅkāra and ātmā can do transactions. Ignorant person understands Jīva in one way and wise person understands in another way. Ignorant person includes the ahaṅkāra part in Jīva. Wise person understands that the ahaṅkāra is not an intrinsic part of I. There are 2 types of understanding. When Jīva word excludes ahaṅkāra in understanding, the Jīva word means sākṣī (that Ātmā), when Jīva includes Ahaṅkāra it is referred as Jīva. Jīva and sākṣī are 2 words referring to the same, but there is a difference in intellectually including or not (the ahaṅkāra part). We use the word viśeṣaṇam, when ahaṅkāra is intellectually included in the word I. When ahaṅkāra becomes viśeṣaṇam, I'm called Jīvaha. When ahaṅkāra is excluded from Jīva (intellectually or cognitively), the excluded ahaṅkāra is called upādhi. Ahaṅkāra viśeṣavān ātmā jīvaha (ahaṅkāraviśiṣṭa ātmā). Ahaṅkāra upādhinām ātmā sākshe (ahaṅkāra upahita ātmā). Example: Paurnami moon. Both ignorant and wise person, experience moon on a paurnami night, which is a mixture of moon and moonlight. Because of the moonlight alone, I'm able to experience the moon. Difference between informed and informed person is, informed person identifies the moon as not inclusive of moonlight(no such thing called moonlight---it belongs to Sun). Therefore, moonlight becomes upādhi, moon is called upahita chandraha. Viśiṣta chandraha for the uninformed. Similarly sākṣī is very much there, it is the name of Jīva itself when ahaṅkāra is excluded. उपहितस्य साक्षित्वात्। sūtra vākyam explained

कर्तृत्वभोक्तृत्वादिरूपसंसारिविशेषणानां यो विशेष्यांशः स एव साक्षीत्युच्यते। तादृशसाक्षिनिषेधे, संसारिणो विशेष्यांशापलापे कर्तृभोक्तृस्वरूपसंसारिनिषेध एव पर्यवस्येत्। एकस्यैव चैतन्यस्य साक्षित्वे विवक्षितेऽन्तःकरणमुपाधिर्भवति। तस्यैव कर्तृत्वभोक्तृत्वविशिष्टजीवत्वे विवक्षितेऽन्तःकरणं विशेषणञ्च भवति। विशेषणेन युक्तं विशिष्टमुपाधिना युक्तमुपहितमिति चोच्यते।

Ahaṅkāra is the attribute of the Jīva. When the ahaṅkāra is used as viśeṣaṇam, ahaṅkāra is used along with Ātmā component. This ātmā component is called sākṣī when ahaṅkāra is intellectually excluded. Suppose Pūrvapakṣī negates the sākṣī itself, retaining the ahaṅkāra, very Jīva himself will not be there. (like negating the gold in the ornament). For a wise person, ahaṅkāra is upādhi. One and the same Ātmā, when you want to look at Sākṣī, antahkaraṇam or ahaṅkāra is upādhi used but not included. When it is looked upon as Jīva by the ignorant person, ahaṅkāra becomes viśeṣaṇam or inclusive. We have seen this in Naiṣkarmyasiddhi also. (I'm aware of the disturbed mind, therefore I'm disturbed, then mind is viśeṣaṇam, if I say I'm not disturbed, mind is upādhi उपाधि:.). Ātmā is called viśiṣṭa, when treated as viśeṣaṇam otherwise upahita.

कार्यानन्वयित्वे सति विद्यमानत्वे सति व्यावर्तक उपाधिः। यथा न्यायमते कर्णगोलकान्तर्गत आकाशः श्रोत्रेन्द्रियमित्युच्यते। तत्र कर्णगोलकं श्रोत्रस्योपाधिः, यतः कर्णगोलकं स्वावच्छिन्नमाकाशं श्रोत्रेन्द्रियत्वेन बोधयित्वा स्वयं तेनासम्बद्धं भवति। तस्मात्कर्णगोलकं श्रोत्रस्योपाधिः। एवमन्तःकरणमपि स्वोपहितं चैतन्यं साक्षित्वेन बोधयित्वा स्वयं तेनासम्बद्धं वर्तते। तस्मादन्तःकरणं साक्षिण उपाधिरिति, अन्तःकरणस्थचैतन्यमात्रं साक्षीति च सिद्ध्यति।

A technical definition for Upādhi उपाधि:. "कार्यानन्वयित्वे सति विद्यमानत्वे सति व्यावर्तक:" Very important definition, worth getting by heart. For informed person, moonlight is upādhi. Moonlight is associated with the moon. Moonlight is excluded from the revealed moon. A revealing factor which is associated with the revealed entity but rightly excluded from the revealed entity is called Upādhi. Apply to moonlight. The very same revealing factor (moonlight) but wrongly included in the revealed entity, that moonlight for the ignorant person is called the viśeṣaṇam. Two statuses of the same principle, one wrong and one right. For wise person, mind is always upādhi.

"न मे द्वेषरागौ न मे लोभमोहौ मदौ नैव मे नैव मात्सर्यभाव:।

न धर्मो न चार्थो न कामो न मोक्ष: चिदानन्दरूप: शिवोऽहं शिवोऽहम्॥३॥"

Niścala Dāsa a is giving an example. But example is from tarka śāstra. Example instead of simplifying , it is going to complicate. I will try and explain. In Tarka śāstra, śrotra Indriyam, organ of hearing, ears, is the name of akāśa (does not exist), Akāśa functions under certain circumstance, when it is enclosed within the karṇa golakam, physical ear. Since Akāsa cannot be associated with any object, karṇa golakam can never become an intrinsic part of akāśa. Karna golakam is an upādhi to function as śrotrendriyam. For Ātmā to function as Jīva or jīvanmukta, mind serves as upādhi, for the ignorant jīva, the very same is mistaken as viśeṣaṇam. Therefore, Jīva says, I am depressed.

2nd March 2013

Class 55

Between Jīva and Sākṣī, only difference is in perspective. This is caused by understanding certain facts. In the case of jñānī and ajñānī, both are mixture of conscious being and mind. Both have to claim, I'm the conscious being by using mind as a means. If mind is not available, both cannot claim. When ajñānī claims, he includes the mind in the word "I" as an integral part. Saṃsāra belongs to the mind, I continue to be a conscious being without any problems. Samsārī is a wrong perspective of myself. Jñānī claims "I" am a conscious being with the mind. He however excludes the mind and the mental condition from Me. The perspective change is communicated using an appropriate word, sākṣī when mind is excluded intellectually, Jīva when mind is excluded. Therefore, in both these cases, mind enjoys two different statuses. In both cases, mind serves as revealer. व्यावर्तक: Vyāvartakah Revealer. In the case of both, mind is vidhyāmānah. विद्यमान: Association--- vidhyāmānah. In the case of jñānī, mind is excluded. (only intellectually). This is अनन्वयित्वम् ananvaitvam. In this context, kāryam is the revealed entity..conscious being (in both cases). Mind is kārya ananvayi for jñānī, intellectually excluded. Sunch a mind is called upādhi. Karyānvayi (included) mind is called viśeṣaṇam. A Tarkaśāstra example:- In the nyāya system of philosophy, space itself is called the organ of hearing. The space that is enclosed within the ear. Karṇagolakam. In this context, karṇagolakam is upādhi for śrotra indriya. (akāsa which is asaṅghaha:). This reveals the akāśa as śrotra indriyam, by itself the karṇa golakam is not linked to akāśa. Therefore, karṇa golakam is strotasya upādhi. Similarly, the very same ātmā is called sākṣī when it is enclosed in the mind; mind does not get connected, that is raga, dveṣa etc cannot pollute the sākṣī. Enclosed consciousness only is referred as sākṣī because of my perspective. Only Mind has raga dveṣa. Improve the mind, but never connect the mind with you and wait eternally for liberation. Best hobby is to refine the mind as a Jīvan Muktā.

Topic 62 जीवस्वरूपम्

(६२) जीवस्वरूपम् – कार्यान्वयित्वे सति विद्यमानत्वे सति व्यावर्तकं विशेषणम्। यथा ‘कुण्डली आगतः’ इत्यत्र कुण्डलं विशेषणं, स्वविशिष्टस्यैव पुरुषस्थगमनक्रियाकर्तृत्वेन बोधकत्वात्। यथा वा ‘नीलं घटमपश्यम्,’ इत्यत्र नीलवर्णो विशेषणम्, घटस्येव नीलवर्णस्यापि दर्शनक्रियायां कर्मत्वेनान्वयात्। तथान्तःकरणमपि कर्तृत्वभोक्तृत्वविशिष्टजीवचैतन्यस्य विशेषणम्, स्वावच्छिन्नचैतन्ये कर्तृत्वभोक्तृत्वव्यवहारास्पदत्वस्य बोधनात् । तस्मात्संसारिणो जीवस्यान्तःकरणं विशेषणम्। तथा चान्तःकरणं तदवच्छिन्नचैतन्यं चैकीकृत्य संसारीति व्यपदेशः। अयञ्चोत्तरत्र स्पष्टीक्रियते ।

Mind is included in the case of Jīva. Therefore कार्यान्वयित्वे kāryānvayitvam, vidhyāmānah and vyāvartakam same as before. Therefore, mind is called viśeṣaṇam. For ajñānī, mind is viśeṣaṇam. Another example, kuṇḍalī puruṣaha. When there are many people walking, I want to differentiate. One person is wearing earring, therefore I say kuṇḍalī āgacchati. One who is wearing kuṇḍalī is coming. kuṇḍalī is vyāvartakam and vudhyamānam, revealing and associated. Is kuṇḍalam included in the person, when he is walking, his earring also travels. Therefore, kuṇḍalī serves as viśeṣaṇam not upādhi. When you say the earringed person comes, kuṇḍalam is viśeṣaṇam (inclusive identifier). (Upādhi is exclusive revealer) Kuṇḍalam travels along with the person. Blue Pot, blue color is viśeṣaṇam. I see pot along with the blueness. If blue is only upādhi, then I will only see pot (without including blueness in the perception). Blue color is also included as an object of perception in the process perception. Similarly, when an ajñānī claims "I" am a conscious being, he includes the mind like these examples. स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवो:। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥५-२७॥

Gita 5.27. When you practice meditation, keep your family outside . Kartṛtvam and bhokṛtvam are both associated with the Jīva (sākṣī enclosed), therefore Karta and bhoktā jīvaha. Even veteran jñānis use the statement" When I have to exhaust my prārabdham", which is incorrect, because mind is a viśeṣaṇam here. Jñānis should never say this, only ajñānīs can say that.

नैव किञ्चित्करोमीति युक्तो मन्यत तत्ववित्। पश्यङ्श्रुङ्वन्स्पृशञ्जिघ्रन्श्रन्गच्छन्स्वपङ्श्वसन्॥५-८॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्र्यार्थेषु वर्तन्त इति धारयन्॥५-९॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन्। ५-१३॥

Chapter 5 Gita...Therefore, samsārinaha jīvasya. Antakāraṇam viśeṣaṇam bhavati... Once you include mind and consciousness together, it is referred as saṃsārī in the case of ajñānī.. This idea I'm making more clear in the following section.

Topic 63 ऐक्योपपत्तिः

(६३) ऐक्योपपत्तिः – रागद्वेषादयः क्लेशाः संसारिण्येव वर्तन्ते, न तु साक्षिणि। तत्रापि संसारिणो विशेषणीभूतान्तःकरणमेवाश्रितास्ते, न तु विशेष्यभूतचैतन्यम्। संसारिणो विशेष्यभूतचैतन्यमेव साक्षीति व्यवह्रियते। एकमेव चैतन्यमन्तःकरणविशिष्टञ्चेत् संसारीत्युच्यते, तद्विरहितं चेत् साक्षीति च।

The pañcakleśa, avidyā, asmita, raga, dveṣa and abhiniveśa, is there in a saṃsārī Jīva. It is not there in the sākṣī. Niścala dāsa wants to present in a fine language. When you say raga dveṣa is there in saṃsārī, what does he mean? I refers to the mixture; consciousness plus mind. This mixture has raga dveṣa, that's what it means. Niścala dāsa asks do you mean raga dveṣa belongs to one or both of the components. When I say mixture is kāram, which one is kāram? Cashew, omapudi or raisins. We say Raisin is not kāram. Similarly consciousness component does not have raga dveṣa. When you exclude this, the name remaining is Sākṣī.

Class 56

9th March 2013

While claiming “I”, we have to use mind as the instrument to claim. 6 names are going to be introduced. From ajñānī’s standpoint when he claims I using mind as instrument, he includes mind as an integral part of himself. The status of the mind is viśeṣaṇam. विशेषणम् From the ajñānī’s stand point, consciousness is named as viśeṣyam (in the same context. विशेष्यम् The mixture is called viśiṣṭam or viśiṣṭa caitanyam विशिष्टम् विशिष्टचैतन्यम्.

(from samskrita vicārasāgara class 49 – viśeṣaṇam- adjective, viśeṣyam- noun, viśiṣṭam adjectived noun)

Like husband, wife, couple. Now from standpoint of jñānī, jñānī is also a mixture, he also claims I using mind as instrument. Difference is he does not included the mind in the consciousness. Therefore, mind is used but excludes from the definition. This mind is called upādhi उपाधिः. The very same consciousness from jñāni’s standpoint is called sākṣī साक्षी. The name of the mixture is called upahita caitanyam उपहितचैतन्यम् It is experience of moonlight and moon. For uninformed person, moonlight becomes viśeṣaṇam, for an informed person, it becomes upādhi. viśiṣṭacaitanya rūpa jīvātma is saṃsārī. Upahitachaitanya rūpa Jīvātma is asamsāri.

M: it is not there in the sākṣī (mind is not there). Even in that mixture also, even when you say problems are for viśiṣṭa caitanyam mixture, there also, problem belongs to viśeṣaṇam portion only not viśeṣyam portion. The viśeṣya caitanyam itself (of a saṃsārī), the wise person looks at as sākṣī. The difference is in perception. Like a crystal in front of red flower, crystal appears Red, informed person calls it colorless crystal, the uniformed calls this red crystal. One and the same consciousness, if it is inclusive of antahkaraṇam in understanding, the person is a saṃsārī. If it is excluded in understanding the person is asaṃsārī. Even in meditation, people make mistake of trying to remove thoughts and minds. Vedāntic mediation does not require elimination of thoughts, only requires understanding perspective. In yogic meditation, elimination of thoughts is required.

तस्मात्साक्षिस्वरूपस्य, संसारिणो विशेष्यस्वरूपस्य च शब्दभेदं विना न कोऽप्यर्थतो भेदः। यदि विशेष्यस्वरूपेऽपि क्लेशा अङ्गीक्रियेरन् तर्हि साक्षिणोऽपि तेऽङ्गीकृताः स्युः। न चैतदिष्टम्।

Therefore, sākṣī caitanyam (asamsārinaha) and viśeṣya caitanyam (saṃsārī) both are different only in expression, no difference in the nature of consciousness. When there is a sad news in the paper, keeping the disturbed mind, one person says, I am disturbed, the other says I am the witness of the disturbed mind. Different names only reveal different perspectives, the consciousness is never transformed, Vedānta only transforms our perspective. This is format change from triangular to binary format. Consciousness is always calm, regardless of the state of mind. Many examples from śruti given. If the problems are there for viśeṣya caitanyam also, then it will mean sākṣī caitanyam also has problems. But the above is not true and not acceptable, the caitanyam is always free, claim that caitanyam. (अङ्गीक्रियेरन्- karmāṇi vidhiling)

“साक्षी चेता केवलो निर्गुणश्च,” (श्वे. ६.११) “न लिप्यते लोकदुःखेन बाह्यः,” (क. २.२.११) “असङ्गो ह्ययं पुरुषः,” (बृ. ४.३.१५, ४.३.१६) “स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्,” (बृ. ४.४.२२) “न वर्धते कर्मणो नो कनीयान्” (बृ. ४.४.२३) इत्यादिश्रुतिभ्यः साक्षिणो न क्लेशगन्धोऽप्यस्तीति वेदान्तसिद्धान्तात्। अतः संसारिणो विशेष्यस्वरूपे न क्लेशाः सन्ति, किन्तु विशेषणीभूतान्तःकरणमात्रे। “कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येत्सर्वं मन एव,” (बृ. १.५.३) “कामो येऽस्य हृदि श्रिताः,” (बृ. ४.४.६, क. २.३.१४) “अकामं रूपं शोकान्तरम्,” (बृ. ४.३.२१) “तीर्णो हि तदा सर्वाञ्च्छोकान् हृदयस्य भवति” (बृ. ४-३-२२) इत्यादिश्रुतिभ्यः ।

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः॥ अ. बो. २३ ॥

इति वृद्धवचनाच्च रागादयो बुद्धिधर्मा एव, न तु जीवात्मधर्मा इत्युक्तम्। तथा चान्तःकरणविशिष्टस्य जीवस्य ब्रह्मणा सहैक्यासम्भवेऽप्यन्तःकरणोपहितसाक्षिणस्तत्सम्भवत्येव।

I can never be polluted by my mind. Very important quotations. Svetas: chap 6. 11.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च॥६.११॥

Nirguṇa to be highlighted. I am always nirguṇa, no āsuri sampat. "Na lipyate"--- to be highlighted, I am never tainted by the conditions of the mind. You can purify the mind for better quality of transactions, not required for mokṣā. (K2.2.11). Next asaṅgha: from Bri Upa. (chap4). Bri-4.4.22 na bhūyān na kanīyān, cannot be decreased or increased. Mind cannot do value addition or deletion to me. Mind cannot cause any dent in my pure nature. Na vartate... repeated in 4.4.23, same idea. From all these śruti vākyams, for me the sākṣī, there is not even a wee bit of faint smell of problems (vādai kūḍa kiḍayādu). Here I refers to the viśeṣya or sākṣī caitanyam. I'm intensely aware of the fact that my mind continues to be refined. Refinement is for loka saṅgraha sādhanam. A life-long process. You need a little bit mind refinement to understand this concept. You don’t require a perfect mind. This is the message of Vedānta. Therefore, there are no problems in the viśeṣya caitanyam even when saṃsārī jīva claims I have problems. Only Anātmā has problems and it is never free from problems. Total elimination of problems from anātmā is not possible, total elimination of problems from ātmā is not required. We only need to understand this. That is mokṣā. You can remove all the vāsanas to get mokṣā. A śruti pramāṇam now to show mind is never free from problems. Mind always has these situations. Kāmaha…desires. Even Bhagavān has desires. In Tai Upa.. Sokamāyāha.. Bhagwan will have another desire…Paritranāya sādhūnām.. Even jñānī has loka saṅgraha iccha. Vicikitsa… In Kato…1.1.20, samshayaha.. śraddhā…faith (rough translation), lack of faith, dhṛitiḥ, will power or absence of will power. hṛīḥ…joy, dhīḥ…fear. Iti etat sarvam… there in the mind. Avoid anujvarah…Bri chap 1.5.3 and 7.. pañcadaśī…anujvarah nivṛtti. Mind will always have emotions. Vedānta never wants to make the mind a rock. Kato:

Next one is related to caitanyam…akāmam …Ātmā is akāmam.. अकामं रूपं शोकान्तरम् 4.3.21 Bri, तीर्णो हि तदा सर्वाञ्च्छोकान् हृदयस्य भवति 4.3.22 Bri. I the Ātmā is ever free from the problems of the mind. Ātmābodha sloka.

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः॥ अ. बो. २३ ॥

anvaya vyatirekha logic, in the waking state, mind is emotionally active and there are problems, in sleep, mind is resolved, problems and emotions are absent. Both are present or absent together, therefore you know problems or emotions are only with mind. Therefore, emotions belong to mind, never belong to Ātmā. Conclusion: Jīvātmā paramātmā aikyam is possible or not. If Jivātma is viśiṣṭa caitanyam, aikyam is not possible, if upahitacaitanyam, aikyam is possible. One is called vācyārtha other is lakṣyārtha respectively. Therefore viṣaya is there, anubandha catuṣṭayam is there, therefore you can start vicārasāgara from chapter 3.

16th March 2013

Class 57

Mind is emotional in the case of both jñānī and ajñānī. One says "I am emotional", other says "I am not emotional", he excludes the mind (Jñānī). Saguna viśeṣyam with brahmāikyam is not acceptable, nirguṇa sākṣī with brahmāikyam is acceptable. Crucial step in mahāvākyam śravanam is perspective of the mind. We concluded with Ātmābodha vākyam. Quote: Emotions belong to the mind not to you. In sleep state, when mind is unavailable, there are no emotions. These are the words of the senior ācāryas of the tradition. (here Śaṅkarācārya).

Topic 64 साक्षिणो नानात्वेप्येकेन ब्रह्मणैक्यं सम्भवति -

(६४) साक्षिणो नानात्वेऽप्येकेन ब्रह्मणैक्यं सम्भवति –

Original objection: sākṣī brahmāikyam is not possible, sākṣī may be without emotions, may be witness of the mind, but we have to accept the plurality of the sākṣī. I am able to witness only my mind, "I" am the enclosed consciousness am able to witness only my mind...avasthātraya sākṣī. Otherwise, one sākṣī will have to know all the minds, but experientially we are not able to experience this. ekatvam and aparicchinnatvam. How can there be an equation between aneka paricchinna sākṣī and eka aparicchina brahmāikyam.

page 39 topic 56 end portion, page 41 topic 60 Niścala dāsa has not yet given the answer. Niścala dāsa will answer in topic 64.

Well-known answer. We say normally, anekaparchinna padārtha..sākṣī and ekāparicchinna padārtha.. brahman cannot be equated. There are exceptions to this rule. This exception is accepted by all systems of philosophy including Tarkaśāstra. Akāśa is the exception to this. In the case of akāśa, akāśa is one total space (ekaha vibhuhu nityaha-as per tarka śāstra). When you create any enclosures in the form of cup, pot, room, hall, in every enclosure, akāśa gets enclosed. Many enclosed spaces, anekham and of varying capacities and names, forms (rūpa), function(kārya). How many spaces do you accept in your śāstram? All philosophers say only one akāśa. If you count enclosed space and total space as 2 different entities, then question on relationship between the 2. Chapter 3, verse 3 to 9...Maṇḍukya kārika. Can you say, enclosed space is a product of total space? You cannot say potter first creates pot and then creates potter space? Can you say enclosed space is a part of total space? Space cannot have parts. Akāśa is not an assembly of spaces. This is accepted by all systems of philosophy. Amsa Amsee sambanda not there. Karya kāraṇa sambandha also not there. Enclosed space and total space must not be counted as 2 spaces, even though enclosed space seems to be the division of space. No actual division or plurality, both are apparent not factual. This is accepted by other systems of philosophy. Āupādika bhedaha in Tarkaśāstra. Division and plurality of space is only apparent. Enclosed space and total space are one and the same. Although enclosed spaces are anekam, parchinnam (of different sizes) and total space is ekam and aparicchinam, all systems of philosophy accept this equation of enclosed space and total space. Chap 3 6 and 7 of M. Kārika

माण्डूक्यकारिका... अद्वैतप्रकरणम्

रूपकार्यसमाख्याश्च, भिद्यन्ते तत्र तत्र वै। आकाशस्य न भेदो`स्ति, तद्वज्जीवेषु निर्णयः॥३.६॥

All the spaces are one with the total space, similarly sākṣī and brahman are one and the same.

नाकाशस्य घटाकाशः, विकारावयवौ यथा। नैवात्मनः सदा जीवः, विकारावयवौ तथा।।३.७॥

Ghatākasa is neither a product or part of mahākasa, but the same (Is). Similarly sākṣī and Brahman. If you don't accept this answer, your definition of akāśa will get into trouble.

M" Even though sākṣī are many, sākṣī can be identical with brahman"

(६४) साक्षिणो नानात्वेप्येकेन ब्रह्मणैक्यं सम्भवति – यदुक्तं साक्षिणोऽनेकत्वादेकत्वाच्च ब्रह्मणः, अनेकसाक्षिणामेकेन ब्रह्मणैक्यं न युज्यते, यदि युज्यते तर्हि ब्रह्मण इव साक्षिणोऽपि सर्वशरीरवर्तित्वव्यापकत्वैकत्वसिद्ध्या युगपत्सर्वशरीरेषु सुखदुःखसाक्षात्कारप्रसङ्ग इति, तन्न।

It has been quoted twice already. It is being reminded again. Sākṣīs are many, each being enclosed consciousness. All the enclosed consciousness, with non pluralistic brahmana, aikyam is not possible. Enclosed consciousness also should be able to experience all the minds. Such an enclosed sākṣī has to be accepted as pervading all the bodies. I the sākṣī will be able to know the emotions of all the minds simultaneously.

यतः साक्षी द्विविधः, ईश्वरसाक्षी जीवसाक्षी चेति। तत्राद्य एक एव। द्वितीयोऽनेकः परिच्छिन्नश्च, तथापि व्यापकब्रह्मणो न भिन्नः। यथा घटाकाशो नाना परिच्छिन्नोऽपि महाकाशादनन्यतया महाकाशस्वरूप एव भवति, तथा जीवसाक्षी नान परिच्छिन्नोऽपि तत्त्वतो ब्रह्माभिन्नतया ब्रह्मैव भवति।

Sākṣī has to be broadly classified into Īśvara sākṣī and Jīva sākṣī. Māyā upahita caitanyam is Īśvara or total sākṣī. Jīva sākṣī is antahkaraṇa upahita sākṣī. These are many. Pluralistic jīva sākṣī and one Īśvara sākṣī. Therefore, Īśvara is witness of all the minds. Īśvara sākṣī the first one is only one. The second one, jīva sākṣī, many I, are many (seemingly enclosed consciousness). Pot space unlike room space cannot hold a class. Seemingly limited consciousness is essentially and factually the same as Īśvara sākṣī. tatpada lakṣyārtha. Example, pot enclosed space is pluralistic and limited (paricchinnaha), pot space is non-different from mahakāśa is accepted by tarka śāstra. (in Tarkaśāstra akāśa's attributes are ekaha, vibhuhu, nityascha). Extend this to consciousness too. (In tarka śāstra, space is one. They say consciousness is all pervading and part less, but they say there are many consciousness. Contradiction...akāśa ekaha, caitanyam anekaha.)

In the same way, even though it is limited, factually, it is non different from brahman. Aham sākṣī brahman asmi is possible. Therefore, aikyam is possible, vedānta is possible, viṣaya is there. Anubhandacatuṣṭayam is there, therefore we can start Vicārasāgara.

Class 58

23rd March 2013

Topic 64 contd

Topic 65 सुखदु:खादयो वृत्त्यारूढसाक्षिविषया:

(६५) सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः – सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं नैतदस्ति। यद्यपि सुखदुःखादयः साक्षिभास्याः, ते च साक्षिणो नाना; तथापि न केवलः साक्षी सुखदुःखादीन् भासयति, किन्तु वृत्तिद्वारैव।

Very subtle and never before touched topic. Niścala dāsa has however not elaborated. Therefore, I have to. When we do ātmā anātmā viveka, dṛk dṛśya viveka is used for this purpose. Subject-Object of experience analysis. We make a list of anātmā and ātmā. I'm the sākṣī, whatever I experience is anātmā. Jagat anātmā dṛṣyatvāt. Body is more intimate, but this is also anātmā. What about the mind? Mind is also anātmā, because I intimately and clearly experience the emotions of the mind. Chap 13 of Gita, all these were included in kṣetram...

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः। एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥१३-७॥

I am kṣetrajña. I the ultimate observer, experience am experiencing the object. To experience the world Anātmā, I use the mind anātmā as an instrument. Without the mind, I the sākṣī cannot experience the world. World the anātmā becomes an object of experience, because mind serves as an instrument of experience. Now you say mind is an object of experience, that will also be like any anātmā, it will require an instrument. In objectifying the mind what is the instrument Sākṣī has? Special rule. In handling the ultimate instrument, the ultimate instrument serves as both object and instrument. Example: Suppose you are consuming a dish with the help of a spoon, badam halwa. Instrument is the spoon. To use the spoon, you need an instrument (hand). What is the instrument you use to use the hand. Hand is object of lifing and the instrument. I lift the hand with the hand.

Another example: Vedānta paribhāsha written by Dharmaraja.. 1st chapter pratyakṣa pariccheda... all 6 pramāṇas, prameyas and prayojana vicāra discussed. Very deep book.

http://www.estudantedavedānta.net/Vedānta%20Paribhasa%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20[Sanskrit-English].pdf

In a room, you see various things with the help of the lamp. Lamp is instrument for objectifying things in the rooms. Lamp is objectified with lamp itself. In the objectification of lamp, lamp serves as object and instrument. I the sākṣī objectifies the mind with the help of the mind. Peculiar Tripuṭī. Therefore, we can say in all our internal experiences, mind in itself becomes instrument. If mind plays double role, how does the mind do this? Niścala dāsa says, mind plays double role by entertaining double vṛtti simultaneously. In the case of Raga, it involves 2 fold thought. One corresponds to the objective mind, another to the instrumental part of mind. 2 vṛtti are simultaneously taking place without any separate effort. What are these 2 vṛtti? Raga vṛtti and Raga anubhava vṛtti. First one corresponds to mind as an object (emotion), second one instrument (experience). Raga anubhava vṛtti alone becomes the memory. ***With the mind, I the sākṣī know/experience the mind. With the mind, I the sākṣī experience with the world***. This is the fact with regard to both jñānī and ajñānī. Even though both experience the mind with the instrumental mind, the perspective of the instrumental mind is different for both. Difference being viśeṣaṇam status and Upādhi status. Using the mind, ajñānī gives the mind viśeṣaṇam status (mind and sākṣī mixed). Using the mind, Jñānī gives Upādhi status. When ajñānī experiences emotions with the help of the mind, ajñānī says I am emotional. He has used mind to experience the emotions and made the mind viśeṣaṇam. For a jñānī, I don't undergo any change, both raga and anubhava vṛtti belongs to the mind. I am providing the consciousness medium only.

Quote>> In Kenopaniṣad, kenehitam…kena prāṇa…kenehitam…chakshu kshetra… 1st mantra..Question. Answer,

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।।२॥

I am the sākṣī caitanyam behind the objective and instrument mind. I do require the mind to claim I am experiencing.

M: Emotions like sukha duḥkha etc are objects of sākṣī which is associated with another vṛtti. Sukha anubhava vṛtti. (Title)

Niścala dāsa is quoting a statement of Pūrvapakṣī that occurs in page 40, topic 59

“अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः”

Emotions cannot be objectified by the mind. Niścala dāsa says: emotions can be objectified by the instrument mind. Instrumental mind will be helpful in objectifying the emotional mind. Therefore, your statement is wrong.

तथा हि, यदान्तःकरणस्य सुखदुःखाद्याकारः परिणामो भवति, तदैवान्तःकरणस्यान्यापि वृत्तिः सुखदुःखादिविषयकज्ञानाकारा भवति। तादृशज्ञानरूपवृत्त्यारूढः साक्षी सुखदुःखादीन् प्रकाशयति।

Niścala dāsa is quoting purvapakṣa here. Yaduktam, it was mentioned by Pūrvapakṣī in topic 59, "सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं" emotions cannot be objectified by the mind. No, it is not true, even though sākṣī illumines the emotional thoughts (sukha dukhādayaha) and the sākṣīs are many in number. Still, sākṣī cannot experience emotional thoughts directly, because an instrument is required. "kintu vṛtti dvara eva" Another parallel vṛtti is required, the anubhava vṛtti is required. Raga and raga anubhava vṛtti. Without anubhava vṛtti, no memory. To elaborate, when the emotional thoughts are rising in the mind, simultaneously in parallel, another thought also rises. Antahkaraṇasya anyāpi vṛtti. Another thought different from emotion vṛtti, emotion anubhava vṛtti arises. Vishaya and kāraṇa vṛtti. Only with the help of the second vṛtti, anubhava or kāraṇa vṛtti, I remember the emotions. Jñānī treats it as upādhi (I as jñānī will be called upahitaha) whereas ajñānī treats as viśeṣaṇam (I as ajñānī will be called viśiṣṭah).

Class 59

30th March 2013

अनया रीत्या सुखदुःखादयः साक्षिणो विषयीभवन्ति, वृत्तिमन्तरा तु न केवलसाक्षिणो विषयीभवन्ति; इति हि प्राचीनग्रन्थकारा आहुः।

In all internal perceptions, I the sākṣī am the subject, mind is the instrument and object (tripuṭī). One factor alone does not undergo modification (I the sākṣī). Therefore, sākṣī is called nirvikāra draṣṭā. Even when mind goes through viṣaya and viṣaya jñāna vṛtti, I the sākṣī is changeless.

M: When the mind has got emotional thought, simultaneously there is another emotional experience vṛtti, sākṣī with the help of the instrumental mind then alone sākṣī can illumine the emotions. In this manner, emotions like pleasure, pain etc, becomes an object of experience. Without the second vṛtti, sākṣī can never directly experience the emotion. These topics have been discussed in Vedānta paribhāsha.

http://www.estudantedavedānta.net/Vedānta%20Paribhasa%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20[Sanskrit-English].pdf

Chap 1 pratyakṣa pariccheda. (prāchīṇa grantha). Dharmaraja advarīndraha: (great ritualist…advarī means yagakarthā) He is an expert in veda pūrva and vedānta part.

अत्रैतदाकूतम् – केवलेऽप्याकाशे 'घटाकाश' इति नाम जलाहरणादिकं कार्यं च घटरूपोपाधिदृष्टिमनु प्रतीयते, न तु तामुपाधिदृष्टिं विना । उपाधिदृष्ट्यभावे त्वाकाश एव केवलः प्रतीयते। अतो घटाकाशोऽपि महाकाश एव, विकारस्य वाचारम्भणमात्रत्वेन मिथ्यात्वात्। एवमेव साक्षाच्छुद्धचैतन्यमात्रे 'साक्षी' इति नाम सुखदुःखादिधर्माश्रयान्तःकरणप्रकाशकत्वरूपकार्यञ्चान्तःकरणरूपोपाधिदृष्टिमनुसृत्यैव प्रतीयते, न तु तां विना। उपाधिदृष्ट्यभावे तु चिन्मात्रब्रह्मैव केवलं भासते। अतः साक्ष्यपि ब्रह्मैव। ईदृगभिप्रायेणैवोक्तं 'साक्षी एक' एवेति, यत उपाधिप्रयुक्तभेददृष्टिमन्तरा साक्षिणोऽनेकत्वपरिच्छिन्नत्वादिकं न स्वतोऽवभासते।

This is the intention of the discussion. Main discussion is sākṣībrahma aikyam is possible. In this context, the following is my intention. Even though in the akāśa example, space happens to be only one, and space is not capable of doing transactions, we introduce various names like ghatākāsā and various functions like carrying water etc. If you don't look at the space from the standpoint of container and look at it from space angle, space does not do anything. When you change the perspective, name and function are non relevant. There is only one akarthā abhokthā akāsa only. Ghatakāśa is mahakāśa when the perspective is changed (without breaking the pot). Because ghatākāsa is a product of mahākāśā, it is only a verbal expression. Therefore, it is not factual. I have to look at myself as enclosed consciousness who is like ghaṭākāśa. I'm pure consciousness who has not undergone any change, śudha caitanyam, no nāmarūpa karmāṇi, name sākṣī is attributed from the standpoint of the mind. I'm the experience of the mind. This function, sākṣītvam, as the changeless experiencer of the mind, is only a vyāvahārika status. If the mind is there(both instrumental as well as object mind) I'm the experiencer sākṣī. When I'm non experiencer of the mind, I will be called caitanyam. For compound statements start from right side. Kāryam: experiencer function; experience of the mind is the meaning of sākṣī, a mind which is the locus of pleasure, pain etc. This status is also only from the standpoint of the mind, not in the absence of the mind. When I change the perspective from mind to consciousness, I'm none other than pure Brahman. Therefore, sākṣī is none other than Brahman (with or without thoughts?) even when thoughts there, if I change the perception, I'm Brahman only. I do not have to eliminate thoughts. Even when mind has raga dveṣa, I can boldly say I'm without raga

Dveṣa. After claiming mokṣā, you can keep on refining the mind. From this standpoint of change of perspective, it has been said that sākṣī is only one Brahman. Because without these mental perspective (without plurality of the mind), plurality of the sākṣī cannot be introduced.

अयमेव साक्षी जीववाचकत्वंपदलक्ष्यार्थः । उपरिष्टादेतत्स्पष्टीक्रियते । इत्थं जीवब्रह्मैक्यमस्य ग्रन्थस्य विषय इति युक्तमेवोक्तम् ।

This sākṣī alone is (tvampada refers to sākṣī appearing in Mahāvākyam, it excludes sākṣī status intellectually) sākṣī status rahita sākṣī is tvam. If it is not clear even now, again I will explain this later. (Chapter 4 of Vicārasāgara) In this manner the oneness of sākṣī and Brahman is the subject matter of Vicārasāgara. It is perfectly logical to say so.

He is going to enter into another deeper topic.

(आ. ६६-८२) प्रयोजनविषयकाक्षेपाः –

(आ. ६६-७२) न ज्ञानेन बन्धनिवृत्तिरित्याक्षेपः –

He is going to enter into another deeper topic.

4 conditions, anubandha catuṣṭayam must be there. Niścala dāsa is still here. Niścala dāsa discussed adhikārī, subject matter (viṣayaḥ -

jīvabrahmāikyam) already. Prayojanam or benefit is next topic. Benefit was mentioned before, through jīvabrahmāikyam-jñānaṃ, you will arrive at the conclusion that advaita ātmā alone is. Through jñānaṃ, anātmā will be negated. We said saṃsāra is because of duality. Quote>> Dvitiyatvai bhayam bhavati---bri upa.

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यद्द्वितीयाद्वै भयं भवति ॥1-3-२॥ Therefore, bhayam goes away. No fear from anything, because there is no source for a second thing. Jñānena anātmā nivṛtti is benefit. Quote>>

यदाह्येवैष एतस्मिन्न्दृश्येऽनात्म्येऽनिरुक्तेऽनिमयनेऽभयं प्रतिष्ठां विन्दते। अथ सोऽभयं गतो भवति॥२-७॥

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चनेति।२.९॥

This is challenged by Pūrvapakṣī. He says through jñānaṃ, you can never remove anātmā. Therefore, Niścala dāsa has to establish this too elaborate discussion. Pūrvapakṣī will give his own reasoning. He says jñānaṃ can eliminate only 2 things, one is ajñānaṃ and any erroneous perception caused by ajñānaṃ referred as adhyāsa (very important technical word). Like rope snake example, rope ignorance and snake superimposition are both eliminated. Pūrvapakṣī says jñānaṃ can eliminate anātmā only if anātmā is adhyāsa. (entire universe). Since you cannot prove anātmā is adhyāsa, anātmā must be taken as satyam. Why can't we prove anātmā is adyasā? This can be proven if you can prove 5 conditions. Rope snake satisfies all these 5 conditions. I will never accept anātmā prapañca as adhyāsa because these 5 conditions are not fulfilled (sāmagrī). One condition is called kāraṇam, kāraṇa group is called sāmagrī.

Class

6th April 2013

Topic 66 बन्धः सत्य इत्याक्षेपः

(६६) बन्धः सत्य इत्याक्षेपः – अहङ्कारादिदेहान्तानात्मभूतदृश्यवस्तुजातं सर्वमपि बन्ध इत्युच्यते । स बन्धो यद्यध्यस्तः स्यात्तर्हि ज्ञानेन निवर्त्येत । अनध्यस्तश्चेन्नैव ज्ञानेन निवर्त्येत। ज्ञानस्य ह्येषः स्वभावः – यत् स्वविषयीभूतवस्तुनिष्ठाज्ञानतत्कार्याध्यासनिवर्तकत्वमिति। यथा रज्जुसाक्षात्कारः स्वविषयीभूतरज्ज्वध्यस्तसर्पादीन् रज्ज्वज्ञानञ्च निवर्तयति। भ्रमज्ञानविषयीभूत मिथ्यावस्तु तद्विषयकभ्रान्तिज्ञानं च अध्यास इत्युच्यते। यत्र यद्वस्तु मिथ्यात्वमन्तरा परमार्थतो वर्तते, नास्ति तस्य ज्ञानान्निवृत्तिः। एवमात्मन्यप्यहङ्कारादिबन्धो यद्यध्यस्तः स्यात्तर्हि ज्ञानेन निवर्त्येत। आत्मनि मिथ्याभूतबन्धाध्याससामग्री नास्ति, तथाप्यात्मनि प्रतीयते च बन्धः। तस्माद्बन्धः सत्य एव भवितुमर्हति। सत्यत्वादेव ज्ञानेन बन्धनिवृत्त्याशा निरर्थिकैव।

Niścala dāsa is raising an objection on the benefit, therefore the heading. Benefit: jñānaṃ itself is capable of removing of bondage. Bondage is defined as duality in the form of Ātmā and anātmā. Therefore, anātmā is itself referred to as bondage. Therefore, removal of bondage is removal of dvaita, banda is equal to mokṣā. Therefore, our aim is anātmā nivṛtti which is possible by sheer jñānaṃ. Jñānaṃ can remove anātmā only if anātmā is an erroneous perception caused by ajñānaṃ. jñānaṃ can remove rope snake is possible because it is erroneous perception caused by rope ignorance. Pūrvapakṣī says you can never prove that anātmā is erroneous perception caused by ātmā ajñānaṃ. "Therefore, anātmā is satyam only." Therefore, it cannot be merely removed by knowledge. Like trying to remove the snake park snake. Debate is : Is anātmā satyam or adhyāsa:. Niścala dāsa has to elaborately establish anātmā is adhyāsa. (adhyāsa is erroneous perception). Pūrvapakṣī says erroneous perception requires 5 conditions. These 5 are available for rope snake but not for anātmā. Therefor Niścala dāsa has to observe these 5 conditions. Topic 66 to 82 (17).. 66 to 72..7 topics are purvapakṣa, from 73 to 82... Niścala Dāsa answer.

Pūrvapakṣī says: Bandhah, family, problems are real. Merely knowing that I'm Brahman will not solve these problems. Many students also feel this way. Ahamkārādi .... sarvamapi bandhaha uchyate. Bandha is defined as dṛśya vastu---anātmā prapañca beginning from Ahaṅkāra (mind plus cidābhāsā). Family centric worries that bother extending upto the body and the world. If this anātmā beginning from mind is adhyāsa, then jñānaṃ will remove the erroneous perception. If it is not erroneous perception, it would have been eliminated by knowledge. Because any knowledge has the following power, can remove 2 things, ignorance or erroneous perceptions caused by ignorance. Pūrvapakṣī quotes rope snake example and says this is correct. Only I have objection once you compare world to rope snake. Rajju sākṣātkāra: The knowledge of the rope (sākṣātkāra means understanding), removes ignorance of the rope as well as erroneous perceptions like snake. Right perception is only one, erroneous perceptions are many. One can see snake, another māla, another crack on earth etc. Adhyāsa consists of 2 components...in the case of rope snake, there is an erroneous perception in my mind. Therefore, I see a snake upon the rope. Therefore, perception is one error, perceived snake is one more error. Inside component is erroneous perception (jñānādhyāsa) and outside component : erroneously perceived snake (arthādhyāsah). One is false knowledge another is false object respectively. Because of the false snake perceived on the rope, this person is running away. If the false snake is only in the head, why would he run away. He sees it externally. Therefore, error has 2 components and because of the external component, he is running away. brahmajnna....mithyā vastu. the false object perceived during erroneous perception arthādhyāsa and the false perception, both components together is called error. False perception plus false object = Error. In the case of rope, both will be eliminated through rope knowledge. As in the case of rope, adhyāsa can take place. In the case of saṃsāra, the bondage anātmā prapañca, consisting of false anātmā perception and false anātmā, if both were there, knowledge would have solved. For anātmā, the sāmagrī is not there. Footnote 2: definition of sāmagrī is there...a group of causes (multiple kāranams). Even though the conditions are not there, I'm experiencing bondage, but bondage cannot be adhyāsa, because conditions are not there. Therefore, it cannot be removed by mere knowledge. I am therefore, going to challenge your contention. Problems are real, through knowledge it cannot be solved. I have the courage to question this. This is what Pūrvapakṣī states.

Topic 67 अध्याससामग्र्य:-

(६७) अध्याससामग्र्यः – (१) सत्यवस्त्वनुभवजन्यसंस्कारः, (२) प्रमातृदोषाः, (३) प्रमाणदोषाः, (४) प्रमेयदोषाः, (५) अधिष्ठानविशेषाज्ञानं तत्सामान्यज्ञानं चेत्येता

अध्याससामग्र्यः। विना त्वाभिरध्यास एव न सिद्ध्येत्। शुक्तिकायां रजताध्यासः, रज्ज्वां सर्पाध्यासश्च जायते। स च यस्य परमार्थसत्यरजतसर्पाद्यनुभवाहित-संस्कारो वर्तते तस्यैव जायते, तद्रहितस्य तु न; इत्यतः सत्यवस्तुप्रमाहितसंस्कारोऽध्यासहेतुः।

Pūrvapakṣī does not want to accept saṃsāra as adhyāsa. He is accepting rope snake. He will introduce 5 conditions, then fulfilled in the case of rope snake, then 5 not fulfilled in the case of saṃsāra. In Brahmasūtra we discussed in the introduction. Adhyāsa-bhāṣyam. Śaṅkarācārya was brief there.

5 conditions.

If I have to see a false snake, I have to have experience of real snake before. Without this, I cannot experience the false snake. This memory or impression is called saṃskāra. If this world is a dream, I should have had a super real state where I've experienced the real world. Like dream elephant based on real elephant.

Pramātru doṣa : Certain defects in the observer pramātā.

Pramāṇadoṣa:; defects in the instrument of perception.

Prameyadoṣa: deficiencies in prameya

adhiṣṭhāna viśeṣa ajñānaṃ (and sāmānya ajñānaṃ) : There should be a general knowledge of the object and there must be ignorance regarding the specific nature of the object. Will be explained later. A simple word I'm going to use is partial knowledge.

Without these 5 conditions, adhyāsa is not at all possible. 2 examples: śuktikāyam rajata adhyāsa: Silver coin perception upon a shell on the beach (an upside down shell, triangular top, bottom round). Reflected sunlight and round shape appears as silver coin. The person is poor, therefore he imagines. (pramātru doṣa). Second one is rope snake superimposition. Why 2 examples? Vedānta takes 2 because, in the case of silver coin, attachment or raga towards the coin. rāga and pravṛtti, in the case of snake, the error causes dveṣa or bhayam, and runs away nivṛtti. According to vedānta, entire anātmā causes both.

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13th April 2013

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Topic 67 अध्याससामग्र्य:-

(१) सत्यवस्त्वनुभवजन्यसंस्कार:

Pūrvapakṣī is challenging anatmāyāsaha and through knowledge this must be eliminated. Pūrvapakṣī is now discussing. Anātmā can never be proved to be adhyāsa because of 5 conditions. Two examples rajju and śukti. He proves 5 conditions in both these but absent in anātmā.

4th line. These 2 are adhyāsa I do accept.

1st.. False snake is possible because he has experienced real snake earlier. The experience has created in the mind an impression earlier. Real silver coin also. Only for such a person adhyāsa is possible. Satyavastupramahita samskāraha.

2nd Author does not follow order. Now 4th one Prameyadoṣa

शुक्तिकायां सर्पाध्यासस्य रज्जौ रजताध्यासस्य चानुदयात्प्रमेयगतसादृश्यदोषोऽप्यध्यासहेतुर्भवति।

Upon the rope we have the false perception of snake(and coin), we do not find the other way. We don't mistake rope as silver coin, shell as snake. Rope and snake have similarity, shell and silver have similarity. Therefore, adhiṣṭhānam and adhyāsa must have similarity. sādṛṣyadoṣa. Anātmā can be superimposed on Ātmā only if anātmā and ātmā are similar.

3rd and 4th condition...

एवं प्रमातृगतलोभभयादिदोषाः, चक्षुरादिप्रमाणगतकाच-

कामलादिदोषाश्चाध्यासहेतवः ।

2 conditions, 2nd and 3rd pramātru and pramāṇa doṣa discussed. Like a person looking for a groom all boys look like a prospect. A person who is poor is looking for money. When bhayam is there everywhere you see the source of fear. Lobha doṣa is reason for silver coin adhyāsa, bhaya doṣa for snake adhyāsa.

Prameya doṣa Cakṣurādi...heravaha..pramāṇa doṣa. 3rd doṣa Deficiency in the eye or ear..immortal sounding immoral. Kamāha...jaundice of eye

5th condition.. Partial knowledge of the object which is mistaken

शुक्तिकायां रजताध्याससमये ‘इयम्’ इत्यधिष्ठानसामान्यज्ञाने सति ‘इयं शुक्तिः’ इति विशेषज्ञानेऽसति चाध्यासो भवति। ‘शुक्तिः’ इति विशेषज्ञाने सति वा ‘इयम्’ इति सामान्यज्ञानेऽसति वा अध्यासो न जायते। तस्मात् अधिष्ठानसामान्यज्ञानं तद्विशेषाज्ञानं चाध्यासहेतुः।

Imagine the rope lying in front of you, partial darkness and a little light, so you perceive partially, and say this is, referred as sāmānya jñānaṃ. We do not know specifically what it is, we don’t perceive the "ropeness" Thisness is called sāmanyajñānam, ropeness is viśeṣa jñānaṃ. Snakeness is imposed in place of ropeness. Wrong viśeṣāmśa is imposed. This is joined with sāmānya amśa. "This is". Sāmānya amśa is common to right and wrong perception. See footnote...

Sāmānya amśa is called ādhara amśa. Unknown ropeness viśeṣa amśa is adhiṣṭhāna amśa. Right viśeṣāmśa is displaced by wrong viśeṣāmśa. Ropeness is right viśeṣa amśa. Snakeness is wrong viśeṣāmśa. At the time of superimposition of the silverness on the shell, we start with "this is", sāmānya jñānaṃ. Viśeṣā jñānaṃ is not there. shellness, I should have said shell is, I say silver coin is. Superimposition takes place. 5th composes of 2 conditions, sāmānya and viśeṣa jñānaṃ. If sāmānya jñānaṃ is itself absent, adhyāsa will not takes place. If partial light is not there, I don't see anything at all, even if it is there. If there is total ignorance, there is no adhyāsa. In gauḍapāda kārika, gauḍapāda says this also. Therefore, partial knowledge is the 5th condition for adhyāsa.

पूर्वोक्तसामग्रीणां पञ्चानामन्यतमाभावे नाध्यासः सिद्ध्यति। घटोत्पत्तौ कुलालदण्डचक्रमृत्सलिलादयः सामग्र्यः। यथैतेषामन्यतमाभावे नैवोत्पद्यते घटस्तथाध्याससामग्रीणामन्यतमाभावेऽप्यध्यासो नोत्पद्यते। तस्मात्पूर्वोक्तानां पञ्चानां सामग्रीणामावश्यकत्वात्तासां सर्वासां सत्व एवाध्यासो जायेत, नान्यथा। From the study of these 2 examples, conclusion is purvoktha.... All 5 conditions are required for any adhyāsa and all 5 are equally important. Any one of the 5 is not enough. Example potter making a pot. He requires material, potter, a stick for rotation, wheel, clay, water in right quantity (pliable clay)to make a pot. Without the material, no pot is possible. Therefore, since all 5 conditions are compulsorily required, only in their existence, adhyāsa is possible. In Srībhāṣyam of Brahmasūtra by Ramanujācārya, this is discussed exactly this way, adhyāsa is disproved in viśiṣṭādvaitam. śaranāgati eva mokṣa. adhyāsaniṣeda bhāṣyam. Introduction. 7 logical fallacies of adhyāsa. On the contrary, Śaṅkarācārya gives an introduction called adhyāsa bhāṣyam. Jñānena mokṣā.

Following topics are establishing all 5 are absent in the case of anātmā adhyāsa. Therefore, Jagat mithyā, you can never say. Pūrvapakṣī continues.

Topic 68 बन्धाध्यासे प्रथमसामग्र्यभावः

(६८) बन्धाध्यासे प्रथमसामग्र्यभावः – बन्धस्याध्यस्तत्वसाधको नैकोऽपि हेतुः सम्भवति। तथा हि, यद्यन्यत्र कदाचित्सत्यबन्धोऽनुभूतः स्यात्तदा तत्प्रमानुभवजन्यसंस्कारवशादात्मनि बन्धाध्यासो जायेत, न तु तदस्ति। वेदान्तसिद्धान्ते आत्मनोऽन्यस्य सर्वस्यापि मिथ्यात्वेन सत्यस्य वस्तुनोऽणुमात्रस्याप्यभावनिश्चयात्। तस्मात् सत्यबन्धानुभवजनित-संस्काराभावादात्मनि बन्धाध्यासो न युज्यते।

Even one condition to establish anātmā adhyāsa (anātmā means bandha or bondage or samāarā, bandha is used in the meaning anātmā) is not possible. Title...false snake is possible because I have experienced satya sarpaha earlier. Mitya anātmā requires satya anātmā. Yadi anyatra... Suppose at some other occasion, other time, if one has experienced satya anātmā, then that anubhava would have created samskāraha impression, because in Vedānta śāstram, anything other than ātmā is mithyā. A satya anātmā, a wee bit is not there, according to your own vedānta siddhānta.

Class 62

20th dec 2013

Topic 68 4th line Vedānta siddhānta From page 44 a big purvapakṣa is introduced. It will go upto 51. Topic wise also, topic 66 to 82 is the purvapakṣa. Topic 66 to 72.. First part of purvapakṣa pointing out that anātmā is not superimposition, therefore anātmā is satyam and saṃsāra is satyam and cannot be eliminated by knowledge. Second part of purvapakṣa. Topic 73 to 82 Continues since jñānaṃ cannot give mokṣā we've to revert to karma. And how can karma be applied in a judicious part to get mokṣā. Karmana mokṣa. We are seeing first part of purvapakṣa, anātmā cannot be superimposition, because 5 conditions are required. Pūrvapakṣī concedes that rope snake and shell silver I'm willng to accept as adhyāsa or superimposition. All 5 are satisfied.

Topic 68.. Bandhādhyase prathama sāmagri. First condition is being negated. Samskara or memory of real snake or silver coin is required for superimposition. Real anātmā also must have been experienced for us to prove superimposition. In reality, no real anātmā not there, therefore experience not possible, no superimposition possible.

Topic 69 द्वितीयतृतीयसामग्र्यभावः

(६९) द्वितीयतृतीयसामग्र्यभावः -— प्रमातृप्रमाणदोषावपि बन्धाध्यासकारणभावं न भजतः। प्रमात्रादिनिखिलप्रपञ्चोऽध्यासरूप इति, स चाध्यास एव बन्ध इति च वेदान्तसिद्धान्तः। तथा च बन्धाध्यासात्पूर्वं प्रमातृप्रमाणस्वरूपस्यैवासिद्धेस्तद्गतदोषाणां सुतरामसिद्धिः। तस्मात्प्रमातृप्रमाणदोषासिद्धेर्बन्धाध्यासो न सिद्ध्यति ।

Second and third conditions are also not there, pramātru and pramāṇa doṣa, . We saw pramātru dośa is bhayam or lobha doṣa. Pramāṇa...Jaundiced eye etc is doṣa. In this case, both these cannot be reasons. Pramāta and pramāṇam (including prameyam) all fall under anātmā and hence products of adhyāsa. How can products of adhyāsa become the cause of adhyāsa? Entire anātmā prapañca including pramāta and pramāṇam fall under products of adhyāsa and they are bandha., this is conclusion of vedānta, therefore, before the arrival of bandha adhyāsa equal to anatmādhyasa equal to pramātru pramāṇa adhyāsa, pramāta and pramāṇam were not there before anātmā adhyāsa. Pramatṛ and pramāṇa doṣa cannot be there in the absence of pramāta and pramāṇa. Like you cannot discuss jatakam before child is born. This is totally impossible. Since both these are absent, anātmā adhyāsa is not possible. (In every class, no of Sanskrit words are increasing. Thats why transcribing becomes difficult.)

Topic 70 चतुर्थसामग्र्यभावः

(७०) चतुर्थसामग्र्यभावः – बन्धात्मनोरन्योन्यं सादृश्यरूपप्रमेयदोषोऽपि नास्ति, तमःप्रकाशवद्विरुद्धस्वरूपत्वात्तयोः। आत्मा = प्रत्यक् आन्तरश्च; बन्धः = अनात्मा पराक् बाह्यश्च। आत्मा विषयी = प्रकाशकः। बन्धस्तु विषयः = प्रकाश्यो जडश्च। प्रतीचि पराचः, पराचि प्रतीचश्चाध्यासो न सम्भवति। पुत्राद्यपेक्षया स्वदेहः प्रत्यक्, स्वदेहे पुत्रादीनां पुत्रादौ च स्वदेहस्य चाध्यासो न भवति। तथा विषये विषयिणो विषयिणि विषयस्य चाध्यासो न भवति। विषयात्मकघटादिषु दीपादिविषयिणाम्, दीपादौ वा घटादीनां नाध्यासः। एवमेव सादृश्याभावात्प्रतीचि विषयिण्यात्मनि पराचो विषयस्यानात्मनो बन्धस्य नैवाध्यासः सम्भवति। प्रत्यक्पराचोर्यथा परस्परं विरोधः, एवं विषयविषयिणोरपि। तस्मादीदृशयोरात्मानात्मनोः सादृश्याभावादात्मनि बन्धाध्यासो न शक्यते वर्णयितुम् ।

4th condition of topic 67 .. Prameya doṣa is absent. Mistaken object and mistake committed. Rope snake is possible on rope because they are similar. Sādrushya doṣa. Ātmā and anātmā are opposite like light and darkness. Adyāsa bhāṣyam of brahma sūtra bs starts with this topic only. Viruddha svabhāvaha. Bandha ātmāno... Between anātmā and ātmā, prameya doṣa is absent because they are opposite in nature like darkness and light. Ātmā is pratyak antārasya... Inner essence. Anātmā is turned outward and external. Opposite nature. Ātmā is viṣayī subject experiencer and illuminator or revealer, anātmā is viṣayaḥ experienced object, that which is revealed and therefore inert matter. Ātmā is consciousness. Anātmā has 5 feature dṛṣyatvam.. savikāratvam. etc

Prateechi... The superimposition of the inside one upon the outside one and vice versa is never possible. Rope and snake are both external. In all adhyāsa, both are external only. Internal one is never involved with external or vice versa. Some more examples... Son is standing in front of you, you are also there. When you take both these, you can never have superimposition of putra śarīram on your śarīram or vice versa. Closer one is not superimposed on farther one and vice versa. In comparison to putra, ones own body is closer, therefore, superimposition of remote putra śarīram and vice versa not possible. Next example is or revealer revealed . Revealer cannot be superimposed on revealed and vice versa. Snake and rope are revealed, both being revealed adhyāsa is possible. There cannot be adhyāsa between one revealer and revealed. Superimposition of the revealer subject not possible on revealed object and vice versa. Imagine there is a light (revealer) and pot (revealed object), nobody mistakes light to be pot or vice versa. Upon the object like pot, which is a revealed entity, superimposition of revealer light etc not possible and vice versa. In this manner, because of absence of similarity (4th condition) upon the ātmā which is closer, superimposition of remote object called anātmā is not possible, because just as there is contradiction between closer and farther one, in the same manner between revealer and revealed there is mutual contradiction. Therefore, because of the absence of 4th condition, you cannot talk about anātmā adhyāsa.

Topic 71 पञ्चमसामग्र्यभावः

(७१) पञ्चमसामग्र्यभावः – बन्धाध्यासे अधिष्ठानविशेषांशाज्ञानमपि न सम्भवति, बन्धाधिष्ठानब्रह्मणः स्वयंप्रकाशज्ञानस्वरूपत्वात्। “यत्साक्षादपरोक्षाद्ब्रह्म” (बृ. ३.४.१, ३.५.१) इति श्रुतेः । एतादृशे ब्रह्मणि, आदित्ये अन्धकारवदज्ञानं न कथञ्चन युज्येत। यथा प्रकाशात्मकसवितुरन्धकारस्य च विरोधोऽपरिहार्य एवं स्वप्रकाशचैतन्यात्मकब्रह्मणस्तमोरूपाज्ञानस्य च परस्परविरोधोऽस्ति। तस्मात्स्वयंप्रकाशरूपत्वादधिष्ठानस्य तद्विशेषांशाज्ञानासम्भव एव।

5th one 5th condition is not possible for 2 reasons. 71 and topic 72 5th..partial knowledge is a precondition. Rope is partially known in partial light and darkness. There is something (sāmānya ajñānaṃ) , but I do not know it is rope(viśeṣa ajñānaṃ) Viśeṣa Ajñānaṃ and ajñānaṃ focused here. Ajñānaṃ is required for adhyāsa, for adhyāsa ajñānaṃ is precondition. Pūrvapakṣī argues, ajñānaṃ is never possible in the case of ātmā. Ātmā is of the nature of jñānaṃ, how can there ever be ajñānaṃ. Bandha adyāse, the partial ignorance is also not possible, because brahman is svayam prakāśa (koti sura prāsa). Yat sākṣāt bri upa..kahola brahman 3.4.1and 3.5.1. Like darkness can never surround sun, ajñānaṃ is never possible. Just like sun and darkness, no exception possible. Similarly, brahman which is all svayam prakāśa, and ajñāna which is called mūlā avidyā Naiṣkarmyasiddhi chap 3, they are diagonally opposite. Your entire advaitam is built on mūlā avidyā. Therefore, ātmā which is self-effulgent, ignorance with respect to this atire is not tenable, therefore, 5th condition s not possible, therefore, anātmā s not adhyāsa therefore jñānena naiva mokṣa. (In sree bhāṣyam all these arguments are presented). Śaṅkarācārya’s adhyāsa bhāṣyam is untenebale, therefore viśiṣṭādvaitam alone is correct. Arādhana, upāsana, bhakti, śaranāgati all are important. This is all Pūrvapakṣī view. Don’t change sides.

8th June 2013

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Topic 71

Now Pūrvapakṣī is objecting a fundamental principle of Vedānta “ jñānaṃ by itself can remove saṃsāra without the assistance of any karma, upāsana. Upāsana and Karma will be used to refine the mind. Beyond this, no role. Advaita ātmā jñānaṃ by itself removes saṃsāra which is in the form of anātmā dvaita prapañca. Advaitins use the most popular example of rope snake. Rope ignorance, snake imposition and fear generation are 3 levels. If fear has to be eliminated, rope ignorance must be removed. No karma, upāsana is required, only rope knowledge removes this ajñānaṃ. Once rope knowledge is there, superimposition or snake is negated, fear generated by snake is also negated. Extending it to Vedānta, rope is extended to advaita ātmā. Snake is equated to dvaita anātmā prapañca. Fear generation is equated to saṃsāra experience. Advaita ātmā jñānaṃ we get, dvaita prapañca negation, we do. Saṃsāra nivṛtti takes place. Therefore, we need advaita ātmā jñānaṃ. Now, Pūrvapakṣī is attacking this fundamental concept. Rope snake example is wonderful. Never extend the theory for dvaita prapañca and saṃsāra. Rope snake example worked because all conditions required are there. (sāmagrī) In the case of Dvaita anātmā prapañca and saṃsāra, none of these are present. Therefore, it is a wrong example. You are building up entire advaitam based on a wrong example. Thereafter, he quoted 5 conditions.

Condition 1: For false anātmā adhyāsa, you require the experience of real anātmā (like you require experience of real snake). You say satya anātmā is not there, you cannot impose.

Condition 2: Pramatṛ doṣa: Observer of the rope sees the rope, because he is afraid of snake. Fear causes many projections.

Condition 3: 3rd one is called Pramāṇa Doṣa: when light is dim, eyes cannot function in dim light. In anātmā superimposition both are not there.

Condition 4: Prameya doṣa: Snake can be superimposed on rope because they have got similarities. In the case of anātmā, what is the similarity between ātmā and anātmā. In fact, they are diagonally opposite.

Condition 5: In the case of rope snake, we have partial knowledge of the rope. Sāmānya amśa jñānaṃ.. We know general features. We do not know specific details of the snake. Therefore, rope has got two types of features.

5th condition is not possible because of 2 reasons. In the case of Ātmā or Brahman, ignorance is not possible, because Brahman is jñāna svarūpam. Ajñānaṃ cannot coexist with jñānaṃ. Sūrya andhakāravat. (reason 1) upto this we have completed before vacation.

Topic 66 onwards, pūrvapakṣa started. In topic 71, Pūrvapakṣī gave the first reason to negate condition no 5.

Topic 72 ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः

(७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः – इतोऽपि ब्रह्मणि बन्धाध्यासो न सम्भवति । यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो न सम्भवति । किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात एवाधिष्ठानेऽध्यासो जायेत । ब्रह्म हि सामान्यविशेषादिधर्मशून्यं निर्विशेषमिति च वेदान्तसिद्धान्तः । तत्कथं ब्रह्म विशेषतोऽज्ञातं सामान्यतो ज्ञातमिति च वक्तुं शक्यते । अपि चाध्यासलोभेन सामान्यविशेषधर्मकमेव ब्रह्मेति यद्यभ्युपगम्यते, तर्हि निर्विशेषं परं ब्रह्मेत्यभ्युपगमहानिः स्यात्। एवं च निर्विशेषस्वप्रकाशस्वरूपे ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासम्भवादध्यासो नैव युज्यते । तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम् । प्रत्युत बन्धः सत्य इत्येव वक्तव्यम् । सत्यश्चेद्बन्धो न

ज्ञानान्निवर्तेत। तस्मादस्य ग्रन्थस्य ज्ञानाद्बन्धनिवृत्त्यात्मकमोक्षरूपप्रयोजनकथनमसङ्गतं स्यात्।

Second reason is given to negate the 5th condition: Partial knowledge of Ātmā. Ātmā does not have any part at all. In all upaniṣads, you state this that there are no parts (niṣkalam). That is why Akāśa example is given.

Since Brahman does not have any viśeṣam or part, 5th condition is not there. (this is heading) now elaboration. Because of the following reason, superimposition of anātmā on ātmā is not possible. Superimposition not possible when there is total ignorance or total knowledge. There must be partial ignorance and knowledge for this. This is a necessary condition. Brahman must be free from sāmānya amśa and viśeṣa amśam. How can you talk of partial knowledge or ignorance of a partless Brahman? Also, because of your over enthusiasm, suppose you say, Brahman has got parts, tarhi nirviśeṣa Brahman…, then fundamental principle of Vedānta will get uprooted. Therefore, in Brahman which is partless and jñāna svarūpam, the partial ignorance and partial knowledge, both are not at all possible. Therefore, world is not a superimposition. World is not mithyā. Most vedāntic students will be sympathetic with Pūrvapakṣī. "Upon Brahman, dvaita anātmā prapañca is superimposed" we can never say.

We should actually say, "saṃsāra is real, problems are real, body and bodily pains are intimately real. Pūrvapakṣī has support from Sankhya, nyāya, pūrva mīmāmsāka, viśiṣṭādvaitins (all other than uttara mīmāmsā) philosophers. We have support of Buddhistic philosophy alone (Yogacāra buddhisim... jagat mithyā). However, we cannot take this support loudly and proudly because in vedic tradition, Buddhism is looked down because Buddha was a nāstika (he did not believe in God or veda pramāṇam). Therefore, advaitin is a lonely person challenged by Pūrvapakṣī. Once you conclude bondage is not a superimposition, it cannot be negated by knowledge. Real jñānaṃ cannot solve the real problem of saṃsāra. "Therefore, by the study of this vicārasāgara text book, bondage will be eliminated, which is in the form of mokṣā, which is the benefit of attending the classes", such a statement is logically fallacious. Therefore, you have to go for some other alternative method. Pūrvapakṣī is going to offer an alternative for saṃsāra roga. One part of pūrvapakṣī's topic is over. From topic 73, Pūrvapakṣī enters into next part. Karma alone will solve the problem Karma sahita upāsana and vice versa alone will solve the problem. This is prescribed by the scriptures (karma and upāsana). We have to enter Topic 73 upto topic 82...karmanā mokṣa.

This philosophy is given a special title. Aikabhavika vādaha. We have seen this in the Upaniṣad bhāṣyams.

page 46 topic 72 last 4 lines at the bottom

15th June 2013

Pūrvapakṣī says saṃsāra will go not through ajñānaṃ but through karma alone. Bandha will go only through Karma.

Topic 73 onwards is this topic.

Page 47 topic 73

((आ. ७३-८१) कर्मणैव मोक्षः सिद्ध्यतीत्यैकभविकवादमवलम्ब्याक्षेपः –

heading : Karma alone can give mokṣā.

Page 51 footnote १. ऐकभविकं नाम = एकमेव जन्म, कर्मैव वा, मोक्षसाधनमिति वादः = कथनम् । कर्मैव मोक्षसाधनमिति प्रतिपादकमतस्य शास्त्र ऐकभविकवाद इति प्रसिद्धिः। dealt with in Sanskrit vicārasāgara class

This view is held by several groups. One group is taken up...Aikabhavika vādinaha. philosophy is called vādaha:

aikabhavika is derived from eka bhāvah... one janma. that which is connected to one janma. They say, you need not attain jñānaṃ. Repeated janmas are happening because of karmas. You should manage your life such that at the end no karmas are left. I'm going to teach you a method. No fresh puṇyaṃ or pāpam. This theory is of course wrong. Pūrvapakṣī is going to claim this. Because in one janma, you make karma balance zero, Aikabhavika vāda.

Now types of karmas are going to be discussed. 4 types of Karma; vihita, niṣiddha, kāmya, prāyascitta karmāṇi.

Topic 73 कर्मणोऽवश्यकर्तव्यत्वम्

(७३) कर्मणोऽवश्यकर्तव्यत्वम् – पूर्वं ज्ञानमात्रान्न सत्यबन्धनिवृत्तिरित्युक्तम् । अधुना त्वैकभविकवादरीत्या कर्मणैव मोक्षसिद्धिरित्यभिप्रायः प्रपञ्च्यते । सत्यबन्धो न ज्ञानमात्रान्निवर्तेतेति पूर्वं साधितत्वान्मुमुक्षुणा नित्यं नैमित्तिकं च कर्मैव यावज्जीवं कर्तव्यम्।

Vaidīka karmas are extremely important, they should never be dropped. Title. upto 72 from 66, we have established that bondage cannot go through knowledge, because bondage is real not a superimposition. (adhyāsa). Whereas hereafter, by resorting to the new theory Aikabhavika vāda, only by the performance of karma, mokṣā can be obtained. This teaching is going to be elaborated. Since a real bondage cannot be eliminated by knowledge, you need not spend time on classes. you spend that time on karma alone untill death (religious karmas), nitya and naimittika karma. Sureśvarācārya says in briha vārtikam,

oh pūrvapakṣī you are establishing that saṃsāra is satyah. lets accept this temporarily as true. vedānta jñānaṃ is useless then, because reality cannot be eliminated by knowledge. All the other sādhanas are also useful, because whatever is real cannot be eliminated by any karma. Therefore, jñānaṃ, bhakti, karma, upāsana all become useless. therefore, if bondage is real, let us not waste our time on spiritual seekers. Ātmā kartradi rūpaschet....nahi svabhavo bhāvānam... from briha vārtikam. If bondage is real, let us not waste our time on spiritual sādhana.

Quote>> Insert

Topic 74 कर्मविवरणम्-

(७४) कर्मविवरणम् – कर्म हि विहितं प्रतिषिद्धञ्चेति द्विविधम्। तत्र पुरुषप्रवृत्तिमधिकृत्य यद्वेदेन विधीयते तद्विहितम्। वेदेनैव यत्प्रतिषिध्यते तत्प्रतिषिद्धम्। स्वभावसिद्धरागद्वेषादिवशादनुष्ठीयमानास्तु चेष्टारूपाः क्रिया न कर्माणीत्युच्यन्ते। प्रवृत्तिनिवृत्त्यर्थं वेदोक्ता एव क्रियाः कर्माणीत्युच्यन्ते, न तूदासीनक्रियाः सर्वा अपि । तस्माद्द्विप्रकाराण्येव कर्माणि। न ततोऽधिकानि। Before giving his scheme, he is broadly classifying karma. Explanation of the word Karmā. All karma can be classified into 2. vihitam- prescribed, pratiṣiddham-prohibited. From the standpoint of human pursuit whatever is prescribed by the veda as something to be performed is vihita karma. whatever is prohibited by veda as something not to be performed is pratiṣiddham. There are some not categorised, tv watching, coffee drinking, tv seeing. Veda is neutral...udāsīna...donation of eyes: veda is udāsīna, does not prescribe or prohibit also. You cannot discuss these as part of puṇyaṃ or pāpa... eye donation is neither...all such karma is called ceṣṭa not karma. All udāsīna areas come under this. In Bhāgavatam, going to foreign country is discussed. Due to our raga dveṣa whatever we perform, known by the name ceṣṭa, they are not karma, neither produce puṇyaṃ or pāpam. Karma : only activities prescribed by veda (śāstram) they alone will be called karma. Suppose I play radio or Tv that is ceṣṭa, suppose I disturb neighbours with TV sound, hurt is pāpam (himsam na kuryam). Only vedic activity is called karma. Karmani eva... in Gita. Karma is not all action, Śaṅkarācārya says it is vedotta karma. neutral definition give in footnote,,, vedena anihitten... what veda is neutral, does not comment upon, but performed because of our rāga or dveṣā. cleaning, bathing etc, common to all living beings such activities are udāsīna. Badrinath is a devotee of Kanchi Paramācārya. He asked him for his views.

Paramācārya did not say anything. Ācārya being representative of veda, he remained neutral. Go by your conscience. It is ceṣṭa. Therefore, karmas are of 2 types only, no more karmas

Topic 75 विहितकर्मविवरणम्-

(७५) विहितकर्मविवरणम् – विहितं कर्म चतुर्विधम्। (१) नित्यम् (२) नैमित्तिकम् (३) काम्यम् (४) प्रायश्चित्तं चेति । तत्र पापपरिहारार्थं विहितं कर्म प्रायश्चित्तमित्युच्यते । यथा प्रमादात् कश्चन सन्न्यासी द्रव्यार्जनेन पापं करोति यदि, स तत्पापक्षयार्थमर्जितं धनं सर्वं दूरतस्त्यक्त्वा त्रिरात्रं यदुपवसति, तत्तस्य पापस्य प्राश्चित्तं भवति । फलार्थं विहितं कर्म काम्यम् । यथा वृष्टिकामेन क्रियमाणकारीर्यादियागः, स्वर्गाद्यर्थिना क्रियमाणाग्निहोत्रज्योतिष्टोमादिकं च काम्यं कर्म। यस्याननुष्ठानात्प्रत्यवायः श्रूयते, अनुष्ठानाच्च पुण्यापुण्यफलाभावः, यच्च न नित्यमेव विहितं, किन्तु यत्किञ्चिन्निमित्तमधिकृत्यैव विधीयते तत्कर्म नैमित्तिकम्। यथा सूर्योपरागादिनिमित्ते क्रियमाणश्राद्धस्नानादिकं, वयोवृद्धजातिवृद्धाश्रमवृद्धविद्यावृद्धधर्मवृद्धज्ञानवृद्धादीनामागमने अवश्यकर्तव्यप्रत्युत्थानादिकं च कर्म नैमित्तिकम्। अत्र विद्याशब्देन शास्त्रजन्यपरोक्षज्ञानं ज्ञानशब्देनापरोक्षज्ञानञ्च ग्राह्यम्। पूर्वोक्तेषु यथाक्रममुत्तरोत्तरो वरिष्ठः।

All varieties of information are given. In a clean written form. We are seeing them for the first time in written form. 4 types of vihita karma. (no gap between vihi and ta) nityam, naimittikam, kāmya, prāyascittam.

Prāyascittam: whatever karma is prescribed for neutralising a wrong action is called prāyascitta karma. Example: due to carelessness (in footnote: forgetting his duty especially when he is moving amongst gṛhastās) and remembering ones own position and duties and wants to follow the duty of the sanyasi (this is pramāda). He should not own any property in land, gold, cash. He must have limited possessions. Suppose he forgets and adds possessions, he does pāpam (especially a vividiṣā sanyasi), to eliminate this kind of pāpam, he has to throw away all these possessions (dravyam). For committing this mistake, he should do 3 nights upavāsa (this is prāyascittam). He should not think of future security (anayashchnitayomam....at the time of taking sannyāsa, they chant). He is in the hands of the Lord.

Kāmyam: For the fulfilment of a particular desire, if we have this desire. We can fulfil through ceṣṭa or vaidika karma. only vaidika is considered here. Not compulsory. example: vṛṣṭikāmena: For rains, you can pray

Kārīrī yaga:

Ihaloka palam...all karmas do not give phalam in next janma, this one gives here.

Some may want heaven in next janma, they do agnihotram regularly, jyotiṣṭoma (a type of soma yoga)

naimittikam karma:

Anuṣṭhānam that karma that is compulsory, on omission pāpam will come. pratyavāya pāpam. Anuṣṭhāna ca... by their performance, no puṇyaṃ or pāpam will be generated.

We should know what we agree. Till now we agreed.

For the performance of naimittika karma according to pūrvapakṣī no puṇyaṃ. but according to vedānta, it does produce puṇyaṃ. In tai bhāṣyam, Śaṅkarācārya briefly described this.

Pratyavaya is accepted by both of us. Naimittika karma is not prescribed as a regular karma, naimittika karma is prescribed only under certain conditions. example: karma to be done during grahaṇam.. tarpanam is prescribed. It should not be done regularly, not monthly paksham etc. If there are 20 grahanams, 20 times you have to do.

22nd june 2013

Class 65

Page 47 topic 75 last 5 lines

यथा सूर्योपरागादिनिमित्ते क्रियमाणश्राद्धस्नानादिकं, वयोवृद्धजातिवृद्धाश्रमवृद्धविद्यावृद्धधर्मवृद्धज्ञानवृद्धादीनामागमने अवश्यकर्तव्यप्रत्युत्थानादिकं च कर्म नैमित्तिकम्। अत्र विद्याशब्देन शास्त्रजन्यपरोक्षज्ञानं ज्ञानशब्देनापरोक्षज्ञानञ्च ग्राह्यम्। पूर्वोक्तेषु यथाक्रममुत्तरोत्तरो वरिष्ठः।

Pūrvapakṣī is continuing with his elaborate discussion. Naimitika karma is being explained. This is compulsory like nitya karma. This means their performance wont produce positive result but their non-performance will produce negative results. One example was sūrya grahana. Uparāga: grahaṇam. One has to do śraddhā, tarpām, snanam etc. Even in the middle of the night the grahaṇam procedures have to follow. Second example is respecting the elders is considered to be extremely important. List of elders: 1st vayodikaha... remote date of birth, elder by age, 2nd: guṇa jāti order; brahmana, kshatriya etc 3rd: Āśrama order, brahmācārya, gṛhasta, vānaprastā, sanyasi 4th : Elder in terms of knowledge 5th Karma vruddha: Charitable, dharmic activities, 6th jñāna vṛddhah : by knowledge (self). Respect shown towards them: in the form of arguments etc. When elders come, we should get up from our seats. In this context, word vidhya refers to parokṣa jñānaṃ (dharma śāstra, Vedānta etc but only parokṣa, only brahma asti not aham brahma asmi), jñāna vṛddha refers to those who have aparokṣa jñānaṃ. Among the 6 do we have gradation? Yes, the latter one is superior, jñāna vṛddha being most superior. (Maneesha pañcakam, chandalo....).

Quote>>

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं

सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।

इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले

चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २॥

I am quite convinced that he is the great Master, be he a Brahmin or an outcaste, who, dwelling on the pure and infinite Brahman thinks of himself as that very Brahman, of whose manifestation the whole Universe is,though apparently the Universe is assumed to consist of different things, due to ignorance and the three Gunas (Satva, Rajas and Tamas).

Now nitya karma

यस्याननुष्ठानात्प्रत्यवायो भवति, अनुष्ठानाच्च न सुकृतं भवति, यच्च नित्यतया विहितम्, तन्नित्यं कर्म । यथा स्नानसन्ध्याग्निहोत्रादिकम् । इत्थं चतुर्विधानि विहितकर्माणि । निषिद्धेन सह पञ्चविधानि कर्माणि भवन्ति ।

Nitya karmāṇi also cannot be omitted. Pratyavāya pāpam will come if you omit. According to Vedānta doing nitya karma will produce cittaśuddhi or puṇya depending on the saṅkalpa. Nityam means compulsory not daily.

Example: snānam: it is a vaidika karma. It is a nitya karma. Sandhya vandanam, agnihotram etc. In this manner, vihita karmāṇi are prescribed. 4 plus 1 , 5 karmas are the there. Which must be performed and not performed to make karma balance 0.

Topic 76 to 80

(आ.७६-८०) मुमुक्षुणा अनुष्ठेयकर्मणां निरूपणम्-

Topic 76 मुमुक्षुणा नित्यनैमित्तिककर्माणि कर्तव्यानि

(७६) मुमुक्षुणा नित्यनैमित्तिककर्माणि कर्तव्यानि – मुमुक्षुणा काम्यनिषिद्धानि कर्माणि सर्वथा नानुष्ठेयानि; काम्यकर्मणां देवाद्युत्तमजन्महेतुत्वात्, निषिद्धानां कर्मणां कृमिकीटस्थावरादिनीचजन्महेतुत्वाच्च। तस्मान्मुमुक्षुस्तानि काम्यनिषिद्धानि कर्माणि वर्जयित्वा सदा नित्यान्यनुतिष्ठेत्, सति च निमित्ते नैमित्तिकान्यपि। अन्यथा नित्यनैमित्तिकाननुष्ठायी प्रत्यवेयात्, प्रत्यवायेन तिर्यगादिनीचयोनिं च प्राप्नुयात् । तस्मात् पापपरिहाराय नित्यनैमित्तिकानि कर्माण्यवश्यमनुष्ठेयान्येव । नित्यनैमित्तिककर्मणां तदननुष्ठानप्रयुक्तप्रत्यवायपरिहार एव फलम्, न तु फलान्तरमस्ति । तस्मादवश्यं नित्यनैमित्तिककर्माणि कुर्यादेव मुमुक्षुः।

What are the karmas to be performed by mumukṣu? (zero karma balance seeker). Perform nitya naimittika karma. He should carefully avoid kāmya and niṣiddha karma, one produces puṇyaṃ higher jenma and other pāpam and therefore lower jenma. Having carefully avoided them always he should be committed to nitya. All these are recommended by Vedānta also.

anāśritaḥ karmaphalaṃ, kāryaṃ karma karoti yaḥ ।

sa sannyāsī ca yogī ca, na niragnirna cākriyaḥ ॥6-1॥

chapter 6 gita. Whenever the relevant occasion comes, naimittikam should also be performed. Otherwise, he will slip spiritually, will get pratyavāya papa. To avoid pāpam, perform nitya naimmitika karma. When these are done, it will not produce puṇyaṃ. (therefore, you will not go to higher jenma). Omission pāpam avoidance is the only objective (vedāntin differ here). Śaṅkarācārya discusses this very elaborately in all the bhāṣyam. In śīkṣāvalli, we had this discussion.

Topic 77 मुमुक्षुणा प्रायश्चित्तकर्माप्यनुष्ठेयम्

(७७) मुमुक्षुणा प्रायश्चित्तकर्माप्यनुष्ठेयम् – यः प्रमादात्पापं कर्म कदाचित्सकृत्प्रसङ्गात्समाचरेत् तद्दोषपरिहाराय तदुक्तप्रायश्चित्तं तेनानुष्ठेयम् । इह जन्मनि निषिद्धाचरणासम्भवेऽपि जन्मान्तरार्जितपापपरिहाराय साधारणप्रायश्चित्तमवश्यं सर्वैरनुष्ठेयम् । प्रायश्चित्तं च द्विविधं

साधारणमसाधारणञ्चेति । अस्य पापस्येदं प्रायश्चित्तमिति शास्त्रविहितं यत्तदसाधारणम्, यथा पूर्वोक्तोपवासादि । सर्वपापक्षयाय शास्त्रविहितं प्रायश्चित्तं साधारणं, यथा गङ्गादिपुण्यतीर्थस्नानेश्वरनामोच्चारणपञ्चाक्षरादिजपोपवासादि । एवं शास्त्रेणैव द्विविधमपि प्रायश्चित्तं विहितम्। तत्र चेह जन्मनि बुद्धिपूर्वकृतपापपरिहाराय शास्त्रोक्तासाधारणप्रायश्चित्तं कार्यम् । इह जन्मनि जन्मान्तरे वानुष्ठितस्याज्ञातस्य सर्वस्य पापस्य परिहारार्थं शास्त्रविहितसाधारणप्रायश्चित्तमनुष्ठेयम् । असाधारणप्रायश्चित्तस्य ह्ययं स्वभावः – यत्पापनिवृत्तये यत् प्रायश्चित्तत्वेन विहितं तेन तत्पापमवश्यं निवर्तते, तद्भिन्नपापनिर्हरणे तदसमर्थमिति। इदमित्थमेवेति जन्मान्तरानुष्ठित-पापपरिज्ञानात्तन्निवृत्तये साधारणप्रायश्चित्तमेवानुष्ठेयम्।

He has talked about 4 karmas. 2 to be done, 2 not to be done. Now prāyaścitta karma. You must do this to neutralize the pāpam which is done due to ignorance or negligence. We don't take food from unknown people. Sūktam: during snānam, ati ashanat... eating more doṣas than required, ati pānat: drinking water, yacha ugrat... receiving gift from others. Even if you receive gift some pāpams will get transferred. Tanno varunaha rajat... snana jalam : when he falls over my body, he should remove these pāpams. After eating part of food, you should not keep it in fridge, that is pāpam. If you are forced to eat somewhere unknown, do 108 gayatris etc. When we knowingly violate, we have a problem. We must do prāyaścittam, sādharana and asādharanam. General and specific. Kai upa: surapāna... suvarna... : Rudra parāyanam , praṇayam are all prāyaścitta. If you know the pāpam, you can do specific prāyaścitta. Sometimes, you don't know, so you have to do general prāyaścitta, sādhara prāyaścitta (for pūrva janmam, sādharana is OK). Do general prāyaścitta regularly and do specific prāyaścitta for wrong karma. Pūrvapakṣī says this.

M: If a person does papa karma in some occasions, he can do prāyaścitta. Do gayatri if you consume jelly etc. Sāmanyam: Even though a person has not done niṣiddha karma in this jenma, but for all papa karmas in previous jenma, you cannot do specific ones, but general prāyaścitta must be done by all mumukṣu. Hereafter, two types are discussed, Sādharan (sāmānya) and asādharnam (viśeṣam). Śāstra specifies special ones for special pāpams. Most antibiotics end with "mycin" "mysin" therefore you have to have specific antibiotics for specific diseases. Similarly prāyaścitta. Like upavāsa mentioned earlier (eg: Page 47, topic 75, line 3.. when sanyasi acquires wealth or property). Sarva ... that prāyaścitta that is prescribed generally (broad spectrum antibiotic), is sāmānya prāyaścitta, ganga water snānam (all sacred rivers), Īśvara nāma, pañca akṣara japa, upavāsa etc. Śāstra itself prescribes both types of prāyaścitta. Among these 2 kinds, mumukṣu when he does pāpam under pressure (knows it), he must do prāyaścitta and not repeat it, If he does not know in this jñāma or previous jenma, you must do general prāyaścitta. That is why, Viṣṇu sahasranāmam parāyanam is important. Morning and evening prayers important. Specific prāyaścitta will work only for specific pāpams. Other pāpams will not be removed. Whereas when they are unknown, sādharanam prāyaścitta will remove.

29/06/2013

Class 66

Topic 77 contd

Satya saṃsārabanda cannot be eliminated by mere knowledge: Pūrvapakṣī wants to establish. Topic 73 onwards upto 81

We are in the midst of Aikabhavika vādaha. Some of his ideas we agree with. Nitya and naimittikams must be done. Kāmyam and niṣiddha must be avoided. Pūrvapakṣī is talking of prāyaścitta karma. 4 or 5 views presented. General and specific prāyaścitta are being discussed. If you do sandhyāvandanam late, you do an extra argyam as prāyaścitta. If you come at 11 PM from office, still do with an extra argyam. We could have done pāpam in previous janmas then do general prāyaścitta. Sādhārana and Asādhārana prāyaścitta.

Topic 78 साधारणप्रायश्चित्तस्य द्विविधं फलम्-

(७८) साधारणप्रायश्चित्तस्य द्विविधं फलम् – साधारणप्रायश्चित्तेन सर्वाण्यपि पापानि निवर्तन्ते । गङ्गास्नानादिसाधारणप्रायश्चित्तानि न केवलं प्रायश्चित्तत्वेन भवन्ति, किन्तु काम्यानि भवन्ति कामिनां प्रायश्चित्तरूपाणि च भवन्ति पापक्षये।

Sādhāraṇa prāyaścittam can serve as prāyaścitta or as kāmya karma depending on the saṅkalpa. Mamo ....Duritakshyadvāra for general papa nivṛtti.

As kāmya karma : end portion ... vidyarhi labate vidhyā....prajārtham... svargārtham etc.

Should we do phalaśruti or not? If we do, we know the promises. We need not do also. Employing one karma for 2 results. Sādhārana prāyaścitta will remove papas. We are both in agreement. But he keeps adding an adjective (sarvanyapi pāpani). He says all sañcita pāpams will go away with Viṣṇu Sahasrānāmam. We never say all will go away. Sañcitapāpa vinashaka lingam: Not to be taken literally. Na kevalam... not only they can act as prāyascittam, but kāmyam also. You can do gangasnanam for papa nivṛtti also.

गङ्गास्नानेश्वरनामोच्चारणादीन्युत्तमदेवादिलोकप्राप्तिहेतुत्वेन शास्त्रविहितत्वात् काम्यानि, पापपरिहाराय विहितत्वात्प्रायश्चित्तरूपाण्यपि ।

Which are the ones giving two fold results? Gangasnana, Īśvaranāmauccharanam etc are a means to attain higher lokas. Śāstram itself says ganga snānam gives these type of results. For pāpaparihāram also.

यथाश्वमेधक्रतुर्ब्रह्महत्यादिपापं निवर्तयति, स्वर्गादिकाम्यफलं च प्रयच्छतीत्युभयात्मकः, एवं गङ्गास्नानेश्वरनामोच्चारणादीन्यपि पापपरिहारहेतुत्वात् प्रायश्चित्तात्मकानि, उत्तमलोकप्राप्तिहेतुत्वाच्च काम्यानीत्युभयात्मकान्युच्यन्ते। गङ्गास्नाना दिकं कामिनां पापपरिहारद्वारोत्तमलोकञ्च प्रयच्छति । उत्तमलोकप्राप्तिमनिच्छतो मुमुक्षोस्तु पापपरिहारमात्रं करोति।

Aśvamedha yāga has two roles: pāpam of brahmahatya(killing a brāhmana) is removed and swarga phalam also can be got. Similarly gangasnānam etc can do both. If a person is a mumukṣu and does not want to go to swarga loka, then he can do niṣkāma ganga snānam. Aniccita: means niṣkāma. He wants mokṣā, it will only eliminate pāpam.

तस्मात्सकामेन कृतगङ्गास्नानादि प्रायश्चित्तरूपं काम्यं च भवति, मुमुक्षुणा कृतं तु केवलप्रायश्चित्तरूपम्। यथा वेदान्तिनां मते सर्वाण्यपि कर्माणि सकामस्य संसारकारणानि, निष्कामस्यान्तःकरणशुद्धिद्वारा मोक्षकारणानि च भवन्ति; तथा गङ्गास्नानेश्वरनामोच्चारणादिकं कर्म सकामस्य काम्यं प्रायश्चित्तरूपं च भवति, निष्कामस्य तु मुमुक्षोः केवलप्रायश्चित्तरूपम्। तस्मान्मुमुक्षुणा

साधारणप्रायश्चित्तमनुष्ठेयम् । इत्थमेव जन्मान्तरसञ्चितं सर्वमपि पापं ज्ञानं विनैव नश्यति।

For a person not interested in mokṣā, it becomes kāmya karma. For mumukṣu, it will eliminate pāpam. In Vedānta śāstra also, you have a similar concept also. For vedāntin, all the karmas can be done with change in saṅkalpa. (jñāna vairāgya sidhyartham or jñāna nishtā sidhyartham). You can do your prayer in your name, don't do in bhagavān's name, with saṅkalpa being different. (Loka kṣemārtham).

Final statement: In this way, sañcita pāpam of all the previous janmas can be eliminated by Sādhārana prāyaścitta. Knowledge is not really required. At the time of death, sañcita pāpam will be zero. What happens to sañcita puṇyaṃ? Answer in topic 79

Topic 79 मुमुक्षो: सञ्चितं काम्यकर्म न फलहेतु:

(७९) मुमुक्षोः सञ्चितं काम्यकर्म न फलहेतुः – किञ्च मुमुक्षोर्जन्मान्तरानुष्ठितानि काम्यकर्माणि वन्ध्यावत् फलं न प्रसुवते । यथा वेदान्तसिद्धान्ते कर्मानुष्ठानकाले सत्यामेव फलेच्छायां तत्कर्म स्वर्गादिलोकप्राप्तिहेतुर्भवति, फलेच्छाभावे तु स्वर्गादिफलप्राप्तिहेतुर्न भवति; तथैकभविकवादेऽपि कर्मणः सिद्ध्यनन्तरमपि पुरुषेच्छैव फलहेतुः।

For a mumukṣu, (Kāmya karma used to represent puṇyaṃ), that sañcita puṇyaṃ will not fructify at all. Like a lady who cannot produce a child, this karma will become infertile. You have got a similar theory in Vedānta also. Śaṅkarācārya says in Gita bhāṣyam. Agnihotra karma can be used as sakāma or niṣkāma karma. This depends on saṅkalpa. Suppose a person starts this sakāma karma. After some time, he wants to make it to niṣkāma karma. Kāmikrute.. Even if it was partly done as sakāma and later done as niṣkāma, it will become niṣkāma. Pūrvapakṣī says I'm adding one more clause. Even after completion of the karma, suppose a person says, I am not interested in kāmya phalam, he cannot receive. Receiver cannot receive means giver cannot give. Therefore, sañcita puṇyaṃ cannot reach a mumukṣu.

यद्यपि जन्मान्तरे फलेच्छया काम्यं कर्मानुष्ठितं, तथापीदानीं तस्यैव पुरुषस्य मुमुक्षुत्वेन फलेच्छानिवृत्तौ तदीयसञ्चितं काम्यं न फलहेतुर्भवति । यथा कश्चन दरिद्रः कञ्चन धनवन्तं धनेच्छया आराधयति, पश्चात्कतिपयकालानन्तरं येन केनचिद्धेतुना भाग्योदये धनेच्छया तस्य व्यपगच्छति, तदानीं न तस्य धनिकाद्धनप्राप्तिरूपमाराधनफलं जायते; तथा जन्मान्तरीकर्मभ्यः काम्येभ्यः फलेच्छाविरहान्मुमुक्षोर्न फलं जायते। तस्मात् केवलकर्मणो मोक्षो जायेतैव।

In the pūrva jenma, he performed with intent of getting higher loka, therefore as sañcita puṇyaṃ. In this jenma as a mumukṣu, desire for encashing that puṇyaṃ is gone away. Eg: There was a daridra. He used to go to the house of a rich man and glorified him. He did ārādhana for getting money, he was getting money also. After sometime he had huge fortune (bhāgyam here means prosperity, you can take it as vairagyam also). After some time, he does not ask for money, this person refuses to take money even when the rich man gives. Similarly he has done Īśvara ārādhana and God is willing to give him the phalam. But mumukṣu does not want to take. Conclusion: Sañcita puṇyaṃ also will not come.

Now Prārabdham topic will start.

6th July 2013

Topic 79 contd

Summary of the same last para.

Topic 80 मुमुक्षोः प्रारब्धं भोगेन नश्यति

(८०) मुमुक्षोः प्रारब्धं भोगेन नश्यति – वर्तमानजन्मनि काम्यनिषिद्धकर्माननुष्ठानादूर्ध्वाधोलोकप्राप्तिर्न सम्भवति। जन्मान्तरीयाणां प्रारब्धफलानां निषिद्धकाम्यकर्मणां भोगेनैव क्षयः। नित्यनैमित्तिककर्माननुष्ठानजन्यप्रत्यवायरूपपापं तदनुष्ठानेन मुमुक्षोर्न जायते। जन्मान्तरसञ्चितनिषिद्धकर्माणि साधारणप्रायश्चित्तेन निवर्तन्ते। जन्मान्तरसञ्चितकाम्यकर्माणि तु मुमुक्षोरिच्छाभावादेव फलं न प्रयच्छन्ति।

तस्मान्मुमुक्षुणा नित्यनैमित्तिकसाधारणप्रायश्चित्तरूपाणि कर्माण्यनुष्ठेयानि। वर्तमानजन्मनि बुद्धिपूर्वमाचरितपापकर्मक्षयार्थमसाधारणप्रायश्चित्तमप्यनुष्ठेयमेव।

Heading: Author consolidates the previous ideas. By avoiding kāmya puṇyaṃ and niṣiddha pāpam in current jenma, he is avoiding upper and lower loka. All the pūrva jenma karma which are going to come as prārabdham in the form of pāpam or puṇyaṃ (niṣiddha and kāmya—idiom used), he exhausts the karma. He avoids pratyavayam by performing nitya naimittika karma. Sañcita pāpam karmāṇi gets avoided by general prāyaścitta; īśvara nāmam, ganga snānam etc. Sañcita puṇyaṃ is avoided by mumukṣu returning it (he does not desire). In the current jamna, whatever mistakes are done with knowledge, specific or special prāyaścitta he should do. Then at the time of death he will get zero balance. This is consolidation of Aikabhavika vādaha.

In the following sections, certain alternatives are provided. If you are not satisfied with aikabhavika vāda, I shall provide options. 4 different modified options are going to be given.

Topic 81 मुमुक्षोः प्रायश्चित्तमप्यनावश्यकम्

(८१) मुमुक्षोः प्रायश्चित्तमप्यनावश्यकम् – अथवा मुमुक्षुणा नित्यनैमित्तिककर्ममात्रमनुष्ठेयम्, प्रायश्चित्तरूपं कर्म त्यक्तुं शक्यते । तथा हि, (१)

मुमुक्षोः सञ्चितनिषिद्धकाम्यकर्माणि निष्फलानि भवन्ति। यथा वेदान्तिनां मते ज्ञानिनः सञ्चितकर्माणि नश्यन्तीत्युच्यन्ते, तथैतन्मतेऽपि निषिद्धानि काम्यानि च वर्जयित्वा नित्यनैमित्तिकान्यनुतिष्ठतोऽस्य मुमुक्षोः सञ्चितानि सकलान्यपि कर्माणि क्षीयन्ते । Nitya naimittika and prāyaścitta must be performed. Niṣiddha and kāmya must be avoided. Now concession. Prāyaścitta karma (both sādhāraṇa and asādhāraṇa) need not be performed. We have a question. In the original aikabhavika vāda we said general prāyaścitta is required for sañcita pāpam destruction. He says even nitya naimmitika karmāṇi will destroy all sañcita pāpam. Just as you say jñānaṃ will destroy sañcita, I say nitya naimmitika will destroy. Avoidance of kāmya and niṣiddha karmāṇi is required. Therefore at the time of death zero balance.

(२) अथवा सञ्चितानि काम्यनिषिद्धानि कर्माणि सकलान्यपि सम्भूयैकमेवान्यज्जन्म प्रयच्छेयुर्मुमुक्षोः । अतो मुमुक्षुणा वर्तमानजन्मनोऽन्यदेकमेव जन्म प्रतिपत्तव्यं भवेत् ।

2nd modified option: At the time of death, he will not have praarabhda and āgāmi, he will have sañcita karmāni. All sañcita karmas put together will give one future janma. (therefore, aika bhavika vādaha) Only one future janma... All the sañcita puṇyam and pāpam will be exhausted. A versatile janma. You cannot imagine the body.

(३) अथवा योगी कायव्यूहेनेव, मुमुक्षुरपि भाविजन्मन्येकस्मिन्नेव सकलसञ्चितकर्मभिर्युगपदारब्धानन्तशरीरैर्जन्मान्तरसञ्चिताशेषकर्मणां फलमनु-भवितुं शक्नुयात्। How can one śarīram exhaust all kinds of karma? 3rd modified version. A yogic theory. A yogi because of his extraordinary powers can take several bodies simultaneously. A siddhi- Kāyavyūhah. Like the modern cloning. Indrajit could do this. This mumukṣu will have simultaneous many śarīram (ananta śarīram). Thus exhausting all sañcita pāpam and puṇyaṃ.

(४) अथवा नित्यनैमित्तिकानुष्ठानजनितक्लेश एव जन्मान्तरसञ्चितनिषिद्धकर्मणां फलं भवति। अतो न जन्मान्तरसञ्चितनिषिद्धं कर्म पुनर्जन्महेतुर्भवति। सञ्चितकाम्यकर्म निखिलमपि भाव्येकस्मिन्नेव जन्मनि नानाशरीरारम्भद्वारा स्वफलं सर्वं दास्यति। तज्जन्मनि मुमुक्षोः क्लेशलेशोऽपि न भवेत्, तस्य जन्मनः पुण्यफलत्वात्सुखमेव जायेत; अतो जन्मान्तरसञ्चितेन निखिलेन विहितेन कर्मणा तज्जन्म लब्धम्। सञ्चितं सर्वमपि निषिद्धं कर्म नित्यनैमित्तिकानुष्ठानजनितक्लेशेनैव प्रकृते जन्मन्येकस्मिन्नेव नश्यति। इत्थं विनैव प्रायश्चित्तं नित्यनैमित्तिककर्माणि मोक्षं प्रदास्यन्ति।

4th modified option is most attractive version. We may find this very attractive. With nitya naimittika karma all sañcita pāpam will be destroyed. Very performance of nitya naimmitika is itself painful, you have to get up early, undergo hardship to perform diligently. You are thus exhausting all the sañcita pāpam. Remaining is puṇyaṃ only. Next jenma for exhausting puṇyaṃ. You will have several nice bodies for exhausting puṇyaṃ. You would have exhausted all the sañcita puṇyaṃ at the end. M: All the strain he undergoes in the performance of all the vedic rituals, all pāpam will get exhausted. Therefore pāpam will never be carried over in the next final jenma. Sañcita puṇyaṃ will be carried forward. In one future wonderful, attractive jenma through many wonderful bodies puṇyaṃ will be exhausted. In that jenma, no pain will be there. It is the result of puṇyaṃ therefore only happiness. The pāpam has got exhausted already. Whenever problems come, elders say, with pain exhaust the prārabdham. In this manner, without doing any prāyaścitta, mere performance of nitya naimmitika karma will give mokṣā to a person.

तस्मात् सदा नित्यकर्माणि, निमित्ते सति नैमित्तिकानि चावश्यमनुष्ठेयमेव। शास्त्रीयप्रसिद्ध्या त्वस्य मतस्य ऐकभविकवाद इति व्यपदेशः।

Conclusion of aikabhavika vāda started in topic 72. Never omit nitya karma. May you diligently do, whenever the occasion arises. (sūrya grahaṇam etc). then you will have only one future jenma and you will get mokṣā. Among the various philosophical systems, this particular philosophy of ours is called aikabhavika vādaha:

Meaning: footnote: aikabhavika nāma: One jenma or one karma. He will have this as last jenma or next jenma as last jenma; second meaning one karma only. Without requiring Vedānta jñānaṃ. Karma alone is the means of mokṣā, therefore called aikabhavika vādaha. In the next section, aikabhavika vādī will say you don't require jñānaṃ and therefore you do not have to study vicārasāgara grantha. Then Niścala dāsa has to refute.

13th July 2013

Class 68

Topic 81 contd

In this 81st section, Pūrvapakṣī concludes the aikabhavika vada started from page no 44. He said Anātmā cannot be superimposition or adhyāsa, therefore it cannot be negated by jñānaṃ. Adhyāsa niṣedha. In second part, he says since world cannot be adhyāsa, it has to be treated as satyam and therefore has to be eliminated only through karmas. He gives 5 times of karma, their elimination and a way to reach zero balance. Jñānena naiva mokṣā, Karmaṇā mokṣa. (Opposite of advaitins)Therefore vicāra sāgara is not relevant. Start nityanaimittika karma. Conclusion in topic 82.

Topic 82 कर्मणैव बन्धनिवृत्तिसिद्धेरयं ग्रन्थो विफलः

(८२) कर्मणैव बन्धनिवृत्तिसिद्धेरयं ग्रन्थो विफलः – यदुक्तं अयं ग्रन्थो ज्ञानद्वारा बन्धनिवृत्तिहेतुरिति, नायं समीचीनः सिद्धान्तः। यद्येन जायते नान्येन, तत्तस्य फलमित्युच्यते । यथा रूपज्ञानं नेत्रं विना नान्येन केनचिदपि जायते; स्माद्रूपज्ञानं नेत्रस्यैव प्रातिस्विकं फलम्। बन्धनिवृत्तिस्तु एतद्ग्रन्थजनितज्ञानमन्तरा कर्मणैव जायेतेति नास्य ग्रन्थस्य प्रयोजनम्। एवञ्चास्य ग्रन्थस्य प्रयोजनं न सिद्ध्यतीति नास्यारम्भो युक्तः।

Because of the above mentioned reasons, through Karma alone, elimination of bondage will take place, therefore vicārasāgara grantha is futile or benefitless. It was mentioned by the vedāntin, "this grantha is the means of eliminating saṃsāra through producing knowledge". This contention of vedāntin is not correct. When x is said to be the means, y is supposed to be the result or phalam. Example: The knowledge of color is produced by the eye, therefore eyes are the means, color knowledge is phalam. It is not produced by any other thing. Therefore, color knowledge is the only specific result produced by eye. Extending, karma alone produces bandha nivṛtti, generates freedom from saṃsāra (mokṣā), nothing other than karma produces mokṣā. Therefore, mokṣā is the specific and only result of karma. Even without gaining any knowledge (produced by Vicārasāgara grantha) mokṣā is attained. Therefore, mokṣā is not the result of vicārasāgara jñānaṃ. In this manner, vicārasāgara has no prayojanam at all inclusive mokṣā. Prayojanam is one of the anubandhacatuṣṭayam. 4 factors required for textual study, adhikāra, viṣaya, prayojanam and sambandha. Therefore, no anubandhacatuṣṭayam, therefore Vicārasāgara should not be studied. Therefore, don't study Vicārasāgara. Now siddhāntī has to answer all objections.

(आ. ८३-१०६) प्रयोजनविषयकाक्षेपाणां समाधानानि –

(आ. ८३-९८) 'बन्धः सत्यः, स च ज्ञानेन न निवर्त्येत' इत्याक्षेपस्य समाधानानि।

Topic 83 बन्धो मिथ्या

(८३) बन्धो मिथ्या – 'बन्धः सत्यः, न स ज्ञानेन निवर्त्येत' इत्याक्षेपोऽसङ्गतः । बन्धस्य मिथ्यात्वेन ज्ञानैकनिवर्त्यत्वात्।

Reply to all the objections raised by Pūrvapakṣī regarding mokṣā prayojan. Whether possible through jñānaṃ or not. We need to recall all objections.

83 to 106- 24 topics are reply to purvapakṣa.

Objection first part. Bandhaha satyaha, it is real only. Therefore, what is real cannot be negated by knowledge. For this objection, answers follow. Your objection is inappropriate.

Our conclusion is bondage is only mithyā. No difference between jāgrat and swapna prapañca. Bandha is definitely mithyā only, by mere knowledge we can negate the world.

Topic 84 सत्यवस्तुज्ञानमध्यासहेतुरिति न नियम:

(८४) सत्यवस्तुज्ञानमध्यासहेतुरिति न नियमः – यदुक्तं 'परमार्थसत्यवस्तुज्ञानं संस्कारद्वाराध्यासहेतुः। यथा परमार्थसर्पज्ञानं संस्कारद्वारा प्रातिभासिकसर्पाध्यासहेतुः। यदि बन्धोऽप्येवं सत्यः स्यात्तदा सत्यबन्धज्ञानं स्यात्, तच्च संस्कारद्वाराध्यासहेतुः स्यात्। न तथाद्वैतसिद्धान्तः, सिद्धान्ते आत्मनोऽन्यस्यानात्ममात्रस्यासत्यत्वात् । तस्मात्संस्कारद्वाराध्याससामग्रीभूतसत्यबन्धज्ञानस्यासिद्धेर्न बन्धोऽध्यस्त इति वक्तुं शक्यते। किन्तु सत्य इति – तदयुक्तम्।

In page 45, topic 68 (67) first objection. Niścala dāsa is quoting in topic 84. It is repetition of 68, I will not explain line by line. Pūrvapakṣī said advaitins are always quoting the example of rope snake, saying world is mithyā superimposition like rope snake. Rope snake can be eliminated by rope knowledge. Similarly, anātmā jāgrat prapañca is also mithyā anātmā. Advaitin is wrongly quoting, because rope snake is possible because we had experienced real snake before. Mitya sarpa is possible, only if it is preceded by satya sarpa jñānaṃ or satya sarpa samskara. Mithyā anātmā is possible only if we have the experience the satya anātmā. Satya anātmā must produce satya anātmā saṃskāra also. Do you accept satya anātmā saṃskāra (impressions) and jñānaṃ? Pūrvapakṣī says advaitin can never speak of satya anātmā because he does not accept satyam anātmā. Niścala dāsa says this objection is not correct.

न हि सत्यवस्तुज्ञानमेव संस्कारद्वाराध्यासहेतुः, किन्तु वस्तुज्ञानमात्रम्। ज्ञानस्य विषयीभूतं वस्तु सत्यं वा मिथ्या वास्तु, न तत्रादरः। यदि नियमेन संस्कारद्वारा सत्यवस्तुज्ञानमेवाध्यासहेतुरित्यभ्युपगम्येत, तर्हि वक्ष्यमाणोऽध्यासो न घटेत।

Pūrvapakṣī said we need knowledge of real snake and impression, jñānaṃ and saṃskāra. Superimposition can happen even with the help of previous experience of mithyā snake. Suppose a person experiences a snake first time in a movie. (like a kangaroo that I never see). Movie snake is unreal. I watch for 1 and half hours. I have sarpa samskara due to movie sarpa jñānaṃ (which is mithyā only). Similarly mithyā anubhava is produced by previous janmas prapañca anubhava (across sṛṣṭis too).

न रूपमस्येह तथोपलभ्यते, नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलम्, असङ्गशस्त्रेण दृढेन छित्त्वा ||gita 15-3||

Śaṅkarācārya introduces adhyāsa bhāṣyam like this.

M: The cause of adhyāsa need not be the experience of a real thing. Samskara also need not be born out of real experience also. We just need vastu jñānaṃ, can be mithyā vastu. That object of the previous experience may be satyam or mithyā (movie snake). 'If you go on insisting that a real snake is required for superimposition, then in the following example I'm going to give your law will be falsified or negated'.

तथा हि, कश्चित्पुरुषः परमार्थाम्रवृक्षमजानान ऐन्दजालिकप्रदर्शितमिथ्याम्रवृक्षमेव भृशमनुभूय, 'अयमाम्रवृक्षः' इति तद्वचः श्रुत्वा च मिथ्याम्रवृक्षज्ञानसंस्कारसंस्कृतो भवति । तस्य कदाचिदपि केनचिदपि प्रमाणेन मधूकवृक्षविषयकदर्शनश्रवणादिरूपज्ञानमपि नास्ति । स पुरुषो यदृच्छया मार्गमध्य मधूकवृक्षं कञ्चन दृष्ट्वा तस्मिन् 'आम्रवृक्षोऽयम्' इत्याम्रवृक्षाध्यासं करोत्येव।

Eg: Imagine there is a human being who has never experienced a mango tree and there is another tree called madhūka vriksha (leaf resembles mango tree). A magician produces a mango tree and this mango tree produced by the magician is mithyā. He has anubhava and saṃskāra. Then he went out. Upon the madooka vṛkṣa, he superimposed mango tree. This was because of previous experience which is itself unreal. An unreal object has produced unreal superimposition.

Class 69

20th July 2013

Page 51, last para 4th line

Refuting the Pūrvapakṣī, (anātmā adhyāsa is no possible), Niścala dāsa is taking up the first objection for refuting. “Purvānubhava of anātmā is required, samskara is also required, previous experience must be of a real object”. This “real object” requirement is wha Niścala dāsa refutes. Anātmā satyatvam is not a precondition for anātmā adhyāsa. Satya anubhava and satya anubhava janya saṃskāra are not necessarily required. No TV and movie, therefore, magic example is used. M: There is a human being, he has never experienced a real mango tree. He went to a magic show, magician created a mango tree from nowhere (mithyā). That mithyā mango tree he experienced intensely that āmra vṛkṣa saṃskāra was produced. When he experienced the magical tree, he did not know it was mango tree, magician introduced this as “ayam āmravṛkṣa”. This innocent person was saturated with the saṃskāra of false mango tree. There is another tree called madhūka vrukshaha, which resembles a mango tree. This person has not experienced madhūka vṛkṣa also. By chance, while he was walking on the road, in the middle, he saw a madhūka vṛkṣa. He had āmravruksha saṃskāra born of false saṃskāra. He assumed that the madhūka vṛkṣa is āmra vṛkṣa.

सोऽध्यासः पूर्ववादिमतरीत्या न सम्भाव्येत, तस्य पुरुषस्य सत्याम्रवृक्षविषयकप्रमाहितसंस्काराभावात्। सिद्धान्ते तु, तस्य पुरुषस्यैन्द्रजालिकप्रदर्शितमिथ्याम्रवृक्षज्ञानजसंस्कारस्य सत्त्वान्मधूकवृक्षे आम्रवृक्षाध्यासो भवितुमर्हति। तस्मात्पूर्वपूर्वसजातीयवस्तुज्ञानजन्यसंस्कार एवोत्तरोत्तराध्यासहेतुः। ईदृक्संस्कारजनकं ज्ञानं तद्विषयश्च सत्यो वास्तु मिथ्या वा, नादरस्तत्र । संस्कारद्वारा ज्ञानमेव हेतुः । ज्ञानजन्यसंस्कारो हेतुरिति पक्षेऽपि नार्थतोऽस्ति भेदः। यतो ज्ञानं संस्कारहेतुः, स च संस्कारोऽध्यासहेतुरित्यवसितम्। तस्मात्संस्कारद्वारा ज्ञानं हेतुरित्युक्तेऽपि ज्ञानजन्यसंस्कार एवाध्यासहेतुरिति सिद्ध्यति।

We can explain this, but Pūrvapakṣī cannot explain this. As per his condition, āmravṛkṣa adhyāsa should not have happened (because it was mithyā). We say it need not be satya vastu anubhava. M: This specific adhyāsa I've quoted will not be possible according to condition mentioned by Pūrvapakṣī. Our example person did not experience a real mango tree. In advaitam, we can explain that he did have anubhava and saṃskāra of a mithyā vastu. Therefore, every adhyāsa requires an experience of a similar thing, it can be mithyā also. Previous adhyāsa can be mithyā and so on. Current mithyā sṛṣṭi is because of pūrva mithyā sṛṣṭi. Therefore, pūrva pūrva used indicating every adhyāsa precedes another adhyāsa. Sajātīya indicates one sarpa adhyāsa requires a previous sarpa adhyāsa only (some sarpa species only). The experience of the previous thing can be based on satya or mithyā vastu. Now Niścala dāsa will be entering into a hair splitting discussion. Should Anubhava or saṃskāra be given importance for adhyāsa? First, he says either way is fine. Later he will analyse deeply. You can say anubhava is the cause of saṃskāra for adhyāsa or samskara is the cause backed by anubhava. In the next topic, he is going to crystallize further. M: Previous experience is the cause of adhyāsa through saṃskāra. You can also say, saṃskāra generated by previous experience is the cause of adhyāsa. Therefore, either arguments can be presented.

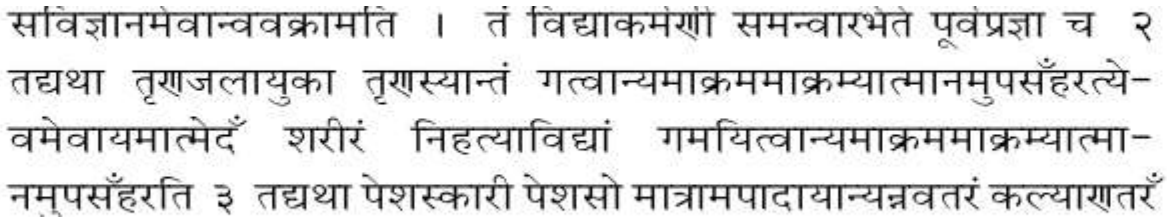
Topic 85: कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमात्संस्कार एवाध्यासहेतुः –

Title: Even though previous experience as well as samskara is important, importance must be given to saṃskāra only. Example: An arcitect built a building, a fantastic one, we say arcitect is the cause. We know arcitect exist because of his father. We cannot argue that father is responsible for the arcitecture of the building. Therefore, cause is arcitect and not his father. This is a rule proposed by tarka śāstra. Between anubhava and saṃskāra which is recent, saṃskāra. Therefore, only saṃskāra should be treated as cause. Sanskrit expression used here throughout. “kārya avyavahita purvakshana vṛtti”; “Product immediately preceding existing” that which exists immediately before the product alone can be admitted as the cause. (like great grandfather of the arcitect). Anubhava is kārya vyavahita purvakshana vṛtti. Saṃskāra is kārya avyavahita purvakshana vṛtti

वस्तुज्ञानमात्रमध्यासहेतुरिति तु न युक्तमेव। कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमात् । तथा हि, घटकारणदण्डचक्रादो यथा नियमेन घटोत्पत्त्यव्यहितपूर्वकालवर्तिनो भवन्ति, तथा वस्तुज्ञानमात्रस्याध्यासहेतुत्वे तेनापि नियमेनाध्यासाव्यवहितपूर्वकालवर्तिना भाव्यम्। न तु तथास्ति, सर्पज्ञानात्परं मासानन्तरमपि रज्जौ सर्पाध्यासोत्पत्तिदर्शनात्। वस्तुज्ञानजन्यसंस्कारस्य हेतुत्वे तु न दोषः। सर्पज्ञानस्य मासात्पूर्वं नष्टत्वेऽपि तज्ज्ञानजन्यसंस्कारस्य रज्जौ सर्पाध्यासव्यवहितपूर्वकालवर्तित्वात्। तस्मात् ज्ञानजन्यसंस्कार एवाध्यासहेतुः। न वस्तुज्ञानमात्रम्।

M: if the experience (jñānaṃ or anubhava) is taken as cause of adhyāsa, it is not appropriate based on the Tarkaśāstra rule. Kāraṇam must exist immediately precedent to kārya utpati. Tarkasaṅgrahaḥ will have all these. Pot example was common in Gauḍapāda’s time. The wheel, rod, potter, clay are all there. Potter’s father need not be there. As per the rule, father need not be included. (Swamijis experience, elephant escaped (mahout unhappy…); saṃskāra in my mind was so strong, I dream elephant chasing me). Now it is not there. Anubhava cannot be included in causal list. According to śāstra, pūrva jenma anubhava can produce dreams. After the experience of mithyā or satya sarpa, even after months, we do experience sarpa adhyāsa. On the other hand, if we say saṃskāra is the cause, it will satisfy naiyyāyika’s condition. Even though experience has died long before, saṃskāra can be carried from jenma to jenma.

Quote:: Insert Bri—4.4 śarīraka brāhmaṇam tam vidya...



सविज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च २ तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसँहरत्येवमेवायमात्मेदँ शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसँहरति ३ तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरँ

Therefore, saṃskāra or vāsana alone should be included in the causal factors not anubhava.

Class 70 (may require to listen from original)

Topic 85 contd

Satya anātmā and anubhava and anubhava janya saṃskāra are really not required. Purva mityatva anubhava is enough. A cause can be accepted as cause only if it precedes the effect immediately. Remotely preceeded cannot be taken as cause (as per tarka śāstra). Eg: A pot needs a potter. Potter needs his father, but father cannot be cause for pot.

Topic 86 अत्रैवमाक्षेप:

(८६) अत्रैवमाक्षेपः – कारणेन कार्याव्यहितपूर्वकालवर्तिना भाव्यमिति नियमो मास्तु। किन्तु कार्यनियतपूर्वकालवर्तित्वमात्रं कारणविशेषणमस्तु। स च पूर्वकालो व्यवहितो वास्त्वव्यवहितो वा। किञ्च, यद्यैकान्ततः कार्याव्यवहितपूर्वकालवर्त्येव कारणमिति नियमोऽभ्युपगम्येत, तर्हि विहितं कर्म स्वर्गप्राप्तये, निषिद्धञ्च कर्म नरकप्राप्तये हेतुरिति वेदच्छास्त्रमप्रमाणं स्यात्। कायिकवाचिकमानसिकचेष्टारूपक्रियाणामेव कर्मेति नाम। ताश्च क्रियाः अनुष्ठानोत्तरक्षणे नश्यन्ति, स्वर्गनरकादितत्तत्फलं तु कालान्तरे भविष्यति। तस्मात्स्वर्गनरकादिफलप्राप्तेरव्यवहितपूर्वकाले तत्कारणीभूतविहितप्रतिषिद्धकर्माणि न सन्ति। यथेवैतानि व्यवहितपूर्वकालवर्तीन्यपि शुभाशुभकार्माणि स्वर्गनरकादिप्राप्तिकारणानि भवन्त्येवमेव व्यवहितपूर्वकालवर्ति सर्पज्ञानमपि रज्ज्ञौ जायमानसर्पाध्यासहेतुर्भवेदेव।

In this 86th topic, an objection is raised by Pūrvapakṣī. A cause must be immediately preceded by the effect. Pūrvapakṣī says don’t add the adverb immediately. Cause must precede but not immediately precede. If you insist on this condition, then the following problem will occur. There are several yagams which result in swarga loka. A person may do (soma yaga) karma in the 30th year. Imagine the person lives upto 95 years. He will get swarga only after death. Therefore, it is not immediately preceeding. If you go on insisting on immediate precedence, then this yaga cannot be the cause of swarga. And we all know otherwise. Nature of Karma is talked about. Karma is defined as activity in the form of deliberate function ceshta, at the level of kāyikam (speech), manasika (mental) and all the karmas end once the yaga is over. Therefore, karma precedence to swarga and naraka prapthi is not immediate.

Topic 87 तत्र समाधानम्

(८७) तत्र समाधानम् – नैवायं साधुराक्षेपः । तथा हि, नष्टज्ञानकर्मादिकं यदि क्रमेणाध्यासस्वर्गनरकादिहेतुर्भवेत्तदा मृतकुलालनष्टदण्डचक्रादयोऽपि घटादिकार्यं जनयेयुः। यथा रज्जुसर्पाध्यासस्य व्यवहितपूर्वकालवर्ति सर्पज्ञानं कारणम्, तथा च स्वर्गनरकादिप्राप्तेः व्यवहितपूर्वकालवर्तिशुभाशुभकर्माणि कारणानि, तथा घटस्यापि व्यवहितपूर्वकाले, इदानींविनष्टकुलालदण्डचक्रादयोऽप्यभूवन्नेवेति तैरपि घटाद्युत्पद्येतैव। न तु तथा विनष्टैः कुलालादिभिः घट उत्पद्यमानो दृष्टः । तस्माद्व्यवहितपूर्वकालवर्ति कारणं न कार्यं जनयेत्, किन्त्वव्यहितपूर्वकालवर्त्येव कारणं कार्योत्पादनक्षममिति युक्तम्।

First stage of answer in topic 87. Pūrvapakṣī says: If you accept remotely precedent one as a cause, you will have several problems. The remote experience of the sarpa or any other karma, suppose they are considered as the cause of adhyāsa in spite of their being remotely precedent, then even a spoilt stick or wheel can become the cause of a pot. These factors also existed long before and they also can produce a pot. Pūrvapakṣī will ask how will you ask jyotiṣṭoma yaga producing swarga loka. Niścala dāsa says pūrvamīmāmsā has already done this

Topic 88 अपूर्वरूपस्य कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमः स्वर्गादिविषयेप्यस्ति

(८८) अपूर्वस्य कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमः स्वर्गादिविषयेऽप्यस्ति
—

Somāyāga is said to be the cause of swarga loka. Pūrvapakṣī says: Really speaking, between yaga and swarga there is a long gap. It has ended immediately after its performance. Yaga produces puṇyaṃ, puṇyaṃ is the cause of swarga. Invisible favourable factor is called puṇyaṃ. Puṇyaṃ can lasts for a long time (stable existence). Yaga will produce immediate puṇyaṃ. Puṇyaṃ will continue to exist until swarga prāpti. Puṇyaṃ is the cause of swarga. It does exist immediately before Swarga (although yaga is not). Therefore, immediate precedent condition is fulfilled through an intermediate factor called puṇyaṃ.

M: The cause has to exist just before swarga prāpti. That condition is fulfilled and therefore there is no violation.

(८८) अपूर्वस्य कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमः स्वर्गादिविषयेऽप्यस्ति – तथा हि शुभाशभकर्माण्यपि न स्वतः कालान्तरभाविस्वर्गनरकादिप्राप्तिहेतवो भवन्ति, क्षणिकत्वात्। किन्तु तानि कर्माणि स्वनाशोत्तरक्षणे धर्माधर्माख्यापूर्वरूपसंस्कारमुत्पादयन्ति । तौ च धर्माधर्मावन्तःकरणमाश्रित्य तिष्ठतः। तेन धर्माधर्मादिना कार्याव्यहितपूर्वकालवर्तिना स्वर्गनरकादिफलं कालान्तरे सिद्ध्यति । ततो धर्माधर्मादि नश्यति। एतदभिप्रायेणैव शास्त्रे शुभाशुभकर्माण्यपूर्वद्वारा फलहेतवो, न साक्षादित्युच्यते। धर्माधर्मयोरेव अपूर्वः, अदृष्टम्, पुण्यापुण्ये इत्यादिशब्दा वाचकाः।

Good and bad actions by themselves do not lead to swargam and narakam, because both are much much later events. The moment the killing action is over, before the end of that karma, karma will produce pāpam. (saṃskāra). Locus of puṇyaṃ and pāpam is in our own sūkṣma śarīram. (antahkaraṇam). It will last until it is exhausted. We have to pay the price until then it will remain in the sūkṣma śarīram. Because of the puṇya pāpam, it will be immediately preceding to swarga or naraka. What produces swarga? We say puṇyaṃ not karma. Karma are only grandparents of sukha duḥkha. Parents are puṇyaṃ and pāpam only. They are known by different names, adṛṣṭam extra.

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Topic 88 Line 5

Discussing the 5 conditions required for adhyāsa or superimposition, Niścala dāsa is dealing with the first condition, experience. Previous experience can be one adhyāsa which leads to another and so on. Experience need not immediately precede to produce saṃskāra. Anubhava can be even pūrva jenma. If it is remote, then it(anubhava) is not treated as kāraṇam, only samskara is treated as kāraṇam. Vaidika karma of one jenma produces swarga of another jenma. Pūrvamīmāmsāka produces another theory that karma does not produce swarga, but the puṇyaṃ generated by karma is the kāraṇam. Puṇyaṃ can stay in sūkṣma śarīram for several janmas and sṛṣṭis. Even during pralayam, it can resolve into kāraṇa śarīram in avyakta form. If I experience pains and pleasures in this jenma, I should say the present puṇyaṃ and pāpam give us these experiences. Technical names: Apoorvaha(good or bad), adṛṣṭam (good or bad, in tamil we use only for good), puṇyaṃ and apuṇyam or pāpam, dharma and adharma. (vaidika karma only). If laukika karma is there, we don’t know if it gives puṇyaṃ or pāpam. Example: eye donation. Śāstra is silent on these. (Coffee priya: Phalaśruti. If you drink coffee and die, you will go to vaikunṭa.)

केचन धर्माधर्महेतुभूतशुभाशुभकर्माण्यपि धर्माधर्मशब्देन वदन्ति, कार्यकारणयोरभेदात्। लोकोऽपि शुभकर्मकारिणं 'अयं धर्मं चरति महात्मा' इति, अशुभकर्मकारिणं 'अयमधर्मं चरति दुष्टः' इति चाचष्टे। वस्तुतस्तु, शुभाशुभकर्मणोर्न साक्षाद्धर्माधर्मशब्दवाच्यत्वमुचितम्। अपि तु शुभाशुभकर्मणी धर्माधर्मौ जनयतः, तस्माच्छुभाशुभकर्मणोर्धर्माधर्मत्वप्रसिद्धिः। 'आयुर्वै घृतम्' इत्यायुर्वर्धकघृते आयुःशब्दः शास्त्रेण यथा प्रयुज्यते, तद्वत्। तस्मादव्यवहितपूर्वकाले हेतुना भाव्यमेव।

Concluding this Pūrvamīmāmsāka topic, karma and dharma have cause and effect relationship. We should not use them as synonyms. Niścala dāsa says people use the words interchangeably. Nothing seriously wrong, but we should note that they are kārya kāraṇa relationship. Like senior Bush and junior bush. M: good and bad action, even though they are not puṇyaṃ and pāpam, they name the karma as dharmān. Beggar says,"dharmam podungo". Common people also say when a person does a noble deed, they say the person is doing dharmam. Even when a person does wrong things, we say he is doing pāpam or adharmam. Niścala dāsa says, this is not a serious mistake. Even śāstram does this. Ayurveda considers ghee as very good for health. Therefore, ghee and long life are treated as synonyms.

They are in reality kārya kāraṇa sabhandaha. Śāstram uses them as though synonyms. “Ghee is long life”. One is vācyarta and other is lakshyarta. With this Pūrvamīmāmsāka topic is over. Now continuing, saṃskāra alone is adhyāsa kāraṇam. Immediately precedent kāraṇam must exist. Now consolidation in

Topic 89 संस्कारस्यैव सर्वत्राध्यासहेतुत्वम्

(८९) संस्कारस्यैव सर्वत्राध्यासहेतुत्वम् – रज्ज्वादौ जायमानसर्पाध्यासं प्रति नियमेनाव्यवहितपूर्वकाले सर्पादिज्ञानं नास्ति, तस्मात्सर्पादिज्ञानं न रज्जुसर्पाद्यध्यासहेतुः, किन्तु सर्पाद्यनुभवजन्यसंस्कार एव नियमेन सर्पाद्यध्यासहेतुरिति पर्यवस्यति। एवमेव शुक्तिरजताद्यध्यासं प्रत्यपि रजताद्यनुभवजन्यसंस्कार एव हेतुः। सर्वत्र हि तत्तदनुभवाहितसंस्कार एवाध्यासत्वावच्छिन्नं प्रति नियमेन कारणं भवति।

In all cases of superimposition, we can restate general 1st condition. Mental impression is the first adhyāsa hetuhu. Saṃskāra alone precedes the adhyāsa immediately. M: Purva anubhava does not immediately precede the adhyāsa. Therefore, anubhava cannot be said to be the cause. However, the samskara is immediately preceding the adhyāsa, therefore it fulfills the condition. In all cases of adhyāsa, saṃskāra born out of relevant experience alone is reason for adhyāsa.

Topic 90 सजातीयवस्तुज्ञानजन्यसंस्कारा एवाध्यासहेतुः -

In this topic, Niścala dāsa is dealing with a point which is evident and we all know this. Niścala dāsa decides to mention as a teacher does not want to take anything for granted. Saṃskāra must be a relevant samskara. That is sarpa adhyāsa requires sarpa saṃskāra. Like saying knowledge gives liberation, we should say ātmājñāni is liberated. Poorva sarpa anubhavaha is required. Sajātīya samskāraha...relevant saṃskāra. Requires a sajātīya anubhava.

(९०) सजातीयवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुः – वस्तुज्ञानं संस्कारहेतुः। शुभाशुभकर्मजन्यधर्माधर्माख्यापूर्वो यथान्तःकरणे सूक्ष्मरूपेण वर्तते, तथा तत्तद्वस्तुज्ञानजन्यसंस्कारोऽप्यन्तःकरणे एव वर्तते। यस्य हि पूर्वानुभवः सर्पविषयो नाभूत्, तस्यान्यवस्तुज्ञानजन्यसंस्कारे सत्यपि रज्ज्ञौ सर्पाध्यासो न जायेतैव । यस्य वस्तुनोऽध्यासो भवति तत्सजातीयवस्त्वनुभवाहितसंस्कारोऽध्यासहेतुः, न तु विजातयीवस्त्वनुभवाहितसंस्कारः । सर्पस्य सर्प एव सजातीयो नान्यः । यस्य पुनः सर्पविषयकज्ञानमेव नाभूत्तस्य सत्यप्यन्यविषयकज्ञाने, सजातीयवस्तुज्ञानजन्यसंस्काराभावान्न रज्ज्ञौ सर्पाध्यासो जायेत । संस्कारो हि नाम सूक्ष्मावस्थैव। एवञ्चाध्यासात्पूर्वभाविसजातीयवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुः। 'सत्यवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुर्न मिथ्यावस्तुज्ञानजन्यसंस्कारः' इति परोक्तनियमस्यापवादः प्रागैन्द्रजालिकाम्रवृक्षदृष्टान्तेनोक्तः। स्मान्मिथ्यार्थानुभवजन्यसंस्कारोऽप्यध्यासहेतुः, न प्रमाहितसंस्कार एवेति नियमः।

Vastu jñānaṃ saṃskāra hetuhu: The previous experience is the cause of saṃskāra. Every experience produces an impression, the impression remains in the subconscious mind (cittam). Niścala dāsa reminds the Pūrvamīmāmsāka point, just as this puṇyaṃ and pāpam will remain in the mind, samskara will also be there in subtle form. Relevant saṃskāra is required. Even if he has got all the other saṃskāra, he will not experience sarpa adhyāsa if he did not have sarpa anubhava. Vijātīya indicates non relevant saṃskāra is useless. Relevant for sarpa is sarpa only. If the relevant saṃskāra is not there, relevant adhyāsa will not take place. Saṃskāra is experience in dormant condition. Therefore, sajātīya saṃskāra is required. Niścala dāsa wants to remind the difference between Pūrvapakṣī and siddhānta. Both say saṃskāra and pūrva anubhava are required. Poorva anubhava must be of real sarpa, Pūrvapakṣī says. Siddhānta says even movie sarpa is OK. One should have experienced a real snake, Pūrvapakṣī says. siddhānta says even false snake is enough. We are staunchly refuting Pūrvapakṣī. Niścala dāsa gave amra vṛkṣa and madhūka vṛkṣa example. (aindrajālika amravruksha). Adyāsa can be generated by previous mithyā anātmā also. We don't require a real anātmā for the superimposition of false anātmā. He wants to continue and conclude some more important points.

I will discuss an important point which I promised earlier. Karma produces the invisible puṇya pāpam. Puṇya pāpam remains as saṃskāra in sūkṣma śarīram. This is pūrva mīmāmsāka reasoning. Vedantin gives another explanation. (I promised in last class or before) In pūrvamīmāmsā theory, Īśvara is non existent. Although he accepts, veda pramāṇam, vedic rituals, swarga and naraka but does not accept God. Therefore, he is āstika nāstika. Therefore, in his theory he cannot say Īśvara is karma phala data. Therefore, he has to say Karma has an inbuilt capacity to produce swarga or naraka. Law of Karma will give results, no Īśvara required. Vedantin says we don't require this since we accept Īśvara. Īśvara has a mind (Māyā). All karmas we perform are noted in Īśvara's māyā and saṃskāra is produced in this māyā and therefore God gives results at appropriate time.

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Topic 90, last 4 lines

1st condition: pūrva anubhava janya saṃskāra was discussed.

Topic 91: स च संस्कारो बन्धाध्यासेऽपि घटते-

(९१) स च संस्कारो बन्धाध्यासेऽपि घटते – अहङ्कारादिनिखिलानात्मवस्तुजातं तज्ज्ञानञ्च बन्ध इत्युच्यते। इदञ्च प्रत्यगात्मविलक्षणं बन्धरूपमनात्मवस्तुजातम्,

रज्जुसर्पस्वप्नेन्द्रजालादिवत् यदा प्रतीयते तदैवास्ति; अप्रतीतिदशायां तस्य सत्ता नास्त्येवेति वेदान्तसिद्धान्तः।

Niścala dāsa is introducing briefly an aside topic, a very important and profound topic of vedānta śāstra, dṛṣṭi sṛṣṭi vādaha. He will be elaborately analyzing in chapter 4. We have not discussed this topic never before in any class so far, even though Brahmasūtra adhyāsa bhāṣyam, we did very briefly. Now I will give you a general introduction. We should remember certain principles. When Adi Śaṅkara established advaita siddhānta by writing bhāṣyams on prakāraṇa grantha etc, he focused on basic principles of advaita siddhānta.

Shloka quote:: insert here

brahma satyam, jagant mithyā, jīva brahmaina na para: anena vedhyam....vedānta dindima.... Brahmajñānavali mala (nidhidyasanam work of Śaṅkarācārya). I should be understood as consciousness principle. About God, if God is an experienced object, then it is mithyā. There are several other non basic issues discussed in Vedānta. As far as S.charya is concerned, he did not take too much pain and effort to rigorously explain these. With regard to these issues, if you study S.bhashyam, he did not take a rigorous stand. You may find them vague. This is deliberate vagueness. When we study prasthānatrayam, some of these appear controversial, because he does not take tough stands on these issues. Many of the other systems of philosophy started taking advantage of these. They started attacking advaita siddhānta. Especially viśiṣṭādvaitam and dvaitam. Post Śaṅkara advaita ācāryas had to pay attention to non-basic issues. Different methodology prakriya used. Several acaryas have used many prakriyas for this purpose. Niścala dāsa is also one of these post Śaṅkara advaita works. Many such topics discussed. One such important issue is dṛṣṭi sṛṣṭi vādaha.

dṛṣṭi sṛṣṭi vādaha: Śaṅkarācārya established Prapañca Mithyā. One obtaining in jāgrat avasthā, one in swapna avasthā. 2 prapañcas, both are mithyā. Are they same mithyā or different mithyā? Relative mithyatvam. Which is superior mithyā? General convention: We go by our experience. Between jāgrat and swapna prapañca, jāgrat prapañca is real. There is an internal gradation in mithyā. Jāgrat prapañca is vyāvahārika satya rūpa mithyam and swapna prapañcam is prātibhāsika satya rūpa mithyam. Swapna prapañca is called dṛṣṭi sṛṣṭihi. Swapna prapañca, I see therefore it exists, jāgrat prapañca is it exists and therefore I see it. First is dṛṣṭi sṛṣṭi, second is sṛṣṭi dṛṣṭi. This is the internal difference between mithyā itself. This is popular Vedānta.

Therefore out of 3 satyam, pāramārthika satyam (satyam), vyāvahārika and prātibhāsika satyam are both mithyā. Sattatraya vādaha. In all the classes that we have studied, we have been holding on to sattatraya vādaha.

Now we are introducing another vādaha within advaitam only. This group differs from first group in which way? In mithyā, you cannot logically establish internal difference. Jāgrat and swapna prapañca are equal mithyā. Very difficult to swallow therefore rarely discussed. Therefore you cannot talk of vyāvahārika and prātibhāsika satyam, both are prātibhāsikam only. Jāgrat prapañca is also prātibhāsika satyam. Swapna prapañca and jāgrat prapañca are both dṛṣṭi sṛṣṭi only. This is advanced advaitic group's views and say this vāda is for uttama adhikārī. Since there is no vyāvahārika satyam there are only two; pāramārthikam and prātibhāsika satyam, therefore vādah called sattadvaya vādaha:. Jāgrat also is dṛṣṭi sṛṣṭi vādah. Niścala dāsa says this is for utama adhikārī.

Point to be noted: We need not take a stand between these 2 vādahas. In either vāda, mokṣā is possible. Liberation is guaranteed. In Śaṅkara bhāṣyams. Only clues are there, he does not take rigid stands on either of them. Dṛṣṭi sṛṣṭi vādaha is more like quantum physics. It is a valid scientific theory, but cannot be used for our daily transactions. Modern scientists accept Newtonian physics for explaining empirical transactions. “The grand design” by Stephen Hawkings talks about the latest theory of cosmology. We then admire Niścala dāsa. They seem to be close friends!!! How do you make this decision within Mithyā? Mithyā is ajñāna jenma adhyāsa. Adhyāsa is not unique to Vedānta śāstra. Adhyāsa is the name of any mistake caused by ignorance. Mithyā is equal to Adhyāsa. All philosophical systems analyse the phenomenon of adhyāsa. Different systems after analyzing this adhyāsa or error have explained this using several theories. These theories are referred to as khyāti vādāha. Different theories of explanation of mistake. Śaṅkarācārya briefly refers in adhyāsa bhāṣyam discusses various khyāti vādaha. Niścala dāsa discusses these theories (of mistake) whether they are right or wrong. Chap 4: Ātmā khyāti, asat khyātiḥ, akhyāti, anyatā khyāti etc. We will be refuting all other khyātiḥ here. Śaṅkarācārya does not bother refuting. Post Śaṅkara ācāryas have taken pain to analyse khyāti vādaḥ. Anirvacanīya khyāti vādaḥ: means Advaitins theory of error, a mistake that cannot be categorized as existent or non existent. Seemingly existent category. This will be discussed in the 4th chapter. We need to know one or two important points about anirvacanīya khyāti vādaḥ. Important for establishing dṛṣṭi sṛṣṭi vādaḥ.

16th August 2013

Class 73

Revise dṛṣṭi sṛṣṭi vāda repeatedly. Niścala dāsa discusses this. Prauda vāda: A theory which is valid, difficult to accept and can be defended only by scholars. Any prauḍha vāda gives an opportunity to scholars to reveal their scholarship. That's why Niścala dāsa defines this as svavidwatvaprakatanavādaha:. Being valid, you cannot refute. Quantum theory is a valid theory, but difficult to accept as most of the conclusions go against our day to day empirical experience. Dayananda Swamiji does not encourage this vāda. Main conclusion that is difficult to accept is jāgrat prapañca is also prātibhāsika satyam like swapna prapañca. Swapna prapañca is mental projection. In Dṛṣṭi sṛṣṭi vada we say both prapañcas including the mind is the projection of mūlā avidyā. Entire prapañca is adhyāsa. (mithya to adhyāsa or erroneous perception). Advaitic theory of explaining this theory is anirvacanīya khyātiḥ. It will be explained later elaborately. Two important principles have to be noted now. Rope snake adhyāsa will be used as example. Kyathihi-means experience perception. Anirvacanīyam (seemingly existent) means cannot be catogorised as sat or asat. You cannot call rope snake as non existent because it cannot be experienced and it cannot generate fear. Rope snake even has a locus which is the rope. Now we are going to hair split this topic. If one is experiencing a rope snake, there must be 2 things, one must be the object of experience and the other which is the rope snake experience which is a perception. Sarpaha and sarpa anubhavaha. In Vedānta called sarpa jñānaṃ. (to be translated as not knowledge but experience). Both are adhyāsa, viṣaya and Vishaya jñānaṃ also. Sarpa adhyāsa is called arthādhyāsa. Superimposition of the experience is called jñāna adhyāsa. Both are generated from ajñānaṃ only. **Mūlāvidyā generates prapañca arthādhyāsa and prapañcajñāna adyasaha**. This is point 1. Page 44 tippani-footnote. Both will be elaborated later.

Point 2: Extremely important for dṛṣṭi sṛṣṭi vādaḥ. Arthādhyāsa and jñānādhyāsa are always generated simultaneously only. They rise simultaneously if they disappear, they do so simultaneously. If we do not have experience, you cannot accept the existence of arthādhyāsa. Independent existence of arthādhyāsa cannot be accepted in the absence of jñānādhyāsa. Rope snake exists only when rope snake is experienced. You don't speak of rope snake before or after the experience. Swapna prapañca we accept only during swapna kāla. We don't accept svatantra satta of swapna prapañca. Therefore, jāgrat prapañca is also arthādhyāsa because it is mūlāvidyā janmatvāt. Jāgrat prapañca is accepted only in jāgrat avastha during jñānādhyāsa. We find it difficult to accept this. (chap6 – logical analysis). Here only śruti pramāṇams are quoted.

M: Samskaras are available for prapañca arthādhyāsa and jñānādhyāsa (both jāgrat and swapna). The entire anātmā prapañca beginning from ahaṅkāra and the jñānādhyāsa together is called bandhaha and this pair arthadyāsa and jñānādhyāsa pair is different from Ātmā the observer. Like the rope snake and swapna and like a magicians projection, exist only at the time of experience. (jñāta satta: exists only at the time of experience). When it is not experienced, it does not have existence. (agnyata satta nāsti). This is the final conclusion of Vedānta. Dṛṣṭi sṛṣṭi vādaḥ. Many examples given.

अत एव “न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्” (मा. आ. ५) “न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्” (बृ. ४.३.२३) “स यदा तेजसाभिभूतो भवति अत्रैष देवः स्वप्नान्न पश्यति” (प्र. ४.६) “एवं ह वै तत्सर्वं पर आत्मनि सम्प्रतिष्ठते” (प्र. ४.७) “पृथिवी च पृथिवीमात्रा च” (प्र. ४.८) इत्यादिवेदान्तेषु सुषुप्तौ निखिलद्वैतदृश्यप्रपञ्चस्य निःशेषाभावः प्रतिपादितः।

In the above mentioned vedāntic statements, during suṣupti the total absence of both jāgrat prapañca and swapna prapañca. It does not say jāgrat prapañca continues.

Insert here>>

Maṇḍukya upa Agama prakrama mantra 5: Swapna and jāgrat prapañca are negated in suṣupti.

Bri-4-3-23 Na tu tat: There is no second thing other than sākṣī caitanyam. No swapna or jāgrat prapañca

Pras. Upa –chap 4-6 Atraisha... The prajñaha does not experience any swapnam.

Pras 4-6 Evam ahai...During suṣupti everything resolves into Ātmā

Pras 4-7 : Sthūla prithvi and Sūkṣma prithvi, sthūla and sūkṣma jalam, agni etc all these resolve into Ātmā.

यस्मान्न किञ्चिदपि द्वैतं सुषुप्तावुपलभ्यते तस्मात्सुषुप्तौ निखिलद्वैतप्रपञ्चः प्रविलीयते, प्रबोधे च पुनरेवोत्पद्यते। “यदा सुप्तः स्वप्नं न कञ्चन पश्यत्यथास्मिन् प्राण एवैकधा भवति, तथैनं वाक् सर्वैर्नामभिः सहाप्येति, चक्षुः सर्वै रूपैः सहाप्येति, श्रोत्रं सर्वैः शब्दैः सहाप्येति, मनः सर्वैर्ध्यानैः सहाप्येति। स यदा प्रतिबुद्ध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः” (कौ. ४.१९) “सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति” (कै. १३) “पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम्” (कै. १४) “अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद” (बृ. २.१.१९) “स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे

प्राणा सर्वे लोका सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति” (बृ. २.१.२०) इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिसृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः । उत्तरत्र चैषः प्रपञ्च्यते ।

Niścala dāsa makes an observation. During deep sleep state, we don’t experience duality of swapna or jāgrat because both jñānādhyāsa are not there. Therefore in suṣupti, both prapañcas are resolved into the prājña who is identical with Īśvara. (In māṇḍūkya, they are equated). When I wake up depending on the type of avasthā, if it is jāgrat avasthā, I generate both jāgrat prapancārthadhyāsa and jāgratprapañcajñānatdhyasa projected through my mūlāvidyā. Similarly in swapna avasthā. Prabhodeca: At the time of waking to the respective sate, both adyasāsa are created by me. Maiyeva sakalam jātam.

Classs

24th August 2013

“अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद” (बृ. २.१.१९) “स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्यच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणा सर्वे लोका सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति” (बृ. २.१.२०) इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिसृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः । उत्तरत्र चैषः प्रपञ्च्यते।

In this 91st topic, Niścala dāsa is briefly introducing Dṛṣṭi sṛṣṭi vādaha. This looks at swapna and jāgrat prapañca both as prātibhāsika satyam only. We say dream world is projected by the world, other is perceived by the mind. This vādaha says both are projected. They don't say both are projected by mind, but they say mūlāvidyā kāraṇa śarīram projects it. Therefore, in suṣupti, jāgrat prapañca is also dissolved the same way.

In this portion, śruti support is given. Chap6 will give yukti pradhāna discussion.

Now let's see the quotations. Page 54 . Everyday we are projecting a jāgrat prapañca with a mind.

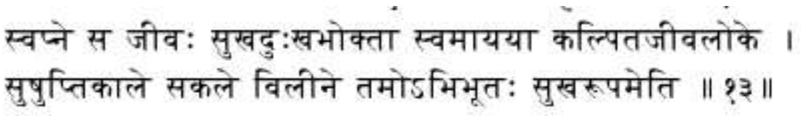
Prabodeca.... We saw till then Next quotation

Kauṣītakī upaniṣad... (Very important upaniṣad, Brahmasūtra also has referred). Last 6 lines.yada suktaha....

Insert here

He does not see any swapna in suṣupti. According to Niścala dāsa, swapna includes jāgrat also. In this ātmā, prājña who I non different from Īśvara, entire prāṇa resolves. The vāk indriyam and therefore, śabda prapañcam resolves. Eyes resolve along with rūpa prapañca resolves. Mind along with all the experiences. From this prājñaha, entire universe raises also. In muṇḍaka we saw, yadetat satyam....from blazing fire, sparks emerge. Same way from prājña I emerges the pañca prāṇa along with their golakams. Praṇaha refers to adyātmām, pranebho deivam... all sense organs emerge later along with the devatas. adhidaivaṃ, devebhyo adhibhūtam. I have projected desa, kāla and the 14 lokas.

Kauṣītakī upaniṣad 4.19.



स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

Insert here >>Kaivalyam.. Suṣupti kāle... At the time of deep sleep, sakale vileene, both jāgrat and swapna prapañca, suppressed by tamā or mūlāvidya or māyā, I remain in my ānanda swarūpam.

Next also Insert here>>

kaivalya.upa Puratraye...this quotation is for shrhishti, previous was for pralayam

From me the sleeper alone, entire jāgrat prapañca is created. To show everything is resolved.

Next quotation... “स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्यच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणा सर्वे लोका सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति” (बृ. २.१.२०).. When you do not know which upaniṣad, say bṛhadāraṇyaka upaniṣad. Spider example ajatashatru brahmanam.(other than muṇḍaka)

2nd agneh... Spark example. Sarvāni bhootani... From the sleeping jīva alone creation comes

Ayameva..this prakriya is called dṛṣṭi sṛṣṭi vādah. Definition given in the footnote.

1 dṛṣṭirnāma avidyā vṛtti rūpa vādam.. Dṛṣṭi means avidyā vṛtti. Projection of mūlā avidhyāha. Tādrusha...Only at the time of projection of kāraṇa śarīram, vishayānam utpatihi all vishyas jāgrat and swapna prapañca are produced. Avidhyavrutthihi is jñānadadhyāsaha. Viṣayānam utpatihi is arthādhyāsa. Such an approach is called dṛṣṭāsṛṣṭi vādaha (Niścala dāsa is staunch). (Note dṛṣṭā not dṛṣṭi) Post Śaṅkara ācāryas took this rigid stand. Śaṅkarācārya himself did not do this.

Eshaha,... This will be elaborated later logically in Chap 6. We discussed khyāti vādaha.

इत्थमेवाहङ्कारादिदेहान्ता विषयास्तज्ज्ञानानि चासङ्ख्येयतया प्रति क्षणमुत्पद्य विनश्यन्ति । ज्ञातैकसत्ताकत्वेनाज्ञातसत्ताभावादेव स्वप्नहस्तिशुक्तिरजतादिवत् जाग्रत्यहङ्कारादयोऽपि यदा प्रतीयन्ते तदानीमेवोत्पद्यन्ते, अप्रतीतिदशायां प्रलीयन्ते च । अहङ्कारादीनां तज्ज्ञानानाञ्चाध्यासत्वमनिर्वचनीयख्यातिप्रस्तावे निरूपयिष्यते। अहङ्कारः केवलसाक्षिभास्य इति विषयप्रस्तावे निरूपितत्वादहङ्कारप्रतीतिः केवलसाक्षिरूपैव । साक्षिणश्चोत्पत्तिलयादयो न सन्ति । तथापि साक्षी अहङ्कारादीन् स्वविषयान् वृत्तिद्वारैव प्रकाशयति, न तु साक्षात्। साक्ष्यविषयकवृत्तेरुत्पत्तिलयसत्त्वादेवाहङ्कारप्रतीतेरप्युत्पत्तिलयादयोऽभ्युपगम्यते । इत्थमेवोत्तरोत्तराहङ्कारादीनां तद्विषयकज्ञानानां चोत्पत्तिं प्रति पूर्वपूर्वमिथ्याहङ्काराद्यनुभवजन्यसंस्कार एव कारणम्।

All projections mind onwards, āmara, sense organs, breadth and body. All the objects as well as their experiences. They are projected and rescued every moment. Creation is a continuously moving phenomena. The body I see today and tomorrow are very different. Quantum physics and dṛṣṭi sṛṣṭi vada are very similar. Jñātā sata.existent dependence depends on me the sattha. Jñāt satta...dependent existence. In dṛṣṭi sṛṣṭi vāda there is agnyata satta abhava, not. Experienced. So the external worldi jāgrat avasti is also created due to ahaṅkāra. Only with jñāna adhyāsa we know they are simultaneously produced and perceived. Jāgrat prapañca the arthādhyāsa, both of them are instantaneous projection but mela vishya kāranam Khyati vādaha...

Ahamkāraha is revealed by the sākṣī directly. This idea Ive discssed earlier at the time of viṣaya analysis. Page 43 topic 65. We said sākṣī reveals the mind as well as the emotions with the help of a parallel vṛtti.

Correction. kevala sākṣī rūpa to be corrected to sākṣīnaiva.

The sākṣī does not have utpati and pralayam. Even though, both are not there, all objects including the world and mind, jñānādhyāsa and arthādhyāsa, with the help of a parallel vṛtti, sākṣī illumines the mind, emotions etc. sākṣī cannot directly reveal anything. Vṛttis to reveal the world have rise and fall. Ahaṅkāra and ahaṅkāra experience have rise and fall. No experience of the individuality in suṣupti and swapna avasthā. No experience of location in suṣupti. For location, you need ahaṅkāra. Itham eva...in this manner, everyday a new ahamāra is generated based on the samskāras and that s produced of the previous ahaṅkāra. Similarly pūrva janma ahaṅkāra also.

1st September 13

After briefly presenting dṛṣṭi sṛṣṭi vādaha, Niścala dāsa concludes the topic 91 pointing out that 1st condition for anātmā adhyāsa is (5 conditions were enumerated in topic 67). Present adhyāsa is based on saṃsāra generated by the past adhyāsa and so on. Jñāna dhyāsa and arthādhyāsa will continue.

Topic 92 प्राथमिकाध्यासे संस्कारस्य हेतुत्वासम्भव इत्याक्षेपः

(९२) प्राथमिकाध्यासे संस्कारस्य हेतुत्वासम्भव इत्याक्षेपः - स्यादेतत् – यद्यप्युत्तरोत्तराहङ्काराद्यध्यासं प्रति पूर्वपूर्वाध्यासानुभवजन्यसंस्कारः कारणमिति युक्तं, तथापि प्राथमिकाहङ्कारस्य तज्ज्ञानस्य चोत्पत्तौ संस्कारो हेतुरिति न युज्यते, ततः पूर्वं संस्काराभावात्। यदि प्राथमिकाहङ्कारोत्पत्तेः पूर्वमहङ्कारान्तरं स्यात्तदा तद्विषयकज्ञानेन संस्कारो जायेत। न तु प्राथमिकाहङ्कारात्पूर्वमहङ्कारान्तरमस्तीत्यभ्युपगम्यते। एवमेव सकलवस्तूनां प्राथमिकाध्यासस्य हेतुः संस्कार इति वक्तुं न शक्यते।

Linear thinking makes us look for a beginning and end. Body also has a beginning and end. When creation as a whole is involved, linear thinking will not work. Why are we born? Śāstra says because of Karma of pūrva janma and so on. Every ahankara adhyāsa has the cause in saṃsāra generated by previous ahaṅkāra. M: Prāthamika ahaṅkāra: means the very first ahaṅkāra adhyāsa, how did it start? No possibility of pūrva samskara for the first ahaṅkāra adhyāsa.

Pūrvapakṣī objects. With regard to 2nd 3rd ahaṅkāra adhyāsa, samskara caused by 1st, 2nd janma will be involved. You cannot talk about samskara with respect to first adhyāsa. Therefore, first creation and first karma is not explained.

Topic 93 तत्र समाधिः-

सिद्धान्तानभिज्ञतयायमाक्षेपः। वेदान्तसिद्धान्तस्त्वयम् –

जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा ।

अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥ इति ।

With respect to the fundamental question, the answer is as follows (samādhi here means answer). You cannot apply any law anywhere. Linear thinking must be replaced by scientific thinking. A circle does not have a beginning or end. M: This objection is because of ignorance related to vedāntic teaching. "sṛṣṭi is anādi". If pūrvapakṣī is ignorant of this, then educate him. Following is the Vedānta siddhānta...final message. A shloka. Very very important. Gita bhāṣyam also I quoted also. Learn this by heart. Several intellectual problems regarding Vedānta will be solved. M: For the advaitin, 6 principles are anādi. So don't talk about the first one in these cases.

1) Jīva-consciousness plus kāraṇa śarīram mixture. Both are anādi. Refer definitions in Tattvabodha. Population explosion can be explained through counting all plant and animal species.

2) Īśvara- anādi māyā plus anādi consciousness

3) viśuddha cit- pure consciousness

4) difference between saguṇa jīva and saguṇa Īśvara is beginingless

5) avidyā...individual and total (avidyā and māyā)

6) sat cit yogaha: togetherness or connection between consciousness and Māyā. Time is also therefore anādi. Brahma māyā sambanda kāla

Jñānī negates māyā, brahma māyā sambanda is also negated, kāla is also therefore negated. Therefore, Jñānī is kālātītaḥ.

Now one can ask, "If 6 anādis are there, how can we have advaitam. You are actually admitting 6 things (plurality in advaita darśaṇaṃ)". Advaitam means there is only one pāramārthikam satyam, no second pāramārthika satyam. We admit many vyāvahārika satyam. Which one of these 6 is pāramārthika satyam? Next class answer.

Class 76

8th Sep 2013

Fundamental principles of Vedānta are given here. Eg: How did the first being come into existence? In Vedānta, there are 6 principles which are accepted as anādi. Just like matter cannot be created or destroyed.

Niścala dāsa speaks about this shloka. We don’t know the author of this shloka neither do we know the source.

(१) जीवः, (२) ईश्वरः, (३) ब्रह्म, (४), अनादिवस्तूनां परस्परं भेदः, जीवेशयोश्च भेदः, (५) अविद्या, (६) अविद्याचैतन्ययोः सम्बन्धः (स एव काल इत्युच्यते) षडेतानि स्वरूपतः अनादिवस्तूनि । उत्पत्तिशून्यत्वं स्वरूपतोऽनादित्वम् । षडप्येतान्यनादीनि भवन्ति, उत्पत्तिशुन्यत्वात्, सम्मतवत् । अथवा अहङ्कारादीनां श्रुतावुत्पत्तेः श्रूयमाणत्वात्तेषां स्वरूपतोऽनादित्वाभावेऽपि प्रवाहतोऽनादित्वमेष्टव्यम्।

Isha is Īśvara God. 4th : the difference between jīva and Īśvara. Niścala dāsa says you can include all the differences existing between any 2 things in the creation. 4th: Madhvācārya speaks of 5 basic differences, jīva jagat bhedha, jagat īśvara bhedaha, jīva īśvara bhedaha, jīva-jīva bhedaha, jagat jagat bhedaha. This is referred as prapañca. Niścala dāsa says all of these can be taken as anādi. 5th: Avidyā or māyā.. Matter 6th difference between māyā and caitanyam referred as kāla tatvam.

Of the 6, 5 are vyāvahārika satyam or mithyā. 6th is pāramārthika satyam. Only viśudha cit is satyam. Īśvara is also vyāvahārika satyam. Anādi: beginingless; that does not have origin or end. Two types of anādi.1.. swarūpathahā anādi 2... all the above 6 come under swarūpataha anādi.

The current universe came into being because of samaṣṭi karma. Prapañca, sthūla sūkṣma śarīram, ahaṅkāra are pravahathaha.

Second one is series anādi. Brahman anādi has no series. All the other items mentioned above are covered in the series anādi. Moreover, when we are discussing ahaṅkāra of the Universe. Individually, they don’t have beginninglessness, but ahaṅkāra series is anādi.

एवमेव सकलवस्तूनामपि सिद्धमेवानादित्वम्, ‘घटादिकं वस्तु नास्ति’ इति व्यवहारयोग्यकालस्यैवाभावात् । तस्मात् घटादीनां प्रवाहोऽनादिरेव । एवमात्मातिरिक्तसर्ववस्तुप्रवाहोऽप्यनादिः । प्रलयकालेऽपि सुषुप्ताविव सर्वं जगत् संस्काररूपेण स्वकारणे वर्तते । तस्मात्प्रपञ्चप्रवाहस्य अनादिकालसिद्धत्वात् प्रपञ्चोनादिः ।

In this manner, everything in the creation belongs to one of these characters. Pravahatha or swarūpathaha anādi. If you ask if Pot is anādi or sadi, even pot is anādi only in one form or other. Clay or prithvi or jala form or agni form, in modern science could have been in energy form. In this manner, every object in the creation other than Ātmā in the form of series is beginingless. At the time of pralayam, all of these (matter gets converted into energy) get converted into samskārā form. The flow of this universe (modern science has no answer regarding before big bang or after folding up-big crunch) is beginningless and endless.

ईदृग्ज्ञानशून्यस्यैव ‘प्रथमाध्यासहेतुभूतसंस्कारो न युज्यते’ इति शङ्का जायेत। वेदान्तसिद्धान्ते न कोऽप्यध्यासः ‘अयमेव प्रथमाध्यासः’ इति वक्तुं शक्यते, किन्तु सर्वोऽप्युत्तरोत्तराध्यासः स्वपूर्वपूर्वाध्यासकार्यमेव। तस्मादियं शङ्कैव न युक्ता । तथा च पूर्वोक्तरीत्यैव सजातीयवस्तुनः पूर्वानुभवजन्यसंस्कार-मात्रेणाहङ्कारादिबन्धाध्यासः सम्भवति ।

Only a pūrvapakṣī who does not understand this principle (everything is anādi either individually or as a series) is a jñāna śūnyam. Page 55 topic 92: Q: how did the first adhyāsa come. Only he can ask such a question, “a samskara which is the cause for the first adhyāsa is not there in advaitam, a charge such as this will not arise at all”. There is nothing known as first adhyāsa. Everything is a later imposition caused by the former superimposition. Every particular adhyāsa will be caused by a previous relevant experience. Niścala dāsa thus concludes this topic. What is the topic now? Pūrvapakṣī said Adhyāsa requires 5 conditions. First one was samskāra. First condition is very much there. That is completed now. List given in Page 44 topic 67. 1 samskaraha 2 partial knowledge or ignorance (ajñānaṃ) 3 45 are doṣa trayam 3 Pramātru 4 pramāṇa 5 prameya doṣa.

Topic 94 सादृश्यदोषो नावश्यमध्यासहेतुः -

(९४) सादृश्यदोषो नावश्यमध्यासहेतुः – यदुक्तमध्यासहेतुभूता दोषास्त्रयः, तेषु बन्धाध्यासे हेतुतयान्यतमस्याप्युपलम्भाभावात् बन्धः सत्य इति; तन्न। यथा तुरीतन्तुवेमाद्यभावे पटो नोत्पद्यते, तथा दोषाभावेऽध्यासो यदि नोत्पद्येत तदा दोषोऽध्यासहेतुः स्यात् । न तु तथा भवति, सादृश्यदोषं विनैवात्मनि जात्यध्यास्य जायमानत्वात्।

First Doṣatrayam. First one is prameya doṣa. Sādṛṣya doṣa . Heading sādṛṣya doṣa na avaṣyam... Prameya doṣa is not the cause of adhyāsa. It (all 3 doṣas) may be required in certain adhyāsa. Based on this, you cannot make a general rule, there are many exceptions. There are many adhyāsa which are taking place without these 3 doṣas. Since they are not compulsory, you should not include them in the list. M: The following condition was mentioned by pūrvapakṣī in page 44, topic 67. There are 5 conditions and 3 doṣas are included. Pramātru, pramāṇa, prameya doṣa. Among these 3 doṣas, pūrvapakṣī said, even one doṣa is not there in the case of anātmā adhyāsa. Therefore, anātmā is satyam is what was mentioned by Pūrvapakṣī. These 3 doṣas cannot be included as compulsory conditions. Compulsory condition is required for all adyāsās. These are not. An example of compulsory condition. If a cloth has to be woven, certain ingredients are compulsory. The loom, thread, shuttle for segregating the threads are required for cloth. These are compulsory. You cannot enumerate these 3 doṣas like this. They are not compulsory. M: Unlike this, in the absence of loom, shuttle and thread cloth is impossible, similarly in the absence of these 3 doṣās (ppp), adhyāsa will not come, you cannot say. If in their absence adhyāsa does not come, then you can tell they are compulsory conditions. I will show you that in their absence also, adhyāsa can take place.

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Page 57 topic 94

Sādṛṣya dosho...

Pūrvapakṣī had mentioned 5 conditions for adhyāsa and he said all 5 are not present for anātmā adyāsas. First condition of samskāra was dealt with. Niścala dāsa has proven that samskāra is very much there for anātmā adhyāsa. Three conditions doṣatrayam is going to be discussed. In the case of snake rope, fear is the pramatru doṣa, in the case of shell silver it is greed. Similarly, pramāṇa doṣa in the form of defective eyes etc like cataract etc. 3rd one is prameya doṣa what is really there and what is projected. Also called sādṛṣya doṣam. All 3 doṣas contribute to adhyāsa. General answer: Doṣatrayam cannot be said to be compulsorily required for adhyāsa. I can show you examples for the non necessity. (Like cakes can be made without egg). Niścala Dāsa says for a weaving a cloth, loom, shaft, thread etc are mandatory requirements for cloth. You cannot say doṣatrayam are to be treated as loom, shaft and thread. From na tu saha bhvati, one by one taken up. Third one.. Prameya or sādṛṣya doṣa. You cannot say similarity is required for adhiṣṭhānam and adhyāsa. Na tu tathā na asti. Ex.. All vedic philosophers accept one thing. I the ātmā is different from sthūla śarīram. Niścala dāsa here says that all philosophers are accepting adhyāsa here. All of them say I am not the body.

Jāti is an attribute of sthūla śarīram. Entire humanity mistakes themselves to be I am a human being. I'm puruṣaha or stree. Manuṣyatvam, puruṣatvam, brāhmanatvam are superimposed on the body. All pūrvapakṣīs accept adhyāsa. Dṛśya doṣa is not compulsory for adhyāsa (eggless cake), Niścala dāsa asks in this adhyāsa tell me the similarity between ātmā and manuṣyatvam, brāhmanatvam.

Now jāti adhyāsa for negating prameya doṣa. Sādṛṣya doṣam vina eva.. Jāti was prevalent for everybody. He explains.

ब्राह्मण्यादिजातिः स्थूलदेहधर्मो नात्मनो नापि सूक्ष्मशरीरस्य। यतः पूर्वशरीरस्थित एवात्मा, सूक्ष्मशरीरं च शरीरान्तरप्राप्तावप्यनुवर्तते, न तु पूर्वशरीरस्थिता जातिः। सा तु भिद्यते। पूर्वशरीरस्थितजातिरेव शरीरान्तरेऽप्यनुवर्तनीयेति न नियमः। आत्मनो वा सूक्ष्मशरीरस्य वा यदि जातिर्धर्मः स्यात्तर्हि जन्मान्तरीयशरीरे विलक्षणा जातिर्न स्यात्। अतो जन्मान्तरे जात्यन्तरविशिष्टशरीरस्यप्युपलब्धेर्न जातिरात्मनो वा सूक्ष्मशरीरस्य वा धर्मो भवति, किन्तु स्थूलशरीरस्यैव। तथापि 'अहं द्विजः' इत्यहमर्थे ब्राह्मणत्वक्षत्रित्ववैश्यत्वादिजातिप्रतीत्यन्यथानुपपत्त्या आत्मनि ब्राह्मणत्वादिजात्यध्यासोऽभ्यपेयः। यथा रज्जौ परमार्थतः कालत्रयेऽप्यविद्यमानोऽपि सर्पः प्रतीत्यन्यथानुपपत्त्याध्यस्त इत्यभ्युपगम्यते, तथैवात्मनि परमार्थतः कालत्रेऽप्यविद्यमानापि ब्राह्मणत्वादिजातिः प्रतीयमानत्वादध्यस्यते इत्यङ्गीकार्यम् ।

Niścala dāsa is persuading all the pūrvapakṣīs to accept that there is adhyāsa. The caste like brahmana etc belongs to the physical body only, does not belong to ātmā. Does not belong to sūkṣma śarīram too. Because, when rebirth is taking place, assume I was a buffalo, at the time of death, buffalo goes, sūkṣma śarīram and I leave the body, I wont carry buffalo species with me. "Buffalotvam" is dropped indicating it is not intrinsic nature of sūkṣma śarīram. Ātmā which was in previous janmas, after death, only ātmā and sūkṣma śarīram continues. No parent can take total responsibility of chidren's future, because they bring purvajanma samskāra. This does not mean, jāti must change, depending on karmas, a person may be born as manuṣya, purusha and brahman. All vedāntic students are considered uttama adhikārī. The puṇya karma got from attending classes will result in another human being and be interested in vedānta. If jāti is the attribute of Ātmā, then in all janmas, manuṣya will always be manuṣya. However, jāti changes from janma to janma. Therefore, since from janma to janma jāti is changing, jāti is not the attribute of ātmā. In I the ātmā, all jātis experience seem to be there. This experience cannot be explained without adhyāsa. A jati which is not there in Ātmā we are superimposing, this is the adhyāsa.

Since the experience cannot be explained in any other way, you all have to necessarily accept adhyāsa on the ātmā. Yathā rajjau... Even when I am looking forward to mokṣā, My claiming I am now samsārī is foolishness. I say I do not have sādhana catuṣṭayam. In all the 3 periods of time, I do not have samsārā. We have to accept that I am Brahman. Jāti is not there in me, in all 3 kālās. We do proudly claim I am a brahmana and should learn from a guru who is a brahmana only.

Now what is the similarity between jāti and ātmā.

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From the 2 examples, we see a similarity between adhyāsa and adhiṣṭhānam. Since adhyāsa is erroneous, it is called sādṛṣya doṣa. This is also called prameya doṣa. Therefore, sādṛṣya doṣa is a pre-requisite. The notion that I'm brahmana, I'm manuṣya, I'm puruṣaha all 3 are adhyāsa. They all belong to sthūla śarīram. All uniformly agree that Ātmā and sthūla śarīram are different (dvaitins, viśiṣṭādvaitins). Niścala dāsa says all others have superimposed brāhmanatvam, manuṣyatvam, puruṣatvam, adhyāsa on the adhiṣṭhānam. Niścala dāsa asks pūrvapakṣī do you agree there is adhyāsa? Ātmā does not have all these attributes. Once pūrvapakṣī agrees on this point, Niścala dāsa asks what is the similarity between adhyāsa and adhiṣṭhānam? No similarity is the answer. Sādṛṣyam may be there, but it is not a compulsory condition. Therefore, Ātmā and Anātmā do not require any similarity for adhyāsa to take place. Just as sarpa is superimposed on rope, brāhmanatvam is superimposed on Ātmā although Ātmā does not have any brāhmanatvam.

परन्तु जात्यात्मनोर्न किञ्चिदपि सादृश्यमस्ति । आत्मा व्यापकः प्रत्यक् विषयी चिद्रूपः । जातिस्तु परिच्छिन्ना पराचीना विषयात्मिका जडा च । तथाप्यात्मनि

तद्विलक्षणजात्यध्यासो जायते । यथा सादृश्यमन्तरात्मनि जात्यध्यासः सम्भवति तथा विनैव सादृश्यमहङ्कारादिबन्धाध्यासोऽप्यात्मनि सम्भवत्येव। तस्मात्सादृश्यदोषो नाध्यासहेतुः।

However, between the brāhmanatvam and ātmā there is no similarity. Because their natures are different. Ātmā is all-pervading, internal, it is the subject and is senscient entity (cidrūpaha). Jati is opposite of all this. It is finite, limited, object of experience, jada rūpaha. In spite of this dissimilarity, upon the ātmā, still jati is superimposed. In the same way, without any similarity, superimposition of ahaṅkāra on ātmā is definitely possible. Similarity is therefore not required.

किञ्च, सादृश्यस्याध्यासहेतुत्वाभ्युपगमे शङ्खे पीतिमाध्यासः, गुडे तिक्तताध्यासश्च न स्यात्; सादृश्याभावात्। प्रत्युत श्वैत्यपीतिम्नोः माधुर्यतिक्तत्वयोश्च विरुद्धयोरप्यध्यासोऽनुभूयते। तस्मादधिष्ठाने मिथ्यावस्तुनः सादृश्यरूपदोषो नाध्यासहेतुः।

śaṅkah: conch (white colour) can appear yellow if a person has jaundiced eyes. Adhyāsa takes place here too. Another example, normally jaggery is sweet. When we have certain diseases, it will taste bitter. Bitterness superimposed on jaggery. Yellow and white, sweetness and bitterness both are totally different. We experience adhyāsa in both these totally opposite cases. 1st condition is saṃsāra. 2nd condition; prameya doṣa or sādṛṣya doṣa. 3rd condition now.

Topic 95 प्रमातृदोषोऽपि नावश्यमध्यासहेतुः-

(९५) प्रमातृदोषोऽपि नावश्यमध्यासहेतुः – प्रमातुर्लोभभायादिदोषा नाध्यासहेतवः, लोभादिशून्यविरक्तानामपि शुक्तिकादौ रजताद्यध्यासदर्शनात् । परपक्षरीत्या दोषरूपहेत्वभावान्नाध्यासो जायेत । तस्मान्न प्रमातृदोषोऽध्यासहेतुः।

Rajju sarpa adhyāsa is because the observer has got fear of snake. Everything therefore appears as snake. Fear is the condition. Shell example, greed is the reason. Even people who do not have greed or fear, they have this experience of rope appearing as snake or shell appearing as coin. Both fear or greed are not really necessary for this adhyāsa. Pramātru doṣa cannot be a necessary condition.

Topic 96 प्रमाणदोषोऽपि नावश्यमध्यासहेतुः -

(९६) प्रमाणदोषोऽपि नावश्यमध्यासहेतुः – प्रमाणदोषोऽपि नाध्यासहेतुः । तथा हि, सर्वेषामेव नीरूपे आकाशे नैल्यमिन्द्रनीलकटाहाकारश्च भाति । ततः सर्वेषामाकाशे समतया नैल्याद्यध्यासस्य जायमानत्वात्सर्वेषां नेत्रेन्द्रियप्रमाणे पित्तादिदोषसद्भावकल्पना वाच्या; सा च नाञ्जसी । तस्मात् प्रमाणदोषोऽपि नाध्यासहेतुः । आकाशे नैल्याद्यध्यासविषये न केवलं प्रमाणदोषाभावः, किन्तु सर्वदोषाभावोऽपि । सादृश्याभावः प्रमातृदोषाभावश्च तत्र सिद्ध एव । यथा सकलदोषाभावेऽप्याकाशे नैल्याद्यध्यासो जायते तथात्मन्यपि बन्धाध्यासो दोषं विनैव

जायते । तस्मात् 'दोषाभावात् बन्धोऽध्यासरूपो न भवति' इतीयं शङ्का न युक्ता । यतः सर्वदोषविरहे सत्यप्याकाशे नैल्याद्यध्यासो जायते सकलपुरुषाणां तस्माद्दोषो नाध्यासहेतुः । पित्तादिदोषशून्यनेत्रस्याप्याकाशे इन्द्रनीलकटाहाद्याकारो भासते । तस्मात्प्रमाणदोषो नाध्यासहेतुः।

Śaṅkarācārya quotes, even though moon is one, you can see it as two. Pramāṇa doṣa is also not compulsory. In the case of optical illusions, all people uniformly experience illusions. Eyes do not have any problem. For all the people, in the case of universal optical illusions, eg: Akāśa does not have a color, we experience blueness nailyam, there is a color upon colorless akāśa adhyāsa. Sky appears as a frying pan which is upside down. A frying pan made of indranīla (a precious stone called indranīlam of color blue). Shape and color superimposition is an universal optical illusion. According to Pūrvapakṣī, everybody should have eye doṣa like pitham etc. Therefore, pramāṇa doṣa is not a necessary condition. Even though all the people experience the world universally, they experience it differently. Dvaitam is universal illusion. Another point now: He says, in the case of nīla akāsa adhyāsa, pramāṇa doṣa is not there. Nīla akāśa can be quoted for prameya and pramātru doṣa also. Pramātru doṣa: lobha, bhayam etc is absent. There is no similarity between akāśa and nīla color. So, no prameya doṣa also. The same example negates all 3 doṣas together. These are conditions 2, 3 and 4. Pūrvapakṣī said since these 3 doṣas are absent, anātmā adhyāsa won't take place. Now this is falsified. In the case of akāśa adhyāsa all 3 were absent. Still the adhyāsa was there. In Brahma sūtra, adhyāsabhāshyam, for this reason, Śaṅkarācārya quotes only akāśa as example. Upon Ātmā, we superimpose Anātmā which is totally different. Only one condition is left behind.

28th September 2013

Class 79

तस्मात् 'दोषाभावात् बन्धोऽध्यासरूपो न भवति' इतीयं शङ्का न युक्ता । यतः सर्वदोषविरहे सत्यप्याकाशे नैल्याद्यध्यासो जायते सकलपुरुषाणां तस्माद्दोषो नाध्यासहेतुः । पित्तादिदोषशून्यनेत्रस्याप्याकाशे इन्द्रनीलकटाहाद्याकारो भासते । तस्मात्प्रमाणदोषो नाध्यासहेतुः।

In these three topics (94 to 96) Niścala dāsa established that pramātru, pramāṇa, prameya doṣa (doṣatrayam) is not compulsorily required for adhyāsa. Samskara I required which is there in the case of ātmā adhyāsa. He is going to wind up this discussion.

इत्थं दोषो नाध्यासहेतुः। अतो बन्धाध्यासे न दोषापेक्षास्ति। सङ्क्षेपशारीरके बन्धाध्यासप्रस्तावे दोषोऽपि कारणत्वेनोक्तः। ग्रन्थविस्तरभयान्नेह स निरूपितः। दोषो यद्यध्यासहेतुर्भवेत्तदा तद्विशेषविचारो युज्येत। तदसम्भवादेव नेह स प्रपञ्च्यते।

In this manner, we don’t need doṣatrayam compulsarily for anātmā adhyāsa(bandhādhyāsa). Niścala dāsa now raises a controversy and says he does not want to enter into this.

Saṅkṣepa śārīrakam (2000 verses) written by sarvajñātma mumihi, disciple of Śaṅkarācārya and Sureśvarācārya. It is a condensation of Brahmasūtra. He makes a supposition here. Refer footnote no 2. Pramatrudoṣa, 2nd para pramāṇadoṣa, 3rd para prameya doṣa.

“Assuming doṣatrayam is required, then also we can present the availability of these 3 conditions.”

Niścala dāsa says that is only a compromise presentation and therefore I do not want to get inside this.

M: In Saṅkṣepa śārīrakam, sarvajñya presents in the context of anātmā adhyāsa, doṣatrayam is accepted as required condition as a compromise. If I discuss that, then Vicārasāgara will become too elaborate, therefore in Vicārasāgara, I’m not discussing the presentation of sarvajñya. My conclusion is these 3 doṣas are not required for adhyāsa.

Upto sādhuhu

(आ.१७-१८) कारणाध्यासनिरूपणम्-

Topic 97 स्वयंप्रकाशेऽपि ब्रह्मण्यज्ञानोपपत्तिः

(९७) स्वयंप्रकाशेऽपि ब्रह्मण्यज्ञानोपपत्तिः – विशेषतोऽनवगते वस्तुन्यध्यासो जायेत । स्वयंप्रकाशस्वरूपत्वादात्मन्यज्ञानमेव न घटेत, तयोरन्योन्यं तमःप्रकाशयोरिव विरोधात् । प्रौढप्रकाशे सति सर्पाद्यध्यासो रज्ज्वादौ यथा न जायेत, तथा सदा स्वयंप्रकाशस्वरूपे आत्मनि बन्धाध्यासोऽपि न जायेतेति कृताक्षेपोऽपि न साधुः।

5th condition (page 46 topic 72 was the introduction) Pūrvapakṣī said in the case of anātmā adhyāsa 5th condition is not possible. This para is a summary of pūrvapakṣī's objection. Taking the rope snake as well as shell silver example, when rope is clearly visible in light no superimposition, in total darkness, we don't superimpose because of total darkness. Therefore, partial light and darkness is required. Partial ignorance is a condition for mistake. Pūrvapakṣī says in the case of Ātmā, this ignorance is not possible at all. Therefore, Ātmā cannot be mistaken as ahaṅkāra etc.

M: In the svayam prakāśa Ātmā, ajñānaṃ is possible.(Our conclusion). Summary of Pūrvapakṣī: "When the rope is not clearly known. In the case of rope, ignorance is possible, but in the case of svayamprakāśa ātmā, ajñānaṃ is never possible. Take the example of rope, when the rope is illumined by bright light, ātmā is associated with kotisūryaprakāśa, anātmā adhyāsa is not possible" This is not correct.

यद्यप्यात्मालुप्तस्वयंप्रकाशस्वरूपस्तथापि तस्य स्वरूपप्रकाशो नाज्ञानविरोधी । यद्यात्मनः स्वप्रकाशोऽज्ञानविरोधी भवेत्तदा सुषुप्तौ स्वयंप्रकाशात्मनि नाज्ञानमुपलभ्येत। अपि तु गाढं सुप्तोत्थितः 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति सुषुप्तौ स्वानुभवसिद्धमज्ञानं परामृशति । सुषुप्त्यनुभवस्य विषयः सुखमज्ञानञ्च। सुप्तोत्थितस्य जाग्रद्दशायां जायमानमिदं सुखाज्ञानविषयकं ज्ञानं न प्रत्यक्षम्। अपरोक्षविषयकं हि ज्ञानं प्रत्यक्षमित्युच्यते। जाग्रत्काले सौषुप्तिसुखस्य तदज्ञानस्य चाभावात्तदुभयविषयकं जाग्रत्कालीनं ज्ञानं न प्रत्यक्षम्, किन्तु स्मृतिः। सा च स्मृतिरननुभूतविषयिणी न स्यात्। अतः सुषुप्तौ सुखाज्ञानयोरपरोक्षज्ञानमभ्युपगन्तव्यम्। सुषुप्तौ तद्विषयकं ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते तदान्तःकरणस्येन्द्रियाणां च सर्वेषां कारणे प्रलीनानामभावात्। तस्मात्सुषुप्तौ सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव ।

प्रकाशो ज्ञानं चैतन्यमित्यर्थान्तरम् ।Niścala dāsa presents an important principle here. In Vedānta, consciousness is compared to light. This is available for all the people all the time throughout our life. In Vedānta, whenever we gather any knowledge, the gathered knowledge is also compared to light. Light of consciousness and light of knowledge, caitanya prakāśa and jnana prakāśa. Any ignorance is compared to darkness (material or spiritual). Normally we say light and darkness are opposed therefore they cannot coexist. When you say this, which light do you refer to light no 1 or 2 or both.

Pūrvapakṣī thinks any light is opposed to darkness therefore he concludes both lights are opposed to darkness. Light no 1 is not opposed to darkness. Caitanya prakāśa. Consciousness is never opposed to darkness, therefore both of them can happily coexist. Similarly consciousness and ignorance can coexist. Suppose they cannot coexist, darkness and consciousness. Therefore, the moment you switch off light, we will lose consciousness. Similarly consciousness is not opposed to any ignorance. One ignorance happens to be ātmajñānam (self-ignorance). This self-ignorance coexists with consciousness principle. When is self-ignorance prominent? In jāgrat and swapna avasthā they exist along with other ignorances. In suṣupti avasthā, we are not focused on other ignorances, ātmā ajñānaṃ is prominent (mūlāvidyā or kāraṇa śarīram-defined in tatvabodha-anirvācya avidyā rūpam... sat swarūpa ajñānaṃ, nirvikalpaka...). In suṣupti, ātmā and ajñānaṃ coexist. Ātmā is illuminator, ajñānaṃ is the illumined. After waking up, we are able to talk about this ajñānaṃ. Therefore both of these are not opposed to each other.

Class 80

5th October 2013

Page 50

First para last 5 lines

अतः सुषुप्तौ सुखाज्ञानयोरपरोक्षज्ञानमभ्युपगन्तव्यम्। सुषुप्तौ तद्विषयकं ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते तदान्तःकरणस्येन्द्रियाणां च सर्वेषां कारणे प्रलीनानामभावात्। तस्मात्सुषुप्तौ सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव ।

Niścala dāsa is now discussing the 5th condition required for Adhyāsa, that is partial knowledge or partial ignorance of the self. Ātmā ajñānaṃ. Is partial ignorance possible or not? Pūrvapakṣī says Ātmā is the light of consciousness, how can darkness and light simultaneously coexist. In Vedānta śāstra, light is of 2 types, caitanya prakāśa (consciousness), jñāna prakāśa (knowledge). If consciousness and ignorance cannot coexist, we cannot be conscious of ignorance, then you can never learn. You have to know you do not know physics to study physics. Niścala dāsa is speaking about light no 1 and 2. Difference is being discussed. Light 1 caitanya prakāśam is first discussion. Anātmā adhyāsa overpowers ātmā adhyāsa in jāgrat and swapna avasthā. In Suṣupti no anātmā adhyāsa is there. Only mūlāvidyā in suṣupti, therefore atmādhyāsa only is there. Therefore, in suṣupti you illumine mūlāvidyā ajñānaṃ and ānanda simultaneously.

At the time of suṣupti, we are not aware of this. The experience is registered in kāraṇa śarīram. That experience of ajñānaṃ and ānanda is remembered in jāgrat avasthā.

Page 59 last line: Analysis begins. यध्यप्यात्माऽलुप्तस्वयंप्रकाश: very important topic-Ātmā is of the nature of self effulgent consciousness which is unbroken. In all 3 avasthās, our life and after death consciousness continues to exist. In next body also, same consciousness is there. This light of consciousness (no 1) is not opposed to darkness called ignorance. Knowledge alone is opposed to consciousness. Suppose consciousness is opposed to any ignorance, consciousness would not have illumined ignorance in suṣupti. On the other hand, a person after experiencing deep sleep (dreamless sleep), is able to say I knew I did not know anything. The object of experience is 2 fold. When the waker refers to ignorance and ānanda, it is in the form of memory not current or direct experience. Waker's experience of ignorance and ānanda are only memories because in jāgrat avasthā both of them are not there. Suṣupti sukham and suṣupti ajñānaṃ. We should say waker remembers the experience in suṣupti avasthā. Not pratyakṣam but smaraṇam (memory). But if the waker has to remember this, he should have experienced. You can never remember anything that you have not experienced (could be in any avasthā). Remembrance can be of an experienced thing. Niścala dāsa puts in double negative. Remembrance cannot be of unexperienced thing. सा च स्मृतिरननुभूतविषयिणी न स्यात्। Conclusion: Therefore, In deep sleep state, we are experiencing ignorance and ānanda simultaneously. That experience cannot be produced by mind and sense organs. During deep sleep state, mind and sense organs are resolved into kāraṇa śarīram or mūlāvidyā. Therefore, in deep sleep state, knowledge about happiness and ignorance is illumined by consciousness (it is the only other thing than kāraṇa śarīra). Prakāśa, light no 1, jñānaṃ, svarūpa jñānaṃ or consciousness, and caitanyam all refer to the same consciousness. This consciousness and avidyā can coexist. Therefore, adhyāsa is possible.

इत्थं सुषुप्तौ स्वयंप्रकाशस्वरूपे आत्मनि भासमाने एव तस्मिन् स्वरूपसुखमज्ञानञ्च प्रतीयते। यद्यात्मनः स्वरूपप्रकाश एव साक्षादज्ञानविरोधी स्यात्तर्ह्यज्ञानमेव सुषुप्तौ नानुभूयेत । सुषुप्तावात्मा स्वयंप्रकाशस्वरूप एवास्ते, तथाप्यात्मनः स्वरूपप्रकाशो नाज्ञानविरोधी भवति । प्रत्युत आत्मनः स्वरूपप्रकाशः सर्वाधिष्ठानत्वादज्ञानस्यापि सत्तास्फूर्तिप्रदत्वेन साधक एव भवति ।

In this manner, we have to conclude that in suṣupti, both coexist we have to accept. (ignorance and consciousness). Consciousness reveals both ignorance and happiness. If they were opposed to each other (ignorance and caitanyam), then ignorance would not be revealed by caitanyam. Suppose there is a dark room and there is a lamp. It is switched on and it reveals the room. With a black cloth, if I cover the light completely. Then 2 things happen, when you enter the room, you will not know objects in the room, you will not know the black cloth completely covers the light. Similarly if ignorance completely covers the consciousness, then you cannot know about the ignorance itself. Therefore, in suṣupti, consciousness continues to shine along with ignorance. In suṣupti, ignorance does not cover the consciousness completely. In spite of Ātmā remaining swayamprakāśa in suṣupti, consciousness coexists with ajñānaṃ. Not only Ātmā does not destroy ignorance it is nourishing ignorance by providing light to illumine ignorance (caitanya dānam) and existence also. Avidyā is mithyā and therefore does not have existence on its own. So sat and cit are both transferred. Therefore, Ātmā can have ajñānaṃ and therefore adhyāsa is possible.

एतदेवाभिप्रेत्योक्तं वेदान्तेषु सामान्यरूपं स्वरूपचैतन्यं नाज्ञानविरोधि, किन्तूपाध्यभिव्यक्तविशेषात्मकं चैतन्यमज्ञानविरोधीति । सर्वत्र व्याप्य वर्तमानमखण्डचैतन्यं सामान्यम् । अन्तःकरणवृत्त्यारूढचैतन्यं विशेषात्मकमिति विवेकः। अरण्यां व्याप्य वर्तमानोऽग्निः सामान्यः, सोऽनभिव्यक्तत्वान्नान्धकारविरोधी । स एव काष्ठमथनेनोद्भूतरूपोऽभिव्यक्तो दीपवर्त्त्यारोपितो विशेषात्मकः सन्नन्धकारविरोधी भवति।

Keeping this idea in mind alone, Vedānta talks of light 1 and 2. Light 1 general light of consciousness is not opposed to ignorance. However, light no 2 called knowledge is also consciousness, but not pure. It is associated with a particular thought. Vṛtti sahita caitanyam or vṛtti jñānaṃ. This knowledge can destroy ignorance. Two examples are given here. One right now: In the afternoon, sunlight falls on dry cotton. It does not destroy cotton. Suppose you take the magnifying glass and allow sunlight to converge on the dry cotton. It is now the destroyer of cotton. Sunlight is friend of cotton or not? You have to ask which sunlight. Similarly you should ask if this is pure consciousness or vṛtti sahita consciousness. This light no 2 is opposed to knowledge. Light 1 is called general consciousness which is akhaṇḍam or undivided and all-pervading whereas light no 2, vṛtti sahita one, pratibimba caitanyam, or vṛtti avacchinna caitanyam, is not all pervading (located), can be only in a living being and only in the operational mind. This is viśeṣa caitanyam. Example: Fire is of 2 types, sāmānya agnihi and viśeṣa agni. Sāmānya agni: One available in Arani before the churning (in potential form). Fire born out of Arani destroys the Arani. This is viśeṣa agni.

12th October 2013

Class 81

Niścala dāsa wants to establish that Ātmā can have ignorance coexisting along with the Ātmā even though ignorance is considered as darkness and Ātmā as light. Light no 1 (sāmānya or svarūpa caitanyam) and 2 (viśeṣa caitanyam vṛtti jñāna rūpa or vṛtti ārūḍa caitanyam) were discussed. ārūḍam has 2 meanings which we will see later. Vṛtti associated caitanyam for now. Aranyam refers to the logs (not forest, please note). Fire principle that pervades the arani is sāmānyam, it is not active and it cannot remove darkness, it cannot burn anything. When it becomes active, when it is captured in the wick of the lamp, it becomes viśeṣa agni. It removes darkness.

एवं व्यापकं सामान्यं ब्रह्मचैतन्यमविरोध्यप्यज्ञानस्य, तदेव चैतन्यं विचारितवेदान्तप्रमाणजनितसाक्षात्कारात्मकाखण्डब्रह्माकारान्तःकरणवृत्त्यारूढं सन्निःशेषतया अज्ञाननाशहेतुत्वात्तद्विरोधि भवति । इत्थं च केवलचैतन्यं नाज्ञानविरोधि, किन्तु वृत्त्यारूढं चैतन्यं, चैतन्यविशिष्टा वृत्तिर्वाज्ञानविरोधितयोच्यते । आद्यपक्षेऽज्ञाननाशस्य चैतन्यं हेतुर्वृत्तिः सहकारिणी; द्वितीये तु तन्नाशे वृत्तिः साक्षाद्धेतुश्चैतन्यं साधकम्। इदं त्ववच्छेदवादरीत्योक्तम् ।

Extending the same principle, this general consciousness even though it is not opposed to ignorance, when the same consciousness is associated with aham brahmasmi vṛtti, the aham brahmasmi vṛtti after conducting the enquiry of mahāvākyam, known as sākṣāt kāra vṛtti (sākṣāt kāra vṛtti referred to aparokṣa jñānaṃ—I am Brahman – I part- understanding Brahman as myself-known as anubhavaha) also known as akhaṇḍa brahmākāra vṛtti. This mixture has got the capacity to destroy ignorance (thought consciousness mixture). In this manner, pure consciousness is not the destroyer of ajñānaṃ, only vṛtti sahita caitanyam is.

Now a hair splitting point. When you say mixture, you have to say which is important part. First Niścala dāsa says you can give importance to either of them. Depending on that the language is different.

Consciousness backed by vṛtti destroys ignorance.

Vṛtti is the destroyer backed by consciousness.

In the footnote, it says it is better to give importance to vṛtti because vṛtti is generated by Vedānta vicāra. In all 3 states, consciousness was there. In the first one, caitanyam is the destroyer of ignorance. Vṛtti is only the supporting arm. In second option, in destroying ignorance, thought is primary. Caitanyam is the secondary supporter of vṛtti. Consciousness enclosed within vṛtti-vṛtti avacchinna caitanya (arooda) destroys ignorance. This is explanation as per avaccheda vāda

Abhāsavada:

आभासवादरीत्या तु सामान्यचैतन्यवद्विशेषचैतन्यमपि नाज्ञानविरोधि, किन्तु वृत्तिसहिताभासो वा आभाससहिता वृत्तिर्वाज्ञानविरोधितयोच्यते।

Abhāsa vāda people (sub divisions within Advaita) say vṛtti enclosed consciousness cannot destroy ignorance. Vṛtti ābhāsa caitanyam can, consciousness reflected in the thought can. RC is vṛtti sahita ābhāsa caitanyam. Vṛtti and ābhāsa reflection together destroy ignorance. Hair splitting, between vṛtti and ābhāsa which should be given importance. Same as before, you can argue either way, vṛtti or RC. Either way vṛtti is required. If vṛtti is not there, vṛtti sahita caitanyam is not there, therefore ignorance will not go. Remaining thoughtless will not give any benefit. This is an important side note. Remaining thoughtless will not have any spiritual value. Self-ignorance will not help in any way. That's why we refute nirvikalpaka samādhi. (niruddha avasthā... all thoughts are eliminated) This samādhi is utterly useless for destroying ignorance. During nididhyāsanam, we recollect what we assimilate during śravanam. Nididhyāsanam not meant to generate knowledge but to recollect knowledge. Thoughtlesness has no spiritual value, it reduces stress for sure. Others get freedom from you.

इत्थं शुद्धं स्वयंप्रकाशस्वरूपचैतन्यं नाज्ञानविरोधि। ततश्चाज्ञानं स्वरूपचैतन्यमेवाश्रित्य वर्तते। तेनाज्ञानेनावृते आत्मनि बन्धाध्यासो युज्यत एव।

In this manner, the pure consciousness is not opposed to ignorance. They can coexist. Simple example: suppose I ask myself what is the time now? And I've not looked at the watch now, since I've not looked at the clock, I say I don't know. Time ignorance and consciousness coexist. Consciousness reveals time ignorance. I see the time. 7.44 AM. Now I've time knowledge because of the pramāṇam. Vṛtti and consciousness come together, I know the time, time ignorance is destroyed. Time (watch)Vṛtti along with consciousness cannot coexist with time ignorance. This is the epistemology of Vedānta vidhyā. Therefore, Niścala dāsa comes back to "anātmā adhyāsa is possible upon Ātmā", because condition no 5, ignorance is required for adhyāsa, and this ignorance coexists with Ātmā. Pūrvapakṣī said 5th condition is not there. Ref: page 46, topic 71. Ignorance cannot be there in Ātmā, therefore condition 5 is not there, Pūrvapakṣī said.

Is the problem over? Pūrvapakṣī raised one more problem wrt 5th condition. Page 46, topic 72. A subtle hair-splitting objection. Not only rope ignorance is required for snake superimposition, rope ignorance must be partial. Sāmānya amsham..general part is understood. Specific part is not understood. "This is" is general part. After this is, later part is wrong. Ropeness is called specific part. In all superimposition, “this is” is right, general part. Specific part, ripeness is wrong. This is partial knowledge. In the case of rope, you can speak of 2 portions, “this is” idam amśa and rajju amashaha which is viśeṣa amśa. Pūrvapakṣī says you can speak like this on 2 parts for rope, snake. Where as Ātmā is partless or divisionless. Like Akāśa. When Ātmā does’nt have parts where is the question of partial knowledge or ignorance?

Now Niścala dāsa answers. We are going to say from the absolute angle, it is part less, from relative angle, we will talk of sat cit annanda amśa. Vyāvahārika angle. Sat is samānya amśa, other 2 are viśeṣa amśa.

19th October 2013

Class 82

(९८) आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्च – यत्तूक्तं सामान्यतो ज्ञाते विशेषतोऽज्ञात एव वस्तुन्यध्यासो जायेत । सामान्यविशेषधर्माभावान्निर्विशेषे आत्मनि ज्ञातत्वाज्ञातत्वव्यपदेशोऽध्यासश्च नैव सम्भवतीति; तन्निरस्यते – ‘अयमहमस्मि’ इत्यात्मास्तित्वानुभवस्तावत्सर्वलोकप्रसिद्धः । आत्मा हि नाम स्वस्वरूपमेव । न ‘नाहमस्मि’ इति कोऽपि प्रत्येति । किन्तु ‘अहमस्मि’ इत्येव सर्वः प्रत्येति । अत आत्मानं सद्रूपेण सामान्यतो विजानाति लोकः । परन्तु न कोऽपि ‘प्रज्ञानघनोऽखण्डानन्दस्वरूपो व्यापको नित्यशुद्धो नित्यमुक्तश्चाहम्’ इति

विशेषरूपेणात्मानं जानाति । तस्माच्चिदानन्दादिलक्षणलक्षितत्वेन विशेषतो नात्मा विज्ञायते, किन्तु सामान्यतः सत्स्वरूपेण ज्ञायत एव । इदञ्च सर्वानुभवसिद्धम् । न चेदं केवलयुक्त्यापह्नोतुं शक्यते ।

पामरादिसर्वसाधारण्येन भासमानं सद्रूपमात्मनः सामान्यस्वरूपमित्युच्यते। केवलब्रह्मानुभविसिद्धचिदानन्दादिस्वरूपं तु विशेषरूपम् । अधिकदेशकालवर्ति यत्तत्सामान्यस्वरूपमिति न्यूनदेशकालवर्ति यत्तद्विशेषस्वरूपमिति च लौकिकपदार्थानां विवेकः । चिदानन्दयोरप्यात्मनः स्वरूपत्वादेव सद्रूपवत् चिदानन्दस्वरूपमपि व्यापकमेव वर्तते । अत एवात्मनः सत्तापेक्षयानन्दादिकं व्याप्यमिति वा, आनन्दाद्यपेक्षया सत्ता व्यापिनीति वा न शक्यते वक्तुम् । तथा चात्मनः सद्रूपं सामान्यं, चिदानन्दरूपं विशेषरूपमिति यद्यपि न सङ्गच्छते, तथाप्यात्मनः सत्तास्वरूपस्य प्रतीतिः सर्वलोकसाधारण्येनाविद्यादशायामपि जायते, नैवं चिदानन्दस्वरूपप्रतीतिरविद्यादशायां सर्वेषां जायते । केवलं चिन्मात्रनिष्ठानां ज्ञानिनां तु सदा सर्वांशप्रतीतिरस्ति।

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यद्यविद्यादशायां चैतन्यानन्दस्वरूपमप्यास्ते एव, तथाप्यविद्यया न तत् प्रतीयत इत्यविद्यमानवत्कृत्वा चैतन्यानन्दस्वरूपं परिच्छिन्नदेशकालवर्ति, सत्तास्वरूपं सकलदेशकालवर्तीति चोच्यते । परमार्थतो नैवास्ति सामान्यविशेषभावः सच्चिदानन्दस्वरूपस्यात्मनः । अविद्वत्प्रतीत्यनुसारेण तु स कल्प्यते । 'आत्मा र्विशेषः' इत्यस्य सिद्धान्तस्य न काप्यनुपपत्तिरनेन । यद्यात्मनः सामान्यविशेषभावः पारमार्थिकोऽभ्युपगम्येत तदा 'आत्मा निर्विशेषः' इत्यादिवेदान्तसिद्धान्तो बाध्येतैव ।

परन्तु नैव तथाभ्युपगम्यते । किन्तु सामान्यविशेषभाववान् इवाविद्यया आत्मनो विभाव्यमानत्वादेवाज्ञजनबोधार्थं सामान्यविशेषव्यवहारः कल्प्यते । इत्थं सत्तारूपसामान्यस्वरूपेण विदिते नित्यशुद्धबुद्धमुक्ताखण्डचिदानन्दाद्वितीय ब्रह्मात्मना चाविदिते आत्मनि बन्धाध्यासः सम्भवत्येव । आध्यासिकस्य च बन्धस्य ज्ञानान्निवृत्तिरपि युज्यत एव । अत एव ग्रन्थस्य प्रयोजनमपि सम्भवत्येव ।

Ātmā ajñānaṃ is possible, he established. This is a rope. This is is a component (sāmānya amśa) and rope is viśeṣa amśa. In semi darkness, "this is" is known. "this is" is revealed during ajñāna and gnyāna kālam. Only viśeṣa amśa is displaced during ajñānaṃ. Now pūrvapakṣī's contention is, rope has got amsadvayam, but in the case of Ātmā this is not true, because you declare Ātmā does not have parts. Therefore, partial ignorance is not possible.

Sat, Cit, Ananda are 3 (as though) parts from a vyāhārika angle. Sāmānya amśa is known even in ignorance as "I am". "I am Brahman" is not known (cit and ānanda part), sat aham is known. Sat amśa is sāmānya amśa. In Vicārasāgara, we take cit and ānanda as viśeṣa amśa. Niścala dāsa raise the problem now. When we talk of sammanya amśa and viśeṣa amśa, sāmānya amśa is more pervading (adhika desa kāla varti). Viśeṣa amśa is nyoona desa kāla varti. "This is" is sāmānya because it can go with any object. Time wise also sāmānya amśa is vaster than viśeṣa amśa. When you misunderstand rope as snake, at that time we say “this is snake”, ropeness is not there when snakeness is there. Later when you say this is rope. Now when ropeness is there we say snakeness is not there. Viśeṣa amśa therefore has limited time. Samānya amśa has more extension in terms of kāla also. Niścala dāsa says this is a general rule we all know very well. In the case of Ātmā, the 3 (sat, cit, ānanda) amsas are svarūpam of Ātmā. All these 3 must be equally extensive as Ātmā is all pervading. Viśeṣa amśa must be less extensive than sāmānya amśa, but in the case of Ātmā, you can’t say this. Even though, it is tru that all 3 Amsas are equally extensive, from the stand point of the experience of the ignorant person, we assume that satamsa is sāmānya amśa. Cidamsa and anandamśa appear less extensive. Wall “is” we experience sat amśa. Although cidamśa and anandāmsa are there, experientially we don’t feel these 2. So, we assume satamśa is more pervading. Cid amśa seems to pervade only living beings. Ananda seems to be least pervading. Only for a jñānī, sat, cit, ānanda seem to be equally extensive.

Insert here>>

Bhriguvalli anando brahmeti vya.. anande na jata… vijhanteeti (ānanda) cāndogya (yo vai bhūma)..

M: Pāmarādi.... The existent part of Brahman which is available as a common experience for all the people. The cidrūpam and ānanda rūpam is known by only aparokṣa jñānī (brahma anubhavi) therefore known as viśeṣa rūpam. This distinction is there with respect to worldly objects. Really speaking cid and ānanda are part of the nature of Ātmā like the sadamśa, and therefore equally extensive. Therefore, you cannot say, existence is sāmānya amśam and other two are viśeṣa, we are compromising at the time of teaching. In katopanishad, paranti kale.... Ātmā the sākṣī caitanyam is inside and others are extroverts and therefore they cannot see the sākṣī inside, all these things are really wrong. Consciousness or Ātmā is not inside, but everywhere. Vedānta deliberately compromises for students. Even though all these 3 are equally extensive, the existence is there in senscient and insenscient (non linving things) objects. In the same manner, caitanyam and ānanda are not understood equally as all-pervading. Only jñānis know, that even non-living things have all 3. Cit and ānanda are suppreseed but not absent. Non manifest cit is not non existent cit. “yadhyapi” next page. Even though all 3 are there, because of ignorance that is not recognized. During the ignorance, the viśeṣa amśa of rope is not recognized. Matter is not there according to Vedānta. Matter is superimposed vishesa amśa at the time of adhyāsa. In the vision of jñānī, matter does not exist. We treat it as though cit and ānanda amśa are absent. From the stand point of time, there is no sāmānya or viśeṣa amśa for Ātmā. From the stand point of ignorant person, sāmānya viśeṣa amśa is superimposed.

26th October 2013

Class

Topic 98 आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्च

Last week I missed this, so I'm covering now.

(९८) आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्चयतूक्तं सामान्यतो ज्ञाते विशेषतोऽज्ञात एव वस्तुन्यध्यासो जायेत। सामान्यविशेषधर्माभावान्निर्विशेषे आत्मनि ज्ञातत्वाज्ञातत्व्यपदेशोऽध्यासश्च नैव संभवतीति; तन्निरस्यते –'अयमहमस्मि' इत्यात्मास्तित्वानुभवस्तात्सर्वलोकप्रसिद्धः। आत्मा हि नाम स्वस्वरूपमेव। न 'नाहमस्मी'ति कोऽपि प्रत्येति। किन्तु 'अहम्स्मि' इत्येव सर्वः प्रत्येति अत आत्मानं सद्रूपेण समान्यतो विजानाति लोकः। परं तु न कोऽपि 'प्रज्ञानघनोऽखण्डानन्दस्वरूपो व्यापको नित्यशुद्धो नित्यमुक्तश्चाहम्' इति विशेषरूपेणात्मानं जानाति। तस्माच्चिदानन्दादिलक्षणलक्षितत्वेन विशेषतो नात्मा विज्ञायते, किन्तु सामान्यतः सत्स्वरूपेण ज्ञायत एव। इदञ्च सर्वानुभवसिद्धम्। न चेदं केवलयुक्त्याऽपह्नोतुं शक्यते।

There are no parts for Ātmā therefore no partial knowledge possible. Niścala dāsa says from pāramārthika dṛṣṭi there are no parts. From vyāvahārika dṛṣṭi , sāmānya amśa and viśeṣa amśa are there. Samānya is aham asmi known to all. Viśeṣa amśa is chidanandarūpa. Only jñānis claim.

Pūrvapakṣī has already raised elaborately this objection: page 46 topic 72. Now he summarises. Adyāsa is not possible. Niścala dāsa says, everybody experiences the "sad" amśa as aham asmi. (in advaita makaranda: ahamasmi…) . When a person says I am, it is referring to the essential nature of Ātmā only. Existence or "sat". Why can't you take Amness belongs to anātmā. Ans: Anātmā does not have amness at all because anātmā does not have existence of its own. Nobody says, I am "non existent". Viśeṣa amśa is not known. Prarthārthī Ghana. Everybody says I am conscious, they don't say I am consciousness. Jñānī says I am the happiness. Ignorant person says happiness is in the mind. Jñānī says happiness pervades everywhere. Eternal purity is not known to all. Pūrvapakṣī cannot question this which is known experiencially. This cannot be negated by logic.

Next para done last week. Normally sāmānya amśa is more extensive, viśeṣa is less extensive, but from agnyāni's angle, consciousness is less extensive and existence is more extensive. For jñānī both are equally extensive. In the wall, consciousness is very much there, but no sūkṣma śarīram therefore no manifestation. From ignorant person's standpoint, sāmānya amśa is revealed, viśeṣa is not, therefore, partial knowledge is there, therefore adhyāsa is possible. Vicārasāgara will be beneficial for removing this.

परमार्थतो नैवास्ति सामान्यविशेषभाव:, सच्चिदानन्दस्वरूपस्यात्मन:। अविद्वत्प्रतीत्यनुसारेण तु स कल्प्यते। 'आत्मा निर्विशेष:' इत्यस्य सिद्धान्तस्य न काप्यनुपपत्तिरनेन। यध्यात्मन: सामान्यविशेषभाव: पारमार्थिकोऽभ्युपगम्येत तदा 'आत्मा निर्विशेष:' इत्यादिवेदान्तसिद्धान्तो बाध्येतैव। परंतु नैव तथाभ्युगम्यते। किन्तु सामान्यविशेषभाववानिवाविद्यया आत्मनो विभाव्यमानत्वादेवाज्ञजनबोधार्थं सामान्यविशेषव्यवहार: कल्प्यते। इत्थं सत्ता रूपसामान्यस्वरूपेण विदिते नित्यशुद्धबुद्धमुक्ताखण्डचिदानन्दाद्वितीयब्रह्मात्मना चाविदिते आत्मनि बन्धाध्यास: संभवत्येव। आध्यासिकस्य च बन्धस्य ज्ञानान्निवृत्तिरपि युज्यते एव। अत एव ग्रन्थस्य प्रयोजनमपि संभवत्येव।

We will introduce sāmānya and viśeṣa abhāva and then we will negate. 2 levels and we have to reach level2. That's why we say don't ask questions initially. From the standpoint of the experience of an ignorant person, it is superimposed. Since it is only an initial assumption (ātmā has parts), don't base your final conclusion on this. If Vedānta says, there are 3 parts from pāramārthika dṛṣṭi , then you must raise these objections. That's why we can speak about both dvaitam and advaitam because there are 2 levels of students. Advaitam is not absence of dvaitam, but in spite of dvaitam, Dayanandaswamiji says. Mastāni sarva .... Gita says this clearly. Only due to ignorance you have these 2 levels. Māyā kalpita.... Dakshinamoorti stotram. For the sake of teaching ignorant people, veda comes down to their level. Like mother says mummum to a baby. Even jīvanmukti videhamukti beda is for beginners (adyaropa prakāraṇam). Senior students should not speak of this. In vivekachoodamani, Śaṅkara speaks of Jīvanmukti and then later on he says it is for beginners. Upashanta jagajīva... advaita makarandam.

In this manner, the sāmānya sadamśam is known. Cidananda amśaha is also known. 5th condition is successfully fulfilled. Bandhadyasa is there and can go by knowledge. You cannot hit and destroy rope snake. (or you chant garuda mantra). We need tarati śokam ātmāvit. This samśara in the form of adhyāsa will be destroyed through ātmā jñānaṃ. Through jñānaṃ ONLY, mokṣā will come. Purushasuktham meaning should be known not for abhishekam. Therefore, Vicārasāgara grantha has prayojanam, one of the anubandha catuṣṭayam. Now, we can start Vicārasāgara.

Topic 99 (९९) पूर्वपक्षसङ्ग्रहः

(आ. ९९-१०६) कर्मणा मोक्षो न सिद्ध्यति –

(९९) पूर्वपक्षसङ्ग्रहः – मुमुक्षुणा निषिद्धानि काम्यानि च वर्जयित्वा नित्यनैमित्तिकानि कर्माणि प्रायश्चित्तरूपाणि च कर्माण्यवश्यमनुष्ठेयानि। निषिद्धकर्माभावान्न हीनलोकप्राप्तिः । काम्यकर्माभावान्नाप्युत्तमलोकप्राप्तिः। नित्यनैमित्तिककर्माननुष्ठानजन्यप्रत्यवायरूपपापं तदनुष्ठानेन नैवोत्पद्यते । इह जन्मनि जन्मान्तरे वा प्रागनुष्ठितानि पापानि सर्वाण्यपि साधारणासाधारणप्रायश्चित्ताभ्यां निःशेषं विनश्यन्ति। नित्यनैमित्तिककर्मानुष्ठानजक्लेशैरपि सञ्चितानि निषिद्धकर्माणि विनश्यन्ति। सञ्चितकाम्यकर्माण्यपि मुमुक्षोरिदानीं तत्फलेच्छाया निवृत्तत्वात्स्वफलं न प्रयच्छन्ति । तस्मान्मुमुक्षोरनायासेन विनैव ज्ञानं जन्माभावरूपमोक्षः सिद्ध्यतीति ।

Pūrvapakṣī had earlier said 5 conditions are required. That part was discussed. Samskara, next 3 really not required, 5th condition is fulfilled. There janena mokṣā is possible. Now 2nd part. Pūrvapakṣī said, karma alone can give mokṣā. Aikabhāvika vādaha. Topic 66 to 72...part 1, Part 2—aikabhavika vādaha: topic 73 to 81. Now Niścala dāsa is taking this 2nd part. Niścala dāsa feels we would have forgotten. Therefore, aikabhavika vāda summary in topic 99. Therefore, purvapakṣa saṅgraha.

Mumukṣu should avoid niṣiddha and kāmya karma according to Pūrvapakṣī. Nitya, naimitika and prāyaścitta must be done. When niṣiddha is avoided, no pāpam and lower janmas will be avoided. By avoiding kāmāyā karma, you avoid puṇyaṃ also. Higher lokas will not come. Nitya naimitika must be done. Omission causes pratyavaya pāpam. Therefore, pratyavaya pāpam is also avoided. All puṇya papa balance must become zero. All sañcita pāpam, including the sañcita pāpam acquired upto this age in this jñāna (according to Pūrvapakṣī), must be eliminated through prāyaścitta(general prāyaścittam..ganga snānam, nāma sankeertanam); and special ones as advised by astrologers). Even if something lingers, when this person performs nitya naimittika karma, he has to take physical strain, that experience will led to exhaustion of the remnant sañcita pāpam. In Kerala, they remain in wet clothes and get sick also sometimes. What happens to sañcita puṇyaṃ? We will see in next class.

Class 84

9th November 2013

Topic 99 contd.

Jñānam cannot give mokṣā. 2nd contention is karmana mokṣāna..topic 73 to 81-by Pūrvapakṣī. This is what Niścala dāsa is refuting. Aikabhāvika vādaha. Karma balance will become nil as per this. How to manage this was the subject. Now Niścala dāsa is first summarizing what Pūrvapakṣī stated.

1: Avoid kāmya and niṣiddha karma (you avoid accumulation of puṇyaṃ and pāpam), you avoid swarga and lower lokas.

2: Nitya naimittika and prāyaścitta must be done. If not done, omission will produce a special pāpam or pratyavāya pāpam.

How to handle all accumulated karma? General and specific prāyaścitta. General: ganga snānam etc. Specific prāyaścitta for not performing shrāddam for ancestors etc. Prayascittam for sañcita pāpam. One more point: When you perform nitya naimittika karma involves physical strain also, no eating until shrāddam is over. The strain of performing nitya naimmitika karma will neutralize sañcita pāpāni. For sañcita puṇyaṃ, when the puṇyaṃ wants to give a pleasure, when mumukṣu takes saṅkalpa and says he is not interested in puṇyaṃ, as he does not receive the puṇyaṃ, it goes back. At the time of death, karma account will show zero balance.

Therefore, for mumukṣu without any effort, no need to attend class (Vicārasāgara) he will attain liberation (no punar jenma).

Vedānta also defines Mokṣā as “without jenma”. Second definition is abiding in one’s own nature. Second one becomes the right one later on. Because there is no such thing as avoidance of jenma.

Hereafter, Niścala dāsa has to refute one by one.

Topic 100 नित्यनैमित्तिकाभ्यां स्वर्गफलं स्यादेव

(१००) नित्यनैमित्तिकाभ्यां स्वर्गफलं स्यादेव – विना ज्ञानं कर्मणैव मोक्ष इत्येतन्न युज्यते । नित्यनैमित्तिककर्मणामपि फलावश्यंभावनियमस्य तत्र तत्र भाष्येषु युक्त्या प्रमाणेन च सम्यङ्निरूपितत्वात् । अतो नित्यनैमित्तिककर्मणां फलानभ्युपगमे तद्बाधकवेदो निष्फलो भवेत्। यदि नित्यनैमित्तिककर्माननुष्ठानात्पापं जायेत, तदा तदनुष्ठानात्पापानुत्पत्तिस्तत्फलत्वेनेष्यते । न च नित्यनैमित्तिककर्माननुष्ठानात्पापं जायत इति वक्तुं युक्तम्, अभावाद्भावोत्पत्त्यदर्शनात्।

Niścala dāsa is refuting topic 76 here. “Without jñānaṃ, mokṣā can be attained through karma” is not logical. One of the purvamimashaka’s argument is performance of nitya naimittika karma will not give benefit, if you avoid, it will give pāpam. Niścala dāsa says, definitely there will be puṇyaṃ, this has been established by Śaṅkarācārya in the prasthānatraya bhāṣyam.

Quote>> insert here Chap 18 Gita..yajña, dāna..., etamyapitu..sangam tyaktva

In this shloka, you do nitya naimmitika without seeking material result, Kṛṣṇa says. Therefore, there is result. Kṛṣṇa says do it niṣkāma way. Śaṅkara argues this out. Nitya naimmitika karma will give results. According to Gitabhashyam this has been established that Nitya naimittika karma will produce benefit. One will get puṇyaṃ.

Non performance will produce pāpam. If you don’t accept nitya naimittikas phalam, then it is like you don’t accept veda. “If omission of nitya naimittika karma will produce pratya vaya pāpam, doing it will avoid pratyapāpam’ was what Pūrvapakṣī says. In taiteeriya bhāṣyam in shishavalli we had an elaborate discussion.

Omission of nitya naimittika karma will produce pāpam is not logical. Because omission of karma is a non existent entity. How can omission of a karma produce a pāpam which is an existent entity.

तेषामननुष्ठानमभावः, पापञ्च भावरूपम्, न ह्यभावाद्भाव उत्पद्येत । तस्मान्नित्यनैमित्तिककर्माननुष्ठानात्पापोत्पत्तिवचनमसङ्गतमेव। नित्यनैमित्तिककर्माननुष्ठानात् पापोत्पत्त्यभ्युपगमे “कथमसतः सज्ञायेत” (छा. ६.२.२) “नासतो विद्यते भावो नाभावो विद्यते सतः” (भ. गी. २.१६) इत्यादिश्रुतेर्भगवद्वचनस्य च विरोधः स्यात्। तस्मान्नित्यनैमित्तिककर्माननुष्ठानरूपाभावाद्भावरूपपापोत्पत्तिरनुपपन्नैव । इत्थं च नित्यनैमित्तिककर्मणां प्रत्यवायानुत्पत्तिरेव फलमिति वचनमसङ्गतम्, विनापि नित्यनैमित्तिककर्माणि पापानुत्पत्तेः सिद्धेः । किञ्च, नित्यनैमित्तिककर्मणां स्वर्गादिफलानङ्गीकारे निष्फलानि तानि स्युः, निष्फलं कर्म विदधच्छास्त्रमपि विफलं भवेत् । तस्मान्नित्यनैमित्तिककर्मणां स्वर्गादिफलमवश्यमभ्युपगन्तव्यमेवेति सिद्धम् ।

Pratyavāya pāpam is existent entity. From omission, pāpam cannot come. Pratyavāya papa utpati is wrong. If you go on insisting on this, it goes against pratyakṣa and śāstram. Purvapakṣa mīmāmsā accepts śāstram. Upanisad: cha 6.2.2: How can a thing be born out of a non existent thing? Bhagavadgita : smṛti...nāsato bhavate... non existent become exisent, exisent cannot become non existent. Omission cannot become pāpam. All these statements will get contradicted if you go with pūrvapakṣīs statement. Then repetition. You say nitya naimmitika is to avoid of pāpam, production of pāpam not possible, then where is avoidance. Non performance will also avoid the production of pāpam. Śāstra is prescribing a futile karma if it does not produce any results. This is not correct. 21 yajñas are prescribed as compulsory karmas. It cannot be waste. This will raise another question which is not discussed here. Taiteriya bhāṣyam we discussed.

Niścala dāsa said, omission of nitya naimmitika karma does not produce pāpam. Many people will start avoiding nitya naimmitika karma. No guilt of not doing sandhyāvandanam. Śaṅkarācārya in this bhāṣyam says, when Pūrvapakṣī says we will refute, but in general we will argue that by not doing you will incur pāpam. Akarane pratyavāyaha asti. Tai bhāṣyam

Essence: Omission will not produce pāpam, by the omission pāpam accumulation will take place. How? We are exhausting the prārabhdha karma in this jenma. Nitya naimmitika is used to neutralize some of the fructifying prārabdha pāpam. When I don’t do nitya naimmitika karma, fresh pāpam won’t get produced, but neutralizing will not take place. Its like taking a bath. When I omit nitya naimmitika karma, I have not cleaned the pāpam. Fresh pāpam won’t be produced. This accumulation we call pratyavāya not the production of fresh pāpam. Its like not taking bath. Omission of bath will not produce impurity, yeserday’s impurity will not get cleaned. We say it does not produce pāpam, Pūrvapakṣī says it produces pāpam. That’s the difference.

Class 85

16th November 2013

Niścala dāsa is elaborately refuting aikabhavika vādaha. Niścala dāsa says nityanaimmitika karma will produce svarga loka phalam. Briha 1.5.16..karmanā pitru lokaha. Therefore, both views of Pūrvapakṣī are wrong (on pāpam and puṇyaṃ)

Topic 101 प्रायश्चित्तादखिलसञ्चितपापक्षयासंभवः-

(१०१) प्रायश्चत्तादखिलसञ्चितपापक्षयासम्भवः – यदुक्तं साधारणासाधारणप्रायश्चित्तात्सकलाशुभकर्मक्षयो भवतीति, तन्न सम्भवति। विचित्राण्यनेककल्पानुष्ठिताशुभकर्माण्येकस्मिन्नेव जन्मनि न युगपत् प्रायश्चित्तेन विनश्येयुः। सकलपापक्षयकरत्वेनोक्तगङ्गास्नानेश्वरनामोच्चारणादिसाधारण-प्रायश्चित्तमपि चित्तशुद्ध्यादिद्वारा सकलपापक्षयकरज्ञानोत्पत्तिहेतुत्वाद्गौण्या वृत्तया

पापक्षयकरमित्युच्यते, न तु साक्षात् । सकलपापानां युगपत् साक्षान्नाशकं तु ब्रह्मज्ञानमेव। “क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे” (मु. २.२.८) “ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा” (भ. गी. ४.३७) इत्यादिश्रुतिस्मृतिभ्यः ।

Pūrvapakṣī said all sañcita pāpam can be destroyed by sādhārana and asādharana (general and specific) prāyaścitta. Now Niścala dāsa says these cannot be destroyed at all because they are accumulated over several janmas. They are many and of varied types. Refer Topic 77 and 78. Note an aside rule, you can do prāyaścitta karma only for fructifying prārabhdha. Sañcita will never fructify in this jenma. Even if you assume this is possible, the number is too much and accumulated over infinite janmas. Niścala dāsa also gives an important message. Our śāstras says, when you do ganga snānam or nāma uccaranam all pāpams will be destroyed. Ligashtakam..sañcita papa vinashana lingam. Niścala dāsa says don’t take all these literally. It is exaggeration (arthavāda). It is allowed. One Viṣṇusahasranāma parāyanam will give mokṣā etc. Gauna vākhyam meaning figurative statements. Nāma uccharanam will lead to citashuddhi etc (guru prāpti, sravana prapti,etc). After shra, man, nidhi, he will get jñānaṃ. If all the sañcita, prārabhdha, āgami pāpam has to be destroyed, it can happen only under one condition, brahma jñānaṃ. Śāstram is the pramāṇam for this. In quote>> aparokshanubhooti, Śaṅkarācārya points out that karmāṇi refers to minimum 3 (not 2 as in English language). Smṛti: Only the fire of knowledge all the karmas. From jñānis view point, prārabhdha karma is also as good as destroyed. All sañcita karmas can be destroyed is also wrong.

Topic 102 सञ्चितकाम्यकर्माण्यज्ञस्यावश्यं फलं प्रदद्युः

(१०२) सञ्चितकाम्यकर्माण्यज्ञस्यावश्यं फलं प्रदद्युः – यच्चोक्तं जन्मान्तरसञ्चितकाम्यकर्माणि, इदानीं मुमुक्षोस्तत्फलेच्छाभावमात्रेण न फलाय कल्पन्त इति, तदप्यसङ्गतमेव । तथा हि, कर्मरूपबीजादङ्कुरद्वयं जायते, अदृष्टं वासना चेति । धर्माधर्मयोरदृष्टमिति नाम । शुभकर्मणः शुभवासना धर्मरूपोऽङ्कुरश्च जायते । अशुभकर्मणोऽशुभवासना अधर्मरूपोऽङ्कुरश्च जायते । शुभवासनया पुनरपि शुभकर्मणि प्रवृत्तिर्जायते । तादृशशुभकर्मजन्येन धर्मेण सुखोपभोगो जायते । एवमेवाशुभवासनया पुनरप्यशुभकर्मणि प्रवृत्तिः, तादृशाशुभकर्मजन्येनाधर्मेण दुःखोपभोगश्च जायते । इत्थं वासना चादृष्टश्चेत्यङ्कुरद्वयं कर्मरूपबीजाज्जायते । तत्र वासनारूपोऽङ्कुर उपायेन नश्यति। Sañcita pāpam was dealt with in the previous topic. (cannot be destroyed) Now Sañcita puṇyaṃ. This cannot be destroyed by prāyaścitta. How to avoid. Pūrvapakṣī said, say I am not interested in sañcita puṇya phala anubhavaha: It's like an unreceived letter. Topic 79..this was said. Being refuted in topic 102. Like MS who used to donate the reward back to the organizers. That's not acceptable, sañcita puṇyaṃ will produce results. Now a very interesting message. Not given anywhere else. Every karma produces 2 types of phalam. It produces adṛṣṭam and vāsana. A habit of dong sandhyāvandanam. Inclination due to habit is vāsana. Adrushtam is the name of puṇyaṃ and pāpam. Vāsana is different from puṇyaṃ and pāpam. From shubha karma or puṇya karma, shubha vāsana and puṇya phalam will arise. How will they differ? Vasana will influence the future kartā pushing him to do the same action again and again. Cigarette smoking, health getting affected is karma phalam, habit is also getting formed. Everyday he will look for cigarette.

Karma phalam will not affect the kartā but the bhoktā. Because of shubhavāsana, again and again kartā is goaded to do the same karma again and again. Like class addiction. Puṇyaṃ will affect the bhoktā. Similarly due to ashubhavāsana, karta will do same ashubha karma again and again. Pāpam will give suffering to bhoktā. In this manner, vāsana and adhrustam, both of them are born out of karma. NS now says, you can only neutralize the vāsanas, you cannot do anything to adrushttam. Vāsana can be neutralized by a method, by developing shubha vāsana, forcing yourself going away from ashubhavāsana place. Instead of going to club go to nāmasankeerthanam. You can jump but develop good vāsana. Because vāsana belongs to current jenma. Puṇya papa karma you have to go through. Suppose a person commits suicide, the remaining papa karma will not go away. In next jenma you have to go through this as well as pāpam due to suicide also.

अदृष्टरूपोऽङ्कुरस्तु नादत्वा फलं विनश्यति केनचिदप्युपायेन । अयमेव शास्त्रसिद्धान्तः । अशुभकर्मणो जायमानाशुभवासनारूपऽङ्कुरः सत्सङ्गाद्युपायैर्विनश्यति । शुभकर्मणो जायमानशुभवासनारूपोऽङ्कुरो दुःसङ्गादिना विनश्यति । अतः पुरुषार्थसाधनानुष्ठानमपि सफलमेव । भोगहेत्वदृष्टं तु भोगं विना न विनश्यति । तस्मात् 'स्वं फलमदत्वा नैव कर्म क्षीयते' इति शास्त्रोक्तं न विरुद्ध्यते ।

Adrushta rūpa phalam without giving sukha duḥkha anubhavaha, it can never go away. Even though dharma śāstra, do give prāyaścitta karma and we do have a free will and can try to destroy puṇya pāpam, Niścala dāsa wants to say we can destroy these, but not all of them or totally. My talk: Can prayer change the fate? It depends on the type of papa karmas. Prāyaścitta can never destroy all the karmas.

23rd Nov 2013

Niścala dāsa has refuted the Pūrvapakṣī's statement, "sañcita pāpam can be eliminated through sādhārana and asādhārana prāyaścitta". Now Sañcita puṇyaṃ. PP also said, 'Sañcita puṇyaṃ has to be accepted by the person receiving it' like reward acceptance. Niścala dāsa is refuting this. He says Karma phalam will always be produced whether it is puṇyaṃ or pāpam. Mumukṣu cannot refuse to accept this. Niścala dāsa also explained the concept of vāsana and adhrushta phalam. Due to vasana, the karta will repeat the good karma like sandhyāvandanam again and again. Vasana cannot produce karma, it will produce raga or dveṣa. We don't have control over prārabhdha karma, it will produce favourable or unfavourable results. Ashubha vāsana wll be replaced by shubha vāsana through free will. "Yoga vāsiṣṭha" praises free will. (34000 shlokas, that's the problem). This text repeatedly condemns fatalism. Briha Upa… tamvidya karmāṇi.. … purvapragnyācha. The vāsanas are hiding in the sub-conscious mind. Even if you are a jñāna nishtā, it is said continue with the karmas prescribed for that āśrama. These will neutralize the ashubhavāsana even if present. Kamya karmas do not produce ashubha vāsanas, since they are methods of legitimately fulfilling our worldly desires. Adhrustam refers to sañcita adṛṣṭam, unlike the vasanas, will give you next jenma. If sañcitam should go away, only jñānaṃ can help. 'Without giving its phalam, sañcita karma cannot be exhausted otherwise'. It is said in smṛti this way, often quoted.

इत्थमज्ञानां फलभोगमन्तरा न विनश्यति कर्म । ज्ञानिनां त्वन्तरापि फलभोगं कर्म निःशेषं समूलं विनश्यति । यस्मात् कर्ता कर्म फलञ्चेत्येतत् त्रयमपि न परमार्थतोऽस्ति । अपि त्वविद्यया स्वप्नवत्कल्प्यते । अस्या अविद्याया ज्ञानं विरोधि ।

तस्मादविद्याकल्पितानि कर्मादीन्यपि ज्ञानेन नश्यन्त्येव । यथा निद्रया कल्पितस्वप्नोपलब्धपदार्था जाग्रति निद्राक्षये नोपलभ्यन्ते, तथाविद्यारूपनिद्रया प्रतिभासमानकर्मकर्तृफलात्मकत्रिपुट्यपि ज्ञानात्मकजाग्रद्दशायामविद्यानिवृत्तावभावीभवति । न ह्येतेषां ज्ञानमन्तरा निःशेषतो नाशः कदापि सम्भवति।

In this manner, without experiencing the karmaphala in future janmas, sañcita karma will never go away. Jñāninam in Caps, note. For jñānis, all the karmas, especially sañcita karma, along with the cause of karma. The karta, karma and phalam, all three referred as tripuṭī (although popularly it is subject, object, instrument), they are not pāramārthika satyam. Mūlā vidhya and avidyā kāraṇam(the tripuṭī) can be removed by jñānaṃ, adhistana jñānaṃ. Because of nidra, waker's avidyā , all the things experienced in svapna, when I wake up the waker's avidyā (all dream objects) are destroyed. Similarly, in jāgrat avasthā, māyā related avidyā is there. When I wake up to the fact tha I'm turiyam, this mūlā avidyā is gone. Difference, when I wake up from dream, dream world disappear. It is a natural process. Spiritual awakening is not natural. It is due to shravana, manana, nididhyāsanam. Also, jāgrat prapañca does not disappear. If jāgrat prapañca disāpears, no jñānī can become a Guru.

किञ्चेदानीं भोक्तुरिच्छाभावमात्रेण सञ्चितकर्मफलभोगो यदि न जायेत, तदेश्वरसङ्कल्पो मिथ्या भवेत् । 'फलोपभोगमन्तराज्ञानां कर्म न नश्यति'

इतीश्वरसङ्कल्पः । भोक्तुरिच्छाभावमात्रेण कर्मफलनाशाभ्युपगमे ईश्वरसङ्कल्पो मिथ्यैव स्यात् । ईश्वरः “सत्यकामः सत्यसङ्कल्पः” (छा. ८.१.५, ८.७.१) इति हि श्रुतिः । तस्मादिच्छाभावमात्रेण सञ्चितं काम्यकर्म न फलिष्यतीति विरुद्धमेवोच्यते ।

A doubt may come. Sañcita karma may be continuing vyavahārically like prārabhdha karma and punarapi jananam and maranam may be continued. How do you know sañcita karma is wiped out and prārabhdha is falsified? We then ask, sañcita karma is not available for our pramāṇam. It is apauruṣeya viṣaya. Our fundamental rule is if you have a problem which cannot be resolved by pratyakṣa or anumāna, we need to go to third umpire, that is śāstram alone. We accept based on Śāstra alone. Śāstra says, punar jenma nāsti. If I give any logic, it is not independent, but based on Śāstra only. Prarabhdhā is not destroyed as per Śāstra, it talks of a jñānī continuing to exhaust the prārabdha. Niścala dāsa says, it is Īśvara's saṅkalpa instead of saying Śāstra. Therefore, manuṣyā can't say I don't want Sañcita, this will go against Īśvara saṅkalpa.

Class 87

30th November 2013

Niścala dāsa is analyzing the Aikabhāvika vādaha. He is discussing the sañcita puṇya phalam. In topic 79, sañcita puṇyaṃ wont come to a mumukṣu if he does not want (icchābhāva)was what Pūrvapakṣī said. Śāstra says only for a jñānī sañcita puṇyaṃ won't be there.

अपि चेच्छाभावमात्रेण सञ्चितं काम्यकर्म न फलाय कल्पत इति चेत् तर्ह्यशुभकर्मणोऽपि फलं न कस्यचिदपि सम्भवेत्, अशुभकर्मफले दुःखे कस्यापीच्छानुदयात् । तस्माज्ज्ञानाभावे कर्मफलाभावो न केनचिदप्युपायेन सम्भवति । अवश्यं च कृतं कर्म स्वफलं दद्यादेव ।

Niścala dāsa says if we can avoid sañcita puṇyaṃ, same will apply to sañcita pāpam. We can avoid sañcita pāpam by not wanting it. In the case of duḥkham which will be caused by sañcita pāpam, who will want? Therefore, this argument will not hold water. Therefore, you can never avoid sañcita pāpam or puṇyaṃ as long as you are ajñānī.

Topic 103 ज्ञानं विना कर्मफलं न नश्येत्

(१०३) ज्ञानं विना कर्मफलं न नश्येत् – कर्मानुष्ठानकाले निष्कामस्य पुरुषस्य फलेच्छाभावात्कर्म फलाय न कल्पत इति वेदान्तनिश्चयो यथा, तथैवैकभविकवादे कर्मानुष्ठानानन्तरमपि यस्य पुरुषस्य सञ्चितकर्मफलेच्छा निवर्तते तस्य मुमुक्षोः कर्मफलं न जायते इति यदुक्तं पूर्वं, तद्वेदान्तसिद्धान्तानभिज्ञतयैवोक्तम्।

In topic 79, Without ichā, no phalam is a principle. Pūrvapakṣī says this has been used in śāstra "कर्मानुष्ठानकाले निष्कामस्य पुरुषस्य फलेच्छाभावात् कर्म फलाय न कल्पते". When I use, you are critiscising. Niścala dāsa says we do have such a siddhānta. In the context of nitya naimmitika karma, it is compulsory. Nitya karma can be used for either wordly or spiritual results. Worldly results means sakāma nitya karma and phalam. When used for spiritual results, it is niṣkāma nitya karma and phalam. Veda says if you do it as niṣkāma nitya karma, you don't get sakāma nitya karma phalam through icchabhāvaha. We say thus icchā bhava can be used only for avoiding nitya naimmitika karma phalam. You cannot extend this to sañcita pāpam also as you have done in topic 79.

फलाभिसन्ध्यनभिसन्धिपूर्वकं कृतवतोरुभयोरपि कर्मावश्यं फलं ददात्येव । तत्र निष्कामनयानुष्ठितं कर्म मुमुक्षोश्चित्तशुद्धिमात्रं फलं जनयेत् । फलाभिसन्धिपूर्वकमनुष्ठितं सकामस्य कर्म भोगरूपमेव फलं प्रयच्छति, न तु चित्तशुद्धिम् । निष्कामनयानुष्ठितं कर्म मुमुक्षोः सत्वशुद्धिश्रवणादिद्वारा अपरोक्षज्ञानं जनयति, न तु काम्यफलम् । निष्कामनया कृतमपि कर्म श्रवणाद्यभावाद्वा, कारणान्तराद्वानुत्पतन्नज्ञानस्यानिच्छतोऽपि भोगरूपफलं प्रयच्छत्येवेति वेदान्तसिद्धान्तः । तस्माज्ज्ञानाभावे फलमदत्वा नैव कर्म क्षीयते ।2 people do agnihotram, one for kāmya karma phalam and another for cittaśuddhi. Assume. For the first worldly benefit will come, sādhana catuṣṭayam won't come. Only second person will get sādhana catuṣṭayam. The first one will even get swargam. Watch your mind when you do namaskāram. Desire and opportunity for Vedānta class will come for the second type. Suppose a person does niṣkāma karma and gets cittaśuddhi and he has to use this for Guru prāpti and he does not use for this purpose, then also he will get worldly pleasures only. One will have to visit svarga and come. Therefore, as long as jñānaṃ is not there, you can never avoid karmaphalam.

Topic 104 नित्यनैमित्तिकानुष्ठानजक्लेशः सञ्चितपापफलमिति न

(१०४) नित्यनैमित्तिकानुष्ठानजक्लेशः सञ्चितपापफलमिति न – नित्यनैमित्तिककर्मानुष्ठानजनितक्लेशस्य पूर्वसञ्चितनिषिद्धकर्मफलरूपत्वात् तेषां न पृथक् फलमस्तीति यदुक्तं, तन्न । सञ्चितनिषिद्धकर्मणामनेकप्रकारत्वात् तत्फलस्य दुःखस्याप्यनेकविधत्वनियमात्कर्मानुष्ठानजनितक्लेश एव तेषां फलमिति वक्तुं न शक्यते।

In topic 81, another idea was presented. (earlier we negated sādhāraṇa asādhāraṇa prāyaścitta). Doing nitya naimmitika itself involves pain. This pain will cancel all sañcita pāpam. This I cannot accept because sañcita pāpam is of varying degrees, whereas pain of nitya naimmitika karma is uniform.

Topic 105 सञ्चितसकलकाम्यकर्मफलं नैकेन शरीरेणानुभवितुं शक्यम्

(१०५) सञ्चितसकलकाम्यकर्मफलं नैकेन शरीरेणानुभवितुं शक्यम् – किञ्च, सकलसञ्चितकाम्यकर्मणां फलत्वेन समुच्चित्यैकमेव शरीरं जायते इति यत्पूर्वमुक्तं, तन्न सम्भवति । सञ्चितनानाकाम्यकर्मणामनेकविरुद्धफलत्वात्तेषं फलमेकेनैव जन्मनानुभवितुं न शक्यते । एकस्मिन्नेव जन्मनि युगपदेव नानाशरीरैः

सकलभोगाननुभवतीति तु सिद्धयोगिविषये घटते, न त्वितरस्य विषये । सिद्धयोगिनोऽपि ह्यष्टैश्वर्यादिसर्वसिद्धिसामर्थ्ये सत्यपि विना ज्ञानं न मोक्षः सिद्ध्यतीति वेदान्तसिद्धान्तः ।

Assume all sañcita pāpam and puṇyaṃ will get exhausted in one jenma for such a mumukṣu. This is also not possible because you require different types of śarīrams, how can you exhaust in one jenma. Another suggestion was made, we can have multiple śarīrams in one jenma, this is possible only for certain yogis.Even in the case of sidha yogi, though they can take multiple bodies, they cannot exhaust infinite sañcita pāpam and puṇyaṃ in one go. Therefore, without jñānaṃ, mokṣā is not possible.

Topic 106 निष्कृष्टार्थस्तु

(१०६) निष्कृष्टार्थस्तु – इत्थं च काम्यकर्माणि निषिद्धकर्माणि च विहाय नित्यनैमित्तिककर्माण्यनुतिष्ठतोऽज्ञस्य तत्तन्नित्यनैमित्तिककर्मणां फलानुभावाय, जन्मान्तरार्जितशुभाशुभकर्मणां फलानुभवाय च प्रत्येकमनेकशरीराण्युत्पद्येरन्नेव, न तु मोक्षः सम्भवेत् । तस्माज्ज्ञानद्वारा बन्धनिवृत्तिरेवास्य ग्रन्थस्य प्रयोजनमिति युक्तमेवोक्तम् । यथा स्वप्ने उपलभ्यमानमिथ्यावस्तु जाग्रत्प्रबोधमन्तरा न निवर्तते, तथाविद्यादशायामुपलभ्यमानमिथ्याप्रपञ्चोऽपि ज्ञानात्मकजागरणमन्तरा न निवर्तेतेति सिद्धम् ।

Objections wrt prayojanam answered now. 83 to 106. Conclusion now. The message is even if you avoid kāmya and niṣiddha karma, and you confine to nitya naimittika karma as long as you are ajñānī, nitya naimmitika karma will produce puṇyaṃ. You have to take jenma. Also, all sañcita karmas are there and therefore you have to go through several janmas. Mokṣā is not possible through aikabhavika vāda. Advaita jñānaṃ and this freedom from saṃsāra is the benefit of Vicārasāgara. Just as dream problems will not totally end without waking, similarly waker's problem will never end without spiritual knowledge. Spiritual awakening ज्ञानात्मकजागरण

Topic 107 आक्षेपः

(आ. १०७-१०८) सम्बन्धविषयाक्षेपः समाधानण च –

(१०७) आक्षेपः – अधिकार्याद्यसिद्धेर्न सम्बन्धोऽपि सिद्ध्यति । तथा हि, (१) विषयासिद्ध्या ग्रन्थविषययोः प्रतिपाद्यप्रतिपादकभावरूपः सम्बन्धो न सिद्ध्यति। (२) अधिकारिफलयोरभावाच्चानयोः प्राप्यप्रापकभावरूपसम्बन्धो न सिद्ध्यति। (३) अधिकार्यसिद्ध्या अधिकारिविचारयोः कर्तृकर्तव्यभावरूपसम्बन्धो न सिद्ध्यति । (४) निष्फलत्वाज्ज्ञानस्य ग्रन्थज्ञानयोर्जन्यजनकभावः सम्बन्धोऽपि न सिद्ध्यति । सफलं च वस्तूत्पद्येत न निष्फलं, ज्ञानं तु पूर्वोक्तरीत्या न सफलम्। (५) किञ्च ज्ञानस्य स्वरूपासिद्ध्यैव न ज्ञानग्रन्थयोः सम्बन्धो घटते । सिद्धान्ते हि जीवब्रह्माभेदनिश्चय एव ज्ञानमित्युच्यते । जीवब्रह्माभेदासम्भवादेव स च निश्चयो मृषेति प्राग्विषयप्रस्तावे

आक्षिप्तत्वादभेदनिश्चयरूपं ज्ञानं न सिद्ध्यति । इत्थमधिकार्याद्यनुबन्धचतुष्टयासिद्ध्यास्य ग्रन्थस्यारम्भो विफल इति।

We talked about lot of relationships and Pūrvapakṣī said there was no adhikārī, viṣaya and prayojanam, so no relationship. Topic 49 (or 39) of first chapter end. Vicārasāgara text and jīvabrahma aikyam cannot have relationship. Since the seeker and your mokṣā are not there, therefore no relationship between enquirer enquired. Similarly, text book and knowledge, producer produced relationship is not there. The knowledge is not useful either. We said fruitless knowledge will be produced, now PP says no knowledge is possible (jñānaṃ or jīvabrahmāikyam). PP says no relationship.

Topic 108 समाधानम्

(१०८) समाधानम् – पूर्वोक्तप्रकारेण ग्रन्थस्याधिकारिविषयप्रयोजनानां श्रुतियुक्त्यनुभवैः प्रसाधितत्वादेषां सम्बन्धोऽपि सम्भवति । तस्मादस्य ग्रन्थस्यारम्भः शक्यत एव कर्तुम् ।

Now Niścala dāsa says, I've established adhikārī, viṣaya and prayojanam, therefore relationship possible. Therefore, Vicārasāgara has anubandha catuṣṭayam is there. We can begin Vicārasāgara.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे अनुबन्धानां विशेषतो निरूपणं नाम

॥ द्वितीयस्तरङ्गः ॥

Chapter 3

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।
अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्दृग्यत्तु निर्मलम्॥१॥
अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।
तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥२॥

Class 87

Chapter 3

7th dec 2013

We completed the second wave in the ocean of enquiry. The author Sri Niśсala Dāsa has analyzed anubandha catuṣṭayam. In the first chapter, samānya vicāra was dealt with. In chap 2 Viśeṣa vicāra. The author Sri Niśсala Dāsa shows that through Chapter 1 and 2 that this topic is so critical. In all other books, there is a casual mention in a few lines. The author Sri Niśсala Dāsa wants to show this anubandha catuṣṭayam is very very important. Śāstram can exist as an exclusive topic only if anubandha catuṣṭayam is there. That's why all other śāstras like Tarkaśāstra, mīmāmsā, viśiṣṭādvaitam, dvaitam etc want to attack the anubandha catuṣṭayam only. In Brahma sūtra also, the first sūtra is called jijñāsa adhikaraṇa and the discussion centers around viṣaya, samśaya (is Vedanta śāstram worth studying or not- Pūrvapakṣī says there is no anubandha catuṣṭayam). Siddhānta goes about proving this. Adhyāsa bhāṣyam deals with anubandha catuṣṭayam. Most important bhāṣyam. Utility of Saturday class is established this way!!

Conclusion was "Vedanta is worth studying". Chapter 3 is "How should one study?" Now. Earlier, should one study?

Never sit independently and study. Do not ask Who am I? Only with the help of Guru and Śāstram. What is the pramāṇam. Quote>> Tat vignyānārtham ... abhigaccheta, tatviddhi prani pāthena... Kaivalya Upa.

Gita 4.34

तत्विद्धि परणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिन:
॥४.३४॥

You should become a worthy student so that you can be helped by Guru. Chapter 3 has only 6 pages.

संस्कृतविचारसागरे गुरुशिष्यस्वरूपनिरूपणं नाम

तृतीयस्तरङ्ग:

Nature and qualification of the śiṣya

Topic 109 ग्रन्थारम्भप्रतिज्ञा-

(१०९) ग्रन्थारम्भप्रतिज्ञा – यस्त्वनुबन्धचतुष्टयं सम्यक् विज्ञाय वेदान्तविज्ञानसुनिश्चितार्थं स्थितप्रज्ञं वरिष्ठं श्रोत्रियं सद्गुरुमासाद्य तत्प्रसादाद्वेदान्तग्रन्थं पठति, शृणोति चात्यादरेण श्रद्धया भक्त्या च, स एव मोक्षसाधनं ज्ञानं प्राप्नोति ।

Proposition for commencement of the subject (in chapter 4). Suppose there is a śiṣya a spiritual seeker and has studied the first two chapters and understands the importance of Vedanta śāstra (it will give me Mokṣa and I'm a desperate seeker). He goes to a Guru like Arjuna did. (Gita chap 2). He approaches the Guru reverentially, don't try to buy your Guru with car and money. Whatever I say is based on the upaniṣad (Vedanta vijñāna suniscitārtham—you should know which upaniṣad- kaivalya upaniṣad). Do nitya parāyanam of upaniṣads (more than Viṣṇusahasranāmam etc). Stitha prājña should remind you of Gita. Message is, " I am not in the world, the world is in me." A mystic is a jñānī who does not deserve to be a Guru, he can be a jñānī (there are a few like that). Śaṅkarācārya always introduces himself as Govindabhagavadpīda's śiṣya. Guru's grace is systematic teaching, not giving kumkumam, akshadai, vibhūti. With śraddhā, the śiṣya does the studies treating śāstra as primary pramāṇam. Not secondary, secondary means it can be validated by another secondary or primary pramāṇam. With faith and devotion. Mīmāmsā is used to refer to enquiry into veda pūrva and anta bhāga. It means enquiry done with śraddhā and bhakti. Such a student will attain the liberating knowledge. (Mokṣa sādhanam).

गुरुशिष्यसंवादरूपेणार्थनिरूपणे कृते श्रोतॄणां सुखावबोधो भवेदिति गुरुशिष्यप्रश्नप्रतिवचनरूपेण ग्रन्थ आरभ्यते ।

Vedanta jñānaṃ is always presented as a dialogue between guru and śiṣya. In keeping with that tradition, Vicārasāgaraḥ will also proceed this way from Chap 4. There are 2 advantages. Entire message to humanity: Never study Vedanta by reading book, only study from a Guru. 2) When it is in form of dialogue, it is easier to understand.

Topic 110 गुरुलक्षणम्-

गुरुलक्षणम् – यः साङ्गवेदाध्यायी तदर्थज्ञो जीवब्रह्मैक्यविषयकदृढतरनिश्चयात्परिनिष्ठितात्मसाक्षात्कारवान् स एव गुरुः। न हि वेदाध्ययनवत्त्वमात्रेणात्मज्ञानशून्यो गुरुर्भवति। आत्मज्ञोऽपि वेदाध्ययनशून्यः, स्वयं मुक्तोऽपि परोपदेशयोग्यगुरुर्न स्यात्; यतो जिज्ञासुशिष्यहृद्गतसन्देहनिवर्तनक्षमाणां

युक्तीनां प्रतिभानं वेदाध्ययनशून्यस्य न जायते। सन्देहशून्यस्योत्तमसंस्कारवतश्चरमजन्मनो जिज्ञासोरुपदेशे समर्थोऽप्ययम्, साधारण्येन सर्वमुमुक्षुजनोपदेशसामर्थ्याभावान्नाचार्यो भवितुमर्हति। तस्माद्वेदाध्ययनसम्पन्न आत्मज्ञश्चैवाचार्य इत्युच्यते।

Guru lakṣaṇam: The author Sri Niścala Dāsa wants to differentiate between jñānī and Guru. Mokṣa requires only jñānaṃ. Guru requires communication skills and ability to convince the different types of śiṣyas. Additional qualifications are required.

Scholarship in śāstras is required for a guru. M: In the tradition, a person has to go through brahmācārya āśrama. He has to go through vedādhyānam. First, learning to chant the Vedas. Then only the student has the "book" with him. Fortunately these days, you can buy the book. Adhyayanam was the only way those days. Then came veda bhāṣya adhyayanam. To come to Muṇḍaka class, you should come after getting by heart the upaniṣad. Then, you have to study the text and meaning. One who has gone through karma yoga, upāsana and jñāna yoga and has dṛḍataraniścaya on jīvabrahmāikyam. Śravaṇam is writing aham brahmasmi, mananam and nididhyāsanam is for removing the inverted commas around Aham brahmasmi. Brāhmi sthiti of Chap 2 of Gita. One who knows the path alone can lead another person to destination. Scholarship is important, sākṣātkāra is also important. Both are important. The author Sri Niścala Dāsa is taking 2 cases. Scholarship without sākṣātkāra is useless. By merely studying the Vedanta and getting Phd but without aparokṣa jñānaṃ (binary format) cannot become a Guru. When he has to say “you are Brahman”, he cannot say. His voice will come down. A person who is a mystic could have got the scholarship from previous janma and is a jñānī. Somebody just invokes that knowledge in this janma. He is a gururahita jñānī or kevala brahma nishṭā (not a śrotriya brahma nishta). Therefore, he cannot guide other students. JK said, “you should experience everything without being an experiencer”.

Chap3 of Gita:

पश्यञ्श्रुञ्वन्स्पृशञ्जिघ्रन्श्रन्गच्छन्स्वपञ्श्वसन्॥५-८॥

We can understand if we have a śāstram in hand. Śaṅkarācārya says in chap 13 bhāṣyam, never go to a guru who has not gone through sampradaya teaching. Quote>> “asampradayavit sāstragnyaha api moorkavat upekshateeya” Like a mūrkha, you do namaskāra to him, a jñānī without a guru, don’t go to him as a guru. Even though he is liberated, that person who is a guruless jñānī, is not a fit person to become a guru. Don’t read those books directly. You read those after reading traditional books.

14th dec 2013

Topic 110 contd

The author Sri Niścala Dāsa gives a very important message which is hinted in other granthas. There is a popular notion that to become a vedāntic student, one should be with sharp intellect and deep knowledge of tarkaśāstra. We have to clearly note that this is a misconception. We don’t require this at all. A sharp intellect with deep knowledge of Tarkaśāstra is required only for one purpose, that is to know the limitations of Tarkaśāstra. We have to note limitation of logic in general and Tarkaśāstra in particular. Purpose: To develop śraddhā in Vedāntaśāstram. Suppose a person has śraddhā in vedānta śāstram because of pūrva janma puṇyaṃ or traditional background, one does not require a sharp intellect or knowledge of tarkaśāstra or knowledge of the limitations of tarkaśāstra.

Gita:Śraddhāvan labate jñānaṃ

श्रद्धावाँल्लभते ज्ञानं तत्पर: संयतेन्द्रिय:। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥४-३९॥

If there is one with greater intellect and lesser śraddhā and another with greater śraddhā and lesser intellect, the second one is better qualified and a superior student. The author Sri Niścala Dāsa gives them 2 names. One with greater śraddhā is called the fortunate one, Tattvadṛṣṭi. The other with greater intellect and less faith, Tarkadṛṣṭi. If there is a student with greater intellect and greater śraddhā, he is the more fortunate one. All advanced Vedanta grantha which read like tarkaśāstra is meant for Tarkadṛṣṭi. A Tattvadṛṣṭi will not require such books at all. He will be able to understand with just Gita and Upaniṣads. A sharp intellect and deeper tarkaśāstra will not give you the knowledge of truth, because Tarkaśāstra deals with anatma. We don't need to feel bad if we do not read advanced texts. That's why we pray to śraddhādevi during upanayanam. (There is a sūktam called śraddhā sūktam). For gaining jñānaṃ and liberation, one does not require sharper intellect or knowledge of tarkaśāstra and its limitations where as both are required to play the role of guru. Why? Because among students, some of the students may be with sharp intellect and would have studied tarkaśāstra, therefore Guru will need both for addressing doubts of such students. That's why in Brahmasūtra chap2 all these other śāstras are discussed (na tarka aprathishttanam..). That’s why in Sādhanacatuṣṭayam, śraddhā is emphasized. M: A mere atma jñānī cannot become a Guru, if he has not studied all the traditional śāstrams including advanced texts even if he is liberated, he is not fit for teaching others especially when others have sharp intellect. If the Guru has got only atmajñānam and not tarka śāstram, he cannot give enough reasons to a student with a very sharp intellect (who asks deeper questions). If the students are docile students but have śraddhā in vedānta, such a guru can handle these students. Non questioning students are blessed students. In fact these students will get knowledge and liberation in this janma. A guru who has got only Atma jñānaṃ can help these blessed students, but not others. The one who is a scholar in all the tarkaśāstra, mīmāmsā etc, only scholar jñānis can welcome such kinds of students.

स हि शिष्यबुद्धिगतपञ्चविधभेदान्नानायुक्तिभिर्निवर्तयितुं समर्थः स्यात्। ते च भेदाः – (१) जीवेश्वरभेदः, (२) जीवानां परस्परभेदः, (३) जीवजडभेदः, (४) ईश्वरजडभेदः, (५) जडानां परस्परभेद इति। सर्वानेतान् भेदान् खण्डयितुं स एव समर्थः ।

Suppose a student comes with a sharp intellect and tarkaśāstra jñānaṃ, tarkaśāstra (nyāya vaiśeṣika) establishes dvaitam and Vedanta is revealing advaitam, when Guru speaks advaitam, the student will raise lots of questions related to dvaitam. 5 fold differences are discussed. 1) jīvatma and paramātmā are different 2) difference between jīvas 3) difference between jīva and jada (Anatma -matter) 4) difference between Īśvara (he is only nimitta kāranam not upadāna kāraṇam) and matter (atom is the reason behind creation) 5) difference between matters

Kaivalya upaniṣad

> न भूमिरापो न च वह्निरस्ति, न चानिलो मेऽस्ति न चाम्बरं च॥२२॥
>
> Earth and water do not (belong to me.) Fire also does not belong (to me.) Space also does not belong to me.

Guru has to use tarkaśāstra language to negate this. In pañcadaśī we saw this. Only a Guru with deep knowledge will be able to throw away all these 5 fold difference. Even Maṇḍukya kārika is meant for refuting those people with sharp intellect. Maṇḍukya upaniṣad is enough.

भेदश्च भयहेतुः। "उदरमन्तरं कुरुते" (तै. ब्र. ७) "द्वितीयाद्वै भयं भवति" (बृ. १.४.२) इत्यादिश्रुतिभ्यः। तस्माद्भेदोऽवश्यं खण्डनीयः। उक्तलक्षण एवाचार्यः स्वशिष्यं 'अविद्यादिसर्वमलशून्याद्वितीयब्रह्मैवाहमस्मि' इति साक्षादपरोक्षानुभववन्तं कर्तुं शक्नुयात्। तादृशसाक्षात्कारवानेव शिष्यः, 'सर्वोऽपि संसारो दृश्यप्रपञ्चो द्वैतः स्वप्नादिवन्मयि चिन्मात्रे स्वाज्ञानवशान्मिथ्या प्रतिभासते' इति साक्षाज्जानीयात्।

ईदृशाद्धुतदुर्दर्शस्वात्मतत्त्वोपदेष्टैव आचार्य इत्युच्यते। संसारमहाग्राहग्रस्तं शिष्यं तन्मुखाज्ञीवब्रह्माद्वैतोपदेशेन यो मोचयति स एव गुरुः।

When the Guru confronts such a student, he should first tell that dvaitam is established by tarkaśāstra and dvaitam is a cause of saṃsāra. Therefore, tarkaśāstra is a cause of saṃsāra, Guru has to convince the student. M: Difference established by your philosophy is the cause of saṃsāra, udaram उदरमन्तरं कुरुते ... (tarkaśāstra person accepts veda pramāṇam but due to lack of Śraddhā cannot accept advaitam) Tai. Brahmanandavalli section 7. Asatasya bhayam bhavati. In Bri upa, dviteeyavai...

प्रतिष्ठां विन्दते। अथ सोऽभयं गतो भवति। यदा ह्येवेष एतस्मिन्नुदरमन्तरं कुरुते। अथ तस्य भयं भवति। तत्वेव भयं विदुषोऽमन्वानस्य। तदप्येष श्लोको भवति॥ इति सप्तमोऽनुवाक: ॥

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यद्द्वितीयाद्वै भयं भवति ॥ (बृ १-४-२)

Therefore, Guru has to refute the difference or bheda or tarkaśāstra. For this, Guru must know enough to refute. He can make that student endowed with aparokṣa jñānaṃ after long time (aham brahmasmi). That student will say, “ I’m the non dual Brahman, free from all impurities like ignorance etc (pañcavidhadvaitam-5 types of duality)”. Only when this śiṣya comes to the advaita jñānaṃ, entire material world does not exist without consciousness.

Maṇḍukya Karika: Alatashanti prakāraṇam..Agarbathi is like advaitam, all plurality is not really existing except for the one tip of the agarbathi the consciousness.

Entire creation which is an object of my experience which is dualistic in nature is exactly like swapna prapañca like that given in second chapter of Maṇḍukyakārika. For a dreamer, dream is not dream in dream. Śiṣya will understand this, however after a long time. Tattvadṛṣṭi will get jñānaṃ with just Gita and upaniṣads. The author Sri Niścala Dāsa dedicates one chapter for Tattvadṛṣṭi and one dedicated chapter for Tarkadṛṣṭi. If you do not understand Tarkadṛṣṭi, its OK, you are all Tattvadṛṣṭi!!!

21st Dec 2013

Class 90

Shrotriya brahma nishṭā means one who has scholarship to communicate as well as defend the traditional teaching plus he has to be aparokṣa jñānī. (he is uttama guru.)

Madhyama Guru: Has sufficient scholarship to communicate as well as defend the traditional teaching.

Kanishta guruhu: He did not come in the traditional guru śiṣya paramapara, he is unable to communicate or defend but due to pūrva janma he is an Aparokṣa jñānī.

Since we do not know the difference between parokṣa jñānī and aparokṣa jñānī, therefore tradition says go to a śrotriya, either uttama or madhyama guru. You will have śāstram in the hand. In the context of guru śiṣya, the order is śrotriya brahma nishṭā, kevala śrotriya followed by kevala brahma nishṭā.

As far as liberation goes, the order will be 1,3 and last 2.

The aparokṣa jñānaṃ is "Sarvopi saṃsāraha...." Entire dvaitam or saṃsāra is mithya which is appearing in me. Jāgrat prapañca is like Swapna prapañca as far as mityatvam is concerned. Such a śrotriya brahma nishṭā is called an ācārya. Greatest wonder of the creation is only one; Atma that is I. The ācārya will release the Śiṣya who is in the grip of saṃsāra crocodile. Tanmukhat: from the mouth of the crocodile. Some people want to differentiate between Ācārya and Guru, they are one and the same. Footnote: Page 69.

2nd and 3rd shloka of footnote

“आचिनोति हि शास्त्रार्थमाचारे स्थापयत्यपि। स्वयमाचरते तस्मादाचार्यस्तेन कथ्यते”॥

“गुकारो स्यन्धकार: स्यात् रुकारस्तन्निवर्तक:। ब्रह्मान्धकारनाशित्वाद्गुरुरित्युच्यते बुधै:”॥

Āchinot: One who extracts the central message from the scriptures and he follows it in his life and makes the śiṣya also follow. This teacher is aligned with himself (binary format).

तेषामेवानुकम्पार्थमहमज्ञानजं तम:। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ १०-११॥

Guru is defined in next shloka: Gu refers to Atma ajñānaṃ which is darkness (internal); ru refers to the remover of darkness by lighting the lamp of self-knowledge. Since Guru removes the Brahman ignorance, he is said to be a Guru. Both refer to the same thing.

According to Panini, Guru is derived from Gru to teach the scriptures.

बहवो गुरवः सन्ति शिष्यवित्तापहारकाः। दुर्लभोऽयं गुरुर्देवि शिष्यहृत्तापहारकः॥ (गु. गी. १६०) इति स्मृतेः।

This shloka is taken from guru Gita; a dialogue between Uma and Śiva. Śiva is addressing Parvati, hey Devi. Two types of Guru. Type 1: Takes away money from the śiṣya as donation. Type 2: Takes ignorance as dakṣiṇa or donation. Type 2 is real Guru. Very rare is the type 2 Guru. What he takes away is ignorance. Vittapahāraka and hruttapaharakaha alliteration.

Topic 111 शिष्यलक्षणम्-

(१११) शिष्यलक्षणम् – वेदान्तग्रन्थप्रवृत्तिसम्पादकं प्रथमतरङ्गे यदधिकारिविशेषणमुक्तं साधनचतुष्टयरूपं तत्सम्पत्तिरेव शिष्यस्य लक्षणं भवति।

The four fold qualification, which was given as the qualification as part of anubandha catuṣṭayam, only when Sādhanacatuṣṭaya sampatti is there vedāntic study will be become more and more. This is called a wealth that can purchase Mokṣa.

Topic 112 गुरुभक्तेः फलम्-

(११२) गुरुभक्तेः फलम् – ईश्वरापेक्षयाप्यधिकतया श्रद्धाभक्तिप्रणामादिकं गुरौ शिष्येण कर्तव्यम् । यतोऽखिलशास्त्रव्युत्पन्नोऽपि गुरूपदेशमन्तरा स्वात्मतत्त्वं न जानीयात् । “नैषा तर्केण मतिरापनेया” (क. १.२.९) “नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन” (क. १.२.२३, मु. ३.२.३) “आचार्यवान् पुरुषो वेद” (छा. ६.१४.२) “आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापत् (छा. ४.९.३) इति श्रुतेः।

अयमेवार्थो वक्ष्यमाणदृष्टान्तेन स्फुटीक्रियते। तथा हि, वेदरूपसमुद्रो गुरूपदेशाभावे क्षारो भवति।

Topic 112

Guru bhakti is highlighted here.

When a person is a karmayogi, Īśvara bhakti is highlighted. Throughout Gita, it is highlighted.

Gita Mayi sarvāni karmāni....nirasheer

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा। निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३-३०॥

In Sve. Upa

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥२३॥

One jñāna yogi who has Īśvara bhakti and Guru bhakti, and both are in equal measures, he alone will be able to grasp the teaching completely.

In Vicārasāgaraḥ, The author Sri Niścala Dāsa says one of them must be more, he says Guru bhakti must be one notch higher than Īśvara bhakti, since Guru alone teaches directly. That bhakti must be expressed as śraddhā, ācārya upāsana, namaskāra etc. Very unique topic, The author Sri Niścala Dāsa 's special message and he justifies.

M: Compared to Īśvara bhakti, more bhakti towards Guru must be there. Śraddhā bhakti,

Kaivalya: Śraddhā bhakti

तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवैहि ॥२॥

Devotion towards the teaching is required. Even if one is scholarly in all other śāstras, without Guru's guidance one should not study śāstram independently, even if he does he will not benefit. In Cāndogya upaniṣad, Narada gives a list of all degrees in all fields but still he says he is a saṃsārī and goes to a Guru Sanatkumara in bhūma vidya chapter. He did sāṣṭāṅga namaskāra to Narada. Even if there is no Guru in current janma, he would have had in previous janma.

In Gita: tatra bhuddhi samyogam...labhate..

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ ६-४६॥

Kṛṣṇa says a spiritual prodigy had a Guru in the previous janma. Guru is compulsory, śāstra pramāṇam. "naishā ..." By mere scholarship and argument this jñānaṃ cannot be achieved.

In Kaṭhopaniṣad it is said so.

Next quotation" Ācāryavan" A person who has got an Ācārya will certainly gain knowledge. Even if he does not have Sādhanacatuṣṭayam, slowly he will become qualified due to ācārya's krupa

Vivekacūdāmaṇi, "manda madhyama roopādi prasadena..." Even unqualified student will become qualified.

Chan upa,"acharyāt..." Only when the knowledge comes from the ācārya, the knowledge will be aparokṣam.

Guru and Guru bhati are both important. This special message I will communicate through the following illustration.

The ocean contains water. Even though this is water, a thirsty person cannot drink. When the salt and other ingredients are separated, it can be drunk. Sūrya Bhagavān absorbs the water into clouds. In rainy season, sūrya Bhagavān gives rain, this is ocean water filtered. Now it becomes useful for removing the thirst.

Similarly vedaha is samudra. It has advaitic as well as dvaitam teachings, like salt in ocean water. Śiṣya's thirst goes (saṃsāra) after the filtering of dvaitam. Without Guru, śiṣya will drink salt water.

28th Dec 2013

Class 91

The author Sri Niścala Dāsa is taking of the definitions of Guru and Śiṣya, attitude of Śiṣya etc. Guru is important because we cannot extract the message of śāstram directly. Dvaitam has to be taken temporarily only. During adhyaropa only. Only Guru can explain this, what should be temporarily accepted etc. Like Shrishti concept. It should be negated during apavāda kale. Guru is compared to Sūrya.

तथा हि- वेदरूपसमुद्रो गुरूपदेशाभावे क्षारो भवति। क्षारसागरे पतितस्तज्जलं पीत्वा केवलं दुःखमेवानुभवति यथा, तथा गुरूपदेशं विनैव शास्त्रान्तरकुशला अपि स्वातन्त्र्येण वेदार्थं विचारयन्तो गुरुसम्प्रदायाभावाद्भेद एव सर्ववेदार्थ इति स्वमतिविभवानुसारेण निश्चित्य भेदरूपक्षारजलमेवास्वाद्य जननमरणप्रबन्धात्मकदुःखमेवाविश्रममनुभवन्ति; न तु मुक्तिरूप-नित्यनिरतिशयानन्दं लभन्ते

In the absence of Guru, guiding light, it will be saline in nature. If a person has fallen into the ocean, by drinking the saline water, he will become more and more thirsty. Similarly without guru upadeśa, even though the student may be a scholar in tarka, mīmāmsā etc, if he independently studies the veda or commentary, whatever is accepted in the beginning must be rejected in the end (adyaropa apavāda), this sampradaya one will never know. Student will not know when it has to be rejected. He will remain in bheda, dasoham bhavana. Śiṣya should go to Soham bhavana one day. According to his (student's) own resources, he will conclude Dasoham is the teaching. From veda, thus he is drinking saline water (kshārajalam) Advaita contaminated with dvaitam. Quote>>Kato—mrutokta mrutyu āpnoti

Dvaitin will be subjected to janana marana cycle. In spite of coming to Vedas, he will continue as a samsārī, without any respite. All the dvaita philosophers promise Mokṣa only after death. Advaita philosophers promise nitya niratishaya. Nitya unsurpassed ananda here and now.

जीवब्रह्मैक्योपदेष्टैव गुरुरिति गुरुलक्षणं निरूपतिम्; तादृशादखण्डब्रह्मात्मैकत्वविदः सद्गुरोर्मुखाद्ये वेदान्तविचारं कुर्वन्ति, ते देवामृतादप्यधिकं निरतिशयं ब्रह्मानन्दमनुभवन्ति। यथा स्वभावतः क्षारं समुद्रजलं पात्रेण गृहीत्वा पीतञ्चेत्तदा क्षारमेव भवति, तदेव समुद्रजलं मेघैराकृष्य वृष्टं सत् पीतं चेदतिमधुरं भवति; तथा वेदार्थोऽपि स्वातन्त्र्येण गुरुसम्प्रदायं विना विचारितश्चेज्जननमरणदुःखहेतुर्भवति, स एवाद्वैतब्रह्मात्मापरोक्षानुभविश्री सद्गुरुमुखादवाप्यते

चेन्नित्यनिरतिशयापरोक्षाखण्डानन्दस्वरूपात्माधिगमाय भवति। तस्माद्गुरुमुखादेव वेदार्थो ग्राह्यो वैदिकेन।

Guru definition has already been completed. From such a Guru, for whom soham bhavana is not upaniṣad message, but it is an available fact not an achievable goal. A fact to be claimed. Therefore, Mokṣa is the nature and not a promise. Guru must drill this into the student. Mokṣa as a goal is like mirage water. Śiṣya will constantly start looking for this. Such a guru who does not promises Mokṣa is a sadguru. Mokṣa happens to be your svarūpam. Those who do Vedanta vicaram with such gurus, such students experience brahmananda…claim this as their nature. Which is superlative ananda, superior to devamruta. Quote>> Tai upa :Te eshadam…brahmana anandaha. Samudra jalam is by nature is saline only. If you drink it (without desalination), it will be saline only. Tadaiva samudrajalam: The desalination plant is sūrya Bhagavān. That's why in Prasna upaniṣad, so many mantras on Sūrya Bhagavān. Absorbing through clouds, water is absorbed and given as rain. Wind brings the rain bearing clouds at the appropriate time and rains. Same Oceanic water which is filtered is available as rain water which is sweet. Similarly, vedāntic statements also. If a person studies without a Guru, there is a problem. Sampradaya studies means adhyaropa apavādha philosophy. First accept as kartā then reject the kartā. Quote: Maṇḍukya kārika: Gauḍapāda says any dvaitam is saṃsāra whether it is laukika dvaitam(husband, wife etc) or sastriya dvaitam (worshiper, worshipped, meditator meditated etc). Quote>> chap 3: Upasinosrita dharmaha.... Rejecting Sastriya dvaitam, he has fear. Without Guru's backing, the fear of Bhagawan will be there. Sadguruhu is one who has claimed I'm Brahman; aparokṣa jñānaṃ. The teaching given out by such a person is fit for teaching efficaciously. ***Impressing is not important but effective teaching is important.*** Nityam, niratishayam..... ananda atma. Therefore, from a competent guru, the vedic message has to be grasped by a tradition valuing disciple. 43.03 45: 25

Topic 113 ब्रह्मज्ञाद्गुरोरेव वेदार्थो ग्राह्यः-

(११३)ब्रह्मज्ञाद्गुरोरेव वेदार्थो ग्राह्यः-

यथा दृतिमुखाद्वा घटमुखाद्वा गृहीतं समुद्रजलं स्वविलक्षणरसास्वादनहेतुर्न भवति, तथाज्ञपुरुषमुखाद्गृहीतं वेदरूपसमुद्रस्यार्थरूपं जलं विलक्षणानन्दजनकं न भवति । तस्मादज्ञः पाठकगुरुर्दृतिघटादिसमः। ज्ञानी गुरुर्मेघसम इति प्रागुक्तम् । तस्मान्मुमुक्षुर्दृतिघटादितुल्यमज्ञपाठकगुरुं हित्वा मेघतुल्यब्रह्मज्ञ-गुरुमुखाद्वेदार्थश्रवणं कुर्यात् "तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्" (मु.

१.२.१२) “उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः” (भ. गी. ४.३४) इत्यादिश्रुतिस्मृतिभ्यः।

Consolidating the same idea, The author Sri Niścala Dāsa pointed out 2 types of Guru, uttama and madhyama Guru. Uttama Guru is one who has realized as aparokṣa jñānaṃ. In the second case, it is parokṣa jñānaṃ (kevala śrotriya). He can only repeat the words of Sastra (pātaka Guru, like a parrot, he repeats). When you go to the ocean with a container, a leather bag or an earthen pot, when you take the samudra jalam (will be compared to kevala śrotriya guru), you get the same water. One cannot enjoy this water. No benefit. My thirst (saṃsāra thirst) will never go away. It will only increase. I will become a scholarly samsārī. Madhyama Guru has parokṣa jñānaṃ. Therefore, such a guru, kevala śrotriya guruhu or pātaka guruhu or parrot Guruhu is similar to the leather bag or pot. Uttama Guru, aparokṣa Guruhu must be compared to Sūryaha.

Quote>> Vedantam bhuja sooryoyaha. Guru Stotram. Just like Sūrya Bhagavān opens the lotus, this guru opens the vedāntic teaching.

Therefore, may you reject the madhyama Guru and go to Uttama Guru. If you are able to know the difference fine, otherwise go to madhyama Guru and pray to God. Quote>> Muṇḍaka Upa. Tat vignyārtam...śrotriya brahma nishṭā. Gita>> upadeshyanti te jñānaṃ...Jñānina tatva darsinaha.

Class

4th January 2014

In this portion, The author Sri Niścala Dāsa is emphasizing the qualifications of a Guru. In Vedanta śāstram, we have bheda and abheda vākyam as well as bhedabheda vākyams also. If you look at tree from the stand point of branches, leaves etc, there are different parts. You may look at tree as one too. Śaṅkarācārya in briha bhāṣyam analyses bhedabheda vāda which was famous in his times. His famous purnamada bhashya. He concludes that the tatparyam must be abhedam only. All bheda is mitya only. Shuruti vākyam is muṇḍaka upaniṣad, śrotriya brahma nishṭā is mentioned. In Gita, also it is mentioned.

Topic 114

Topic 114 पौरुषेयप्रबन्धादपि ज्ञानं जायेत-

ब्रह्मविन्मुखादेव वेदार्थो ग्रहीतव्य इति पूर्वावर्ते उक्तत्वाद्वेदान्तवाक्यार्थविचारेणैव जीवब्रह्मैक्यज्ञानं जायेत, न त्वितरैः पौरुषेयैः संस्कृतग्रन्थैर्वा भाषाप्रबन्धैर्वेति सिद्धम्। अस्य प्रबन्धस्य पौरुषेयत्वादारम्भो व्यर्थ इत्याशङ्कायाम् उच्यते –

A possible question from pūrvapakṣī is raised. According to you veda alone is pramāṇam, because veda has come from Bhagavān himself. All others are from human beings. These are duṣṭa pramāṇam. Vaidika śabda pramāṇam and laukika śabda pramāṇam are from Vedas and human authors respectively. Therefore, laukika śabda pramāṇam is duṣṭa pramāṇam. Vicārasāgara is laukika śabda pramāṇam written by The author Sri Niścala Dāsa . The Sanskrit Vicārasāgaraḥ is written by a human author. Both are pauruṣeya grantham and therefore they cannot give jñānaṃ. Therefore, you can conduct upaniṣad course not Vicārasāgaraḥ course. Only by enquiring into Vedanta vākyam, you can get wisdom (jīvabrahmaikya jñānaṃ). Bhasha means any non-sanskrit language. This Vicārasāgaraḥ grantha, beginning (of 4th chapter) it is waste.

“स यो ह वै तत् परं ब्रह्म वेद ब्रह्मैव भवति” (मु. ३.२.९) इत्यादिश्रुत्या ब्रह्मवित् ज्ञानी ब्रह्मैव। अत एव तस्य वाक् वेदरूपैव। सा च वाक्, संस्कृतरूपा वास्तु भाषाप्रबन्धादिरूपा वास्तु, सर्वथा तस्य वचनं भेदभ्रमं निवर्तयति निःशेषम्। ननु “वेदान्तविज्ञानसुनिश्चितार्थाः” (मु. ३.२.६) “तं त्वौपनिषदं पुरुषम्” (बृ. ३.९.२६) इत्यादिश्रुतिभिर्वेदवाक्यादेव ब्रह्मज्ञानं जायेत न तु प्रमाणभूतैरपि प्रबन्धान्तरैरिति चेन्न; तथादर्शनात् ।

23.47

Muṇḍaka 3.2.9 : Whoever knows Brahman is Brahman only. Jñāni in human body must be treated as jñānī or īśvara. Hence the vākyam coming out of his mouth are apauruṣeya pramāṇam and also his words are in keeping with veda pramāṇam. Because of that only, his words do not come under pauruṣeya veda vākyam. Original Vicārasāgaraḥ is in hindi. Therefore, he says language does not matter. Under all conditions, his words are pramāṇam only. Pūrvapakṣī says in Mun.3.2.6, jñānis are those people who have attained jñānaṃ through Vedanta vijñānam and not Vicārasāgaraḥ pauruṣeya grantha, and in Bri. 3.9.26, shakalya brāhmaṇam-head losing brāhmaṇam. "Brahman is aupaniṣadam" Śaṅkarācārya often quotes. Aupanisadam: Which can be known only through upaniṣad pramāṇam. Pūrvapakṣī does not accept any bhāṣyam, not even Brahmasūtra and Gita without upaniṣad. Even among advaitins, some people claim that upaniṣads alone can give aparokṣa jñānaṃ. Only through vedavākhyam possible, even though Gita is also a pramāṇam, but it can produce only parokṣa pramāṇam. We don't see this difference, all śabda pramāṇam are the same. Smruti or Shruti can both give aparokṣa jñānaṃ is what The author Sri Niścala Dāsa says.

आयुर्वेदोक्तरोगतन्निदानस्थानौषधादीनां ज्ञानमितरसंस्कृतवैद्यग्रन्थैः प्राकृतभाषादिग्रन्थैश्च यथा सममेवोत्पद्यते, तथा सर्वेषां प्रत्यक्चैतन्याभिन्नाद्वितीयब्रह्मज्ञानमपि पौरुषेयग्रन्थैरपि जायेतैव। अत एव सर्वज्ञैर्मुनिभिर्महर्षिभिर्ब्रह्मनिष्ठैः वेदान्तार्थानुवादकैः स्मृतीतिहासपुराणादिबहुग्रन्थैरद्वितीयब्रह्मात्मविद्या स्फुटं विवृता वर्तते। विनौपनिषदा ज्ञानं चेन्नोत्पद्येत, तदा तैः स्मृत्यादिप्रणयनं व्यर्थं प्रसज्येत। तस्मादुपनिषदामविरोधेनात्मस्वरूपप्रतिपादनपरैर्यैः कैश्चिदपि ग्रन्थैर्ज्ञानं जायेतैवेत्यभ्युपगन्तव्यम्। तत्प्रतिपादकवाक्यानि वैदिकानि वा सन्तु भाषान्तरभूतानि वा, नैवास्ति विशेषः। एवञ्च पौरुषेयग्रन्थैरपि ज्ञानं जायेतेति सिद्धम्।

Pūrvapakṣī’s contention is anubhava virodham and therefore not acceptable. There is an Ayurveda text, they talk about variety of diseases, methods of diagnosis and the medicines. This same content has been explained by various authors in later years in other languages (charākāśamhita). One allopathy doctor sang stuti of daśamūlāriṣṭam like vibhuti yoga!!!! Say I take daśamūlāriṣṭam prepared from a translation in hindi and another preparation based on original text, will there be a difference. In the same way, when śabda pramāṇam is revealing jīvatma paramātmā aikyam, source does not matter as long as they are based on śruti. Why would anybody spend effort on preparing Gita (by Vyāsācārya) or bhāṣyam (by Śaṅkarācārya) if it will not work. Yoga sūtras are written by

Patanjali Rishi, Brahmasūtra was written by Vyāsācārya rishi. Both are composed by Rishis, laukika śabda pramāṇam. We accept Brahmasūtra because it is based on Vedanta pramāṇam(darśaṇaṃ). Yoga śāstra is based on yoga darśaṇaṃ. We accept ashtanga yoga but reject yoga darśaṇaṃ. These are elaborately analysed in chapt 2 of Brahmasūtra (two types of śruti discussed). Very interesting portion. Gita: Kshetragnyam chāpi mām viddhi.. If other texts cannot give knowledge, all the effort of the rishis and ācāryas will become useless. Therefore, any text book written by any jñānī in any language, whose content is jīvatmaparamātmā aikyam, Dayananda Swamiji says, if you see this in south American language, we treat this on par with upaniṣad. Content must be in keeping with original Vedanta pramāṇam. In aśṭapati, Buddha is accepted as avatāram. Even though some of us consider this, we reject Buddhism because it is going against Vedanta or upanisadic pramāṇam. That's why Gauḍapāda says, this teaching (Maṇḍukya kārika) has not been given by Buddha. Śaṅkarācārya says don't be intimidated by the personality, only go with the teaching based on source Upaniṣad. In this manner, the human authored text books can produce jñānaṃ is proven. Therefore, Vicārasāgaraḥ is worth studying and you can come to the next class.

11th January 2014

The author Sri Niścala Dāsa talked about the qualifications of the guru and śiṣya. A qualified śiṣya must study the scriptures under a qualified guru. The scriptures can be in any language and need not be the original upaniṣads. Only condition is teaching must in keeping with the upaniṣads. Vicārasāgaraḥ fulfills this condition and can therefore give knowledge.

Now 4th topic, guru seva or sishroosha as a sādhana. In Gita, ācārya upādanam shaucham.... We saw. This has been elaborately discussed in guru gita. The author Sri Niścala Dāsa is presenting these teachings here. Such seva is possible only in gurukula systems.

Topic 115

Topic 115 श्रीगुरुसेवा-

यस्य ब्रह्मविदो वाक् वेदवाक्यसमा तमेव ब्रह्मविदमाचार्यबुद्ध्योपासीत जिज्ञासुः। यदोपासनया गुरुरावर्जितो भवति तदा जिज्ञासुर्निजस्वरूपमपरोक्षीकरोति । एतेन गुरुसेवाभ्यधिकेश्वरसेवात् इति सिद्ध्यति। ईश्वरसेवादृष्टफलमात्रहेतुः, सद्गुरुसेवा तु दृष्टादृष्टोभयफलहेतुः। धर्माधर्मोत्पत्तिद्वारा फलहेतुर्यो भवति सोऽदृष्टफलहेतुरिति, धर्माधर्मोत्पत्तिं विनैव साक्षात्फलहेतुर्यो भवति स दृष्टफलहेतुरिति चोच्यते। ईश्वरसेवा धर्मोत्पत्तिद्वारान्तःकरणशुद्धिरूपफलहेतुर्भवति; अत एवेश्वरसेवादृष्टफलहेतुः। सद्गुरुसेवा तु धर्मनिरपेक्षा

आचार्यप्रसादमात्रेणोपदेशात्मकफलहेतुर्भवति। तस्मात् दृष्टफलहेतुः सद्गुरुसेवेत्युच्यते। किञ्च सद्गुरुसेवा धर्मोत्पत्तिद्वारान्तःकरणशुद्धिरूपफलहेतुश्चेश्वरसेवावद्भवति। अतोऽदृष्टफलहेतुरपि भवति। एतेनाचार्यसेवा हीश्वरोपासनातोऽधिकतरा विज्ञायते। तस्मात्सर्वथा जिज्ञासुमुमुक्षुभिः श्रीसद्गुरुवरो ब्रह्मनिष्ठ एव सदा सेव्यः।अतोऽदृष्टफलहेतुरपि भवति। एतेनाचार्यसेवा हीश्वरोपासनातोऽधिकतरा विज्ञायते। तस्मात्सर्वथा जिज्ञासुमुमुक्षुभिः श्रीसद्गुरुवरो ब्रह्मनिष्ठ एव सदा सेव्यः।

A brahmavid is one whose words are as good as the original knowledge (upaniṣad). A śiṣya is approaching such a guru and starts worshipping. He is a jijñāsu. During this intermediate period, Guru does not teach, but observes the student. When the Guru is satisfied with the credentials, then Guru is attracted/satisfied with the disciple. Only then the student will get consistent and systematic knowledge and through guru upadeśa, he will gain aparokṣa jñānaṃ. Guru śuśrūṣā will give jñānaṃ and Mokṣa. Deity in the temple can give only citta śuddhi where as Guru can give knowledge. Therefore Guru śuśrūṣā can give knowledge while īśvara Puja cannot give this. īśvara seva will give only puṇyaṃ. Sadguru seva will give dṛṣṭa phalam(teaching) and adṛṣṭa phalam(puṇyaṃ). That which give results through puṇyaṃ is adṛṣṭa phalam. Īśvara seva will give citta śuddhi. Īśvara seva will give adṛṣṭa phalam.

Upadeśa (consistent and systematic teaching for a length of time) will give knowledge which is dṛṣṭa phalam. Sadguru seva give adṛṣṭa phalam also, it produces puṇyaṃ for the śiṣya. If śiṣya has deficiency in sādhana catuṣṭayam sampatti, through puṇyaṃ this will get compensated. īśvara puja will give jñāna yogyata, Guru puja will give jñāna yogyata and jñānaṃ. Therefore, guru puja is considered to be superior. Therefore we say, guru brahma, guru Viṣṇu...By all means, a studious student must worship the Guru. In Muṇḍaka Upa also in last chapter. Quote>> Atmagnyam archayet bhotikāmaha.. in next section, tayo vaitat...

Topic 116

Topic 116 गुरुसेवाक्रमः-

श्रीसद्गुरुलाभोत्तरक्षणे तद्दर्शनमात्रात् साष्टाङ्गं नमस्कृत्य तच्चरणकमलरजांसि परिशुद्धतमानि स्वोत्तमाङ्गे धारयेत्। पश्चात् सद्गुरुप्रसादाद्बन्धमोचनाकाङ्क्षी तीव्रतरमुमुक्षुर्गुरुकुले ब्रह्मचारी वसेत्। तस्मै स्वशरीरमनोवाग्धनानि समर्पयेत्।

How should one serve the Guru? One should do sāṣṭāṅga namaskāra without seeing the ground or cleanliness. Definition given in footnote.

१. पद्भ्यां कराभ्यामूरुभ्यामुरसा शिरसा भुवि ।

पतनं दीर्घतरुवत् प्रणामोऽष्टाङ्ग उच्यते ॥

पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा ।
वचसा मनसा चैव प्रणामोऽष्टाङ्ग उच्यते ॥

The dust from his feet, he should put on his head. Considered sacred. The śiṣya who is interested in freedom from saṃsāra, desperate seeker, he must live in the gurukulam, must live a life of brahmacaryam. All his possessions must be handed over to the Guru.

Topic 117 शरीरार्पणम्-

(११७) शरीरार्पणम्-

श्रीसद्गुरोरभिमतशुश्रूषां बहुतरं कृत्वा मनागपि तदाज्ञानतिलङ्घनेन वर्तनमेव शरीरार्पणमित्युच्यते।

Whatever service has to be done to the Guru as a person, the entire day must be made available whole day, he should not say I have any other work. Even a wee bit, the instructions of teacher must not be violated.

Topic 118

Topic 118 मनोऽर्पणम्-

ब्रह्मविष्णुशिवात्मक एव श्रीसद्गुरुर्नान्य इति मनसा निश्चित्य तस्मिन् परमां भक्तिं प्रेमातिशयं च कृत्वा, यथा तस्य कृपाकटाक्षः स्वस्मिन् पतेत्तथा तमनुवर्तेत। स्वप्नेऽपि

तस्मिन् दोषदृष्टिं न कुर्यात्। स एव हरिः, हरः, ब्रह्मा, गङ्गा, सूर्यः, इति विजानीयात्। निरतिशयक्षेमार्थी मुमुक्षुः श्रीसद्गुरोः स्वरूपं हृदि धारयन् सदा तमेव ध्यायेत्। एतत्सर्वं मनोऽर्पणमुच्यते।

Guru is trimūrti rūpaha. In footnote, smaraṇam, dāsyam all nava vidhi bhaktim must be shown. Devotion is required. Guru's grace is required. Never analyze the Guru and his activity don't find fault, look upon him as Śiva, Viṣṇu, Brahma, Sūrya. In footnote: When Guru is pleasant, he is Viṣṇu, he is angry he is Śiva, when he is active Brahma, śantaha he is Ganga, when he is teaching, he is like Sūrya removing the darkness from the mind of the Śiṣya. Before getting jñānaṃ, serve the Guru for jñānaṃ, after getting jñānaṃ serva as a sign of gratitude. He should keep the form of Guru in the heart.

Topic 119 वागर्पणम्-

"यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि" (तै. शि. ११-२) इत्यादिश्रुत्युक्तप्रकारेण श्रीसद्गुरुप्रारब्धकर्माधीनशरीरादिगतगुणगणकीर्तनमन्तरा तन्निष्ठदोषाणामनुच्चारणमेव वागर्पणमुच्यते।

As said in Śīkṣāvalli, Guru has śarīram because of prārabdha, since it is human śarīram, he will have doṣas too or weaknesses, Śiṣya's aim is focusing on the Guna. Otherwise, you will lose the respect for the Guru and teaching. Even if you notice the doṣa, do not talk about it. Even if you see doṣās, with draw silently if you see too many

Topic 120 धनार्पणम्-

पत्नीपुत्रभूमिपशुदासीदासद्रव्यगृहधान्यानां धनमिति लोकप्रसिद्धिः। एतत्सर्वं सन्न्यस्य शरणत्वेन श्रीसद्गुरोरुपसदनमेव धनार्पणमुच्यते। सन्न्यासित्वेन सर्वसङ्गपरित्यागस्य कृतत्वात्कृतार्थः श्रीसद्गुरुर्न धनादिकं किञ्चिदप्यपेक्षेत शिष्येभ्यः। अत एव सर्वपरिग्रहत्यागपूर्वकं स्वार्पणमेव गुरवे धनार्पणमित्युच्यते।

Assume Student has wife, family, house, land, farm etc. if Guru is a sannyāsī, he will not receive whatever you offer. Here, dhanarpanam means renouncing all the wealth and becoming a sanyasi. Suppose Guru has lot of property, you can offer everything

यदि स्याद्गुरुर्गृहाश्रमी तदा सर्वं धनं तस्मा एव समर्पयेत्। "इमे विदेहाः अयमहमस्मि" (बृ. ४.२.४) इतिवत्। अयमपरो धनार्पणप्रकारः। न च ब्रह्मविच्चेद्गुरुः स कथं गृहाश्रमी स्यादिति शङ्क्यम्। वसिष्ठविश्वामित्रव्यासयाज्ञवल्क्योद्दालकरामकृष्णादयोऽपि श्रीसद्गुरुवो गृहाश्रम एवावर्तन्त इति श्रुतिस्मृतिशतेभ्योऽवगम्यते। तस्माद्गृहाश्रमे वर्तमाना अपि ब्रह्मनिष्ठा गुरवो भवेयुः।

Yadi syād..If Guru has a āśrama, you can handover and go along with the wife. The wife can go to Āśrama and serve too or wife can stay back. Janaka did that as declared in briha upa, I'm offering my videha rajyam. Can gṛhastha be a jñānī? Vāsiṣṭhaḥ, Viswamitra, Yagnavalkya, Vyāsa, Rama Kṛṣṇa are examples.

Topic 121 श्रीसद्गुरुलाभानन्तरं शिष्याचरणप्रकार: -

निःश्रेयसार्थिना मुमुक्षुणा पूर्वोक्तप्रकारेण शरीरादीन् श्रीसद्गुरवे समर्प्य, तद्गृसतावन्यत्र वा गुरोः समीपे वसता, दृढतरात्मापरोक्षसाक्षात्कारपर्यन्तं भिक्षाशिनाच भाव्यम्। ताञ्च भिक्षां स्वातन्त्र्येण न भुञ्जीत, श्रीसद्गुरुसन्निधौ समर्पयेत्। श्रीसद्गुरोरनुज्ञा स्याच्चेत् तदाश्नीयाद्भिक्षाम्। यदि गुरोः शिष्यभक्त्यतिशयपरीक्षणाय नानुमन्येत तदा तूष्णीमेवोपवसेत्। न चैकस्मिन्दिवसे द्विर्भिक्षार्थं ग्रामं प्रविशेत्। ततः परेद्युर्यथाविधि भिक्षाचर्यं चरेत्। एवं गुरुं सेवमानो न मनागपि मनोविकृतिमाद्येत। यदा चिरकालमेवं सेव्यमानो गुरुः प्रसीदति तदा तत्समयं प्रतीक्ष्य स्वजिज्ञासां तस्मै निवेदयेत्।

In this manner, śiṣya must offer everything and join the āśrama, if there is a problem staying there, he should find accommodation close by, take bikṣā (if brahmacāri or sanyasi), give to Guru and with permission from the Guru and then eat. Per day, only one time bikṣā allowed. In this manner, he should lead his life, mind is available for śāstram only.

स्वामिन्नमस्ते नतलोकबन्धो कारुण्यसिन्धो पतितं भवाब्धौ ।

मामुद्धरात्मीयकटाक्षदृष्ट्या ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥

(वि. चू. ३७)

इत्यादिस्तुतिपूर्वकं प्रश्नेच्छां निवेदयेत्। यदि पृच्छेत्यनुमतिं दद्यात्तदा स्वसंशयो निवेदनीयः। शिष्यस्यानन्तजन्मान्तरार्जितपुण्यपुञ्जवशात् श्रीसद्गुरुः कृपया केवलं धनाद्यनपेक्षया यद्युपदिशेत्, तदोत्तमाधिकारिणस्तस्य निरतिशयकल्याणं जायेत्। तत्रोत्तमोत्तमब्रह्मनिष्ठश्रीसद्गुरुसेवायाः फलं द्विविधम्; श्रीसद्गुरोर्निरतिशयप्रसादलाभः प्रथमं फलम्, द्वितीयं फलं तु कामक्रोधादिसर्वमलनिवृत्तिद्वारान्तःकरणशुद्धिः। एतद्द्वयमप्युत्तमाधिकारिणः शिष्यस्य सिद्धमेव भवति।

गुरवे यो मनोवाचौ कायार्थादि समर्प्य तम् ।

सेवते भवति ब्रह्म प्रसादातिशयाद्गुरोः ॥

यस्तु मनोवाक्कायादिकं श्रीसद्गुरवे समर्प्याहोरात्रं तं शुश्रूषते स हि ब्रह्मैव भवति। सद्गुरुश्चास्मै साहाय्यं करोति।

Vivekacūdāmaṇi: Śiṣya surrenders to the Guru, Oh Lord, you are the shelter, be gracious to me, give me knowledge ans save me from the ocean of darkness. Śiṣya must ask permission, can I ask a question to you? If śiṣya has puṇyaṃ, Guru will willingly teach or he may not teach. When he teaches, Guru will teach unconditionally. When uttama guru teaches uttama śiṣya, he will have kalyanam Mokṣa or maṅgalam. Therefore, Guru will be able to give Sādhanacatuṣṭayam as well as knowledge. He will be able to give Śiṣya knowledge, If you do namaskāra to Guru, both will come.

After offering day in and day out (guru gita, you must go through, you should not sit when he sits, you should walk behind, you should sleep after he sleeps, available in Rāmakṛṣṇa Mission), attitude is very important. Therefore, may you do śravaṇam of 4th chapter of Vicārasāgaraḥ.

3rd chapter is over.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे गुरुशिष्यस्वरूपनिरूपणं नाम ॥ तृतीयस्तरङ्गः ॥

Spill over done in next class 94 on 18th January 2014

In the last class we completed 3rd chapter. Some references before we go ahead with 4th chapter. Guru lakṣaṇam, śiṣya lakṣaṇam and Guru seva or ācārya upāsana was discussed. Ācārya upāsana can give two fold benefit, adṛṣṭa dvāra jñāna yogyata prāpti and jñāna prāpti too. Some shlokas were given in footnote. Page 69 footnote no 1. 3 shlokas are there.
First one I did not do.

“विभेत्यल्पश्रुतात्वेदो मामयं प्रतरिष्यति। इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्॥”

Veda māta is all the time concerned that it cannot reach the people directly, therefore concerned about reaching the right teacher because of modern communication the meaning may get twisted or lost. Veda is frightened of a person who is half-baked. This person is going to misinterpret. Commentaries have to be properly studied. Itihāsa and purāṇa must be studied elaborately. 2nd line: because it is a wide canvas, veda must be explained, commented with the help of Itihāsa and puraṇam. Viṣṇu puraṇam is a high vedāntic work. Written by parāśara maharishi.

2nd shloka... we saw in the last class

3rd shloka definition of Guru (from guru gita 1-21)

Page 70

Shloka- defining sāṣṭāṅga namaskāra

“पद्भ्यां कराभ्यामुरुभ्यासुरसा शिरसा भुवि। पतनं दीर्घतरुवत् प्रणामोऽष्टाङ्गं उच्यते।“

“पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा। वचसा मनसा चैव प्रणामोऽष्टाङ्ग उच्यते।“

8 limbs of the body must touch the ground. Madhyam;;hands, thighs, legs, chest and the head (8) must touch the ground.

Another version: 2 feet (1 limb), 2 hands(1), 2 thighs (1), head, chest, see with eyes, words, mind

Page 72

Foot note

“श्रवणं कीर्तनं चैव स्मरणम् पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।“

“आदौ ज्ञानाप्तये पश्चात् कृतघ्नत्वनिवृत्तये। यावजीवं त्रयो बन्धा: वेदान्तो गुरुरीश्वर:॥“

Navavidha bhakti: śravaṇam, keertanam, smaraṇam, pada sevanam, archanam, vandanam dasyam, sakyam, atma-nivedanam.

Ādau 3 must be worshipped throughout life: Vedanta, guruhu, Īśvara. In this cycle, you start with bhinna Īśvara and end with abhinna Īśvara. Difference: Initially we worship all 3 for the sake of knowledge, after gaining knowledge I do namaskāra to remove ingratitude. Expression of gratitude.

In page 72, swamin Namaste is from vivekacūdāmaṇi (no 35).

Chapter 4

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रग्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।

तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥२॥

Class 94

संस्कृतविचारसागरे उत्तमाधिकारिण उपदेशनिरूपणं नाम

॥ चतुर्थस्तरङ्गः ॥

4th wave

In the samskṛta vicarasāgaram, for the qualified student presentation of the vedāntic teaching, is the title 4th chapter. (5th will be for madhyama and 6th for kaniṣṭha adhikārī –adhama or manda)

इदानीं गुरुशिष्यसंवादात्मिका काचनापूर्वाऽऽख्यायिका विरच्यते। एतच्छ्रवणमात्रेण जिज्ञासुर्मुमुक्षुरात्मविचारे भृशं समर्थो भवेत्।

I want to start with a vedāntic story. Footnote: Don’t search for this story anywhere. This story is not there anywhere else. They are all fictitious characters introduced by Niścala Dāsa .

This is in the form of a dialogue between Guru and śiṣya. A fiction designed for vedāntic teaching is composed by me. By listening to the story, he will become interested in vedāntic study. Every seeker need not be interested in vedāntic study. I’m talking about Vedanta friendly mumukṣu.

(आ. १२२-१२५) शुभसन्ततेः राज्ञः, तत्त्वदृष्टिरिति, अदृष्टिरिति, तर्कदृष्टिरिति समाख्यातानां तत्पुत्राणां च कथा –

Story is about 4 people, father and 3 sons, father named Śubhasantati, (children who are all spiritually inclined), Tattvadṛṣṭi, one who has Sādhanacatuṣṭaya sampatti, accepts Vedanta pramāṇam, knows the limitations of tarkaśāstra, has extraordinary śraddha, Adṛṣṭi one who does not have too much Sādhanacatuṣṭaya, does not have too much knowledge of tarka śāstra, not spoilt by too much of tarka śāstra, Tarkadṛṣṭi, spoilt by too much of tarkaśāstra, he asks too many questions, does not understand the limitation. We require common sense, intelligence and understand the status of Vedanta pramāṇam. God cannot be proved by science or logic. The śraddha we have in

God, if we have in Vedanta pramāṇam and have common sense, we will get knowledge.

Topic 122 शुभसन्ततेस्त्रैलोक्याधिपत्यम्

(१२२) शुभसन्ततेस्त्रैलोक्याधिपत्यम् – शुभसन्ततिर्नाम कश्चन राजा लोकत्रयमनुशशास । तस्यासंस्त्रयः पुत्राः – तत्त्वदृष्टिः, अदृष्टिः, तर्कदृष्टिरिति च विख्याताः, चतुःशास्त्रप्रवीणाश्च। ते च क्रमेणास्मिन् ग्रन्थे चतुर्थपञ्चमषष्ठतरङ्गेषूत्तममध्यमकनिष्ठाधिकारित्वेन वर्ण्यन्ते। राजा तु शुभसन्ततिः शैशवं क्रीडायाम्, यौवनं च स्त्रीभोगे विनियुञ्जानोऽपि स्वभुजबलेन लोकत्रयमपि न्याय्येन मार्गेणापालयत् ।

Śubhasantati was an emperor of all 3 lokas. You imagine you are ruling all the worlds. He had 3 sons, Tattvadṛṣṭi, Adṛṣṭi and Tarkadṛṣṭi. They were very knowledgeable in 4 śāstras, tarka(reasoning or thinking), mīmāmsā (interpretational skills), vyakaraṇam(language) and śāstras (sāñkhya, yoga, nyāya and vaiśeṣika). These 3 children are going to be dealt with sequentially in this Vicārasāgaraḥ text in 4th, 5th and 6th chapter. They are uttama, madhyama or kaniṣṭha (Manda).

In page 72, swamin Namaste is from vivekacūdāmaṇi (no 35).

The Raja went through gṛhastha ashram. Raja had a normal and regular childhood. Veda never considered physical relationship with a spouse as an obstacle. Gṛhastha can practice conditional brahmacaryam. Absolute brahmacaryam is not mandatory for mokṣa. Pañca maha yajña must not be compromised. By the strength of this Raja's arms, all 3 lokas were governed through nyāya mārgam.

Topic 123 पुत्रेषु राज्यं समर्प्य शुभसंतते: प्रव्रजनम्

(१२३) पुत्रेषु राज्यं समर्प्य शुभसन्ततेः प्रव्रजनम् – तस्य राज्ञः कदाचित्स्वपूर्वपुण्यवशात् 'आत्मा अजो नित्यो निरतिशयानन्दस्वरूपश्च; ततोऽन्यत् सर्वं दुःखात्मकम्' इति विवेक उदियाय। तदा सोऽचिन्तयत् – 'अहमात्मविचारं कुर्याम्, त्रयः पुत्रा मम लोकत्रयं पालयन्तु' इति।

For that King, once upon a time, due to puṇyaṃ he had done in pūrva jenma and current jenma, he developed nitya anitya vastu viveka. śubesha: 7 stages, tanu mānasi 2nd stage. 1st stage: Why don't I go to Gita class? Atma ajah nityah real self is ajah eternal, nityah and is of the nature of superlative ānanda. Anandobrahmeti.... Tai upa. This person understands that all pancānātma are sources of sorrow only.

Class 94

15th January 2014

Page 73, topic 123

Now Niścala Dāsa wants to enter into formal vedāntic teaching. He is introducing a fictitious story. He has introduced a King Śubhasantati. He had 3 lokams as his kingdom. He has gone through formal vedic education also. Atma's nature is sukham. Central message of Vedanta. Anātmā has pratibimba ānanda. First this information must be received by the mind. Then confirmation. Śubhasantati has received this message, he wants to confirm this by changing to sanyāsa ashram. Śubhasantati had to decide to renounce the lokatrayam.

M: In that Śubhasantati, because of long karma and upāsana yoga and pūrva puṇyaṃ, viveka arose. 5 capsules of Vedanta, 2nd one Atma is the only source of permanent peace security and happiness. Anātmā is all other than Atma, includes pañca anātmā, all of them are sources of sorrow. Possession, profession, family, body and mind. When the time came, he thought in the following manner. śuba iccha: śubhecchaa: Let me dedicate the rest of my life for Atma vicāra. I want to transfer responsibility of three lokas to three sons. Thereafter

ततो मन्त्रिद्वारा पुत्रान् स्वसमीपमानाय्य स्वस्य भोगे वैराग्यमेकान्ते रतिं च तेभ्यो निवेद्य राज्याधिकारमङ्गीकर्तुं तानाज्ञापयन्नेकैकस्मै एकैकं लोकं विभज्यादात्। विभज्य राज्यादाने पुत्राणां मिथः कलहः, तन्मूलकतया प्रजानां दुःखं च भवेदिति मन्वानो

राजा स्वयमेव स्वराज्यं पुत्रेभ्यो विभज्यादात्। यत्र मानवो मृतः सन् परमेश्वरात्तारकमन्त्रोपदेशं लब्ध्वानायासेन मुक्तिं लभेत , यत्र च सर्वान्तर्यामी विश्वेश्वरः सदा सन्निहितः, यत्र चातिगभीरा गङ्गा 'उत्तरवाहिनी' इति प्रथिता प्रवहति, तत्र काशीनगरे स्थित्वा स्वस्वराज्यं पालयितुं पुत्रानादिदेश स राजा। पुनरपि स पुत्रानवोचत् – 'अयमपारः संसारो दुःखरूपः। पामरास्तु तं सुखरूपं मत्वा सांसारिकभोगाय धनमेवात्यादरेणोपार्जयन्ति। न तु मुक्त्यर्थमात्मविचारं कुर्वन्ति । ईदृशपामरजनैः सह वासं विहायैकान्ते निजसुखलाभायाहं यतिष्ये' इति।

Thereafter, the Raja called the mantri and brought all the 3 sons and informed them that he is no longer interested in the worldly pleasures. It includes family and relationships. These are also materialistic pleasures. We should internally drop attachments in the house and family too. I like to enjoy seclusion. "Don't go around the spouse all the time". He commanded the 3 children to take over the responsibility of ruling the world. (one loka each). He decided which one should take which loka. (No court problem). Indirect message to family people. Make sure that property is apportioned properly. If he himself doesn't settle the property sharing, children will quarrel. Śubhasantati is a good King. Family quarrel will kill the society (here). In this manner, Raja distributed. Please write a will properly. Don't say you are only for 60 years. Niścala Dāsa is advising every parent. All of you must settle in

Kāśī and rule your respective kingdoms. Kāśī is a sacred place where Lord Śiva as Viśveśwara has taken a vow, whoever dies in Kāśī, I will give tāraka mantra(Rama nama) upadeśa in the ear of the dying person. Suppose we become jñānī (last part of Tattvabodha) we can afford to die anywhere, otherwise Kāśī Maraṇam is good. Word tāraka means: that that takes a person across the shores of saṃsāra.

Footnote: Kashyam....rudraha tarakam brahma..

> २. काश्यां हि जन्तोः प्राणेषूत्क्रममाणेषु रुद्रस्तारकं ब्रह्म व्याचष्टे, येनासावमृतो भूत्वा मोक्षं लभते ।
>
> “यत्र कुत्रापि वा काश्यां मरणे स महेश्वरः।
>
> जन्तोर्दक्षिणकर्णे तु मत्तारं समुपादिशेत्”॥ इति श्रुत्यभिप्रायोऽत्र दर्शितः ।

As even that person is dying, Rudra whispers tāraka mantra. Śiva becomes Guru and teaches brahma vidya.

In Kāśī, anywhere if a person dies, in the right ear, that tāraka mantram is whispered. Therefore, they get mukti. In the entire Kāśī kṣetram, Viśveśwara is present all the time. Ganga is flowing in the northern direction. Uttara vāhini therefore sacred. In that Kāśī, may you all get settled and rule the kingdom. He addressed his sons further. The entire saṃsāra consisting of Anātmā is of the nature of duḥkham. All these people are giving me joy, many of us are deluded and want to preserve the pañca anātmā. Money alone for preserving these becomes most important. PORT nourishment. They don’t have time for Atma vicāra..

Śubhasantati says if I live amongst such people, others being majority, they will change me. Far from the madding crowd, I want to go.....To enjoy ātmānanda, I’m going to dedicate my life. He does not say where he wants to go. The 3 chapters are going to deal with the 3 children. Father’s story comes at the end. I taught in Sanskrit 300 hours for 7 years.

Topic 124 पुत्राणामपि राज्यजिहासा

(१२४) पुत्राणामपि राज्यजिहासा – पितृवाक्यमिदं श्रुत्वा सद्युक्तिबुद्धियुक्तास्त्रयोऽपि पुत्रा एकान्ते सम्भूयैवं समालोचयन् – ‘पितास्मान् संसारसागरे दुःखोदर्के पातयित्वा स्वयं ब्रह्मानन्दं प्रतिपित्सति। यस्मादात्मविचारासक्तोऽपारदुःखरूपत्वादखण्डमसपत्नमपि राज्यं पिता जिहासति, तस्माद्वयमपीदं राज्यमत्यन्तदुःखरूपं परित्यजेम’ इति ।

Now focus shifts to the 3 children. The 3 children heard these words. If they were materialistic, they would have jumped at it. However the children were rare. They were mature. They were śāstra supported thinkers. They left their father and had a closed door meeting. They thought in this manner, Our father does not want to get caught up in this trap, why should we fall in this trap? Rajyabhara...Consequence is only pain...He seems to be selfish, he wants to enjoy brahmāṇanḍa. Superficially seeing the kingdoms are prosperous, without any divisive forces, but father sees this as deep source of sorrow. After renouncing he wants to get out and dedicate his life to self-enquiry. Therefore, we should not fall in this trap. We should emulate the father.

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Topic 124 contd

Niścala Dāsa is now focusing only on the 3 sons. Topic of father is over. Some remarks on topic 123. After 123, Śubhasantati never appears. Our natural curiosity will be to know what happened to him. He will come in page 357 topic 509. Chapter 7. While talking about Śubhasantati we said, in topic 123. Śubhasantati's renunciation. Later we discover that, he really doesn't. Therefore, this topic must be Desire for Mokṣa. The sons seem to be more evolved than the parents.

The 3 children decide, this kingdom, although prosperous and comfortable is a source of duḥkham. In Maitreyi brāhmaṇam also, Maitreyi asks if all the wealth will give mokṣa or amṛtam. Wealth can only give comfort but cannot give happiness. Comfort is associated with sthūla śarīram, happiness with sūkṣma śarīram.

Topic 125 स्वगृहान्निर्गत्य त्रयाणां गुरूपसदनम्

(१२५) स्वगृहान्निर्गत्य त्रयाणां गुरूपसदनम् – एवं निर्णीय ते त्रयोऽपि पुत्रा मुमुक्षवः शुभसन्ततिरिति पितुर्नामान्वर्थीकुर्वन्तः सद्गुरुमन्वेष्टुं राजगृहान्निर्ययुः। अनेकदेशानटित्वान्ततस्ते गङ्गातटमेव प्राप्य तत्र विविक्ते देशेऽत्युन्नतशाखास्कन्धफलपलाशशालिभिर्वृक्षैर्निबिडिते वने कस्यचिद्वटतरोर्मूले चिन्मुद्रया जीवब्रह्मैक्यं स्वशिष्येभ्यो निर्दुष्टेभ्य उपदिशन्तं गुणातीतं श्रीसद्गुरुं ददृशुः। कैलासे महाभाण्डीरवटमूले सनकादिभ्यस्तत्त्वमुपदिशन्तं परमशिवं श्रीदक्षिणामूर्तिमिव ते तं विभाव्य, साष्टाङ्गं प्रणिपत्य, मोक्षेच्छया यथाविधि तं शरणं गतास्तन्निकटे षण्मासान् ब्रह्मचर्यमूषुः। ततः श्रीसद्गुरुः प्रसन्नो भूत्वा मधुरया गिरा केन प्रयोजनेनागता यूयम्, के यूयम्, कुतो वात्रागमनम्, इति तान् पप्रच्छ । तदा तत्त्वदृष्टिर्भ्रात्रोरिङ्गितज्ञः साञ्जलिपुटः सविनयं प्रत्यब्रवीत् ।

The Sanskrit construction of the author, Sri Vasudeva Brahmendra Sarasvatī (must have been associated with Kanchi—indra Sarasvatī), is so beautiful. We should be grateful to both of them.

The sons left their home in search of a guru. They decided wealth can give physical comfort but not mental comfort. The children validated their father's name, Śubhasantati. To find out a sadguru, they left the palace. There was a forest with tall trees, huge trunk with many big branches will lots of fruits and leaves. The forest was thick. Among many such trees, there was a vata vṛkṣa (arasa or āla maram), there was a Guru teaching the mahāvākyam, holding the hand in cinmudra. Definition given in footnote...angushta...

> १. अङ्गुष्ठतर्जनीयोगश्चिन्मुद्रेति कीर्त्यते । इयं भद्रामुद्रा, लोपामुद्रा, तर्कमुद्रा, ज्ञानमुद्रा चेति कीर्त्यते ।

Various other names are also given. Badra mudra: Auspicious mudra. In Dakṣiṇāmūrti stotram, Lopāmudra, Agastya's wife. Tarka mudra and jñāna mudra. In Gita, gunātita comes chapter 14. These disciples were great, free from all doṣas. Obstacles to jñānaṃ and mokṣa. Footnote: summary:

> २. स्तेयम्, हिंसा, अब्रह्मचर्यमित्येते त्रयः शरीरदोषाः । अनृतम्, परनिन्दा, कटुभाषणम्, वृथालापः, इत्येते चत्वारो वाग्दोषाः । इच्छा, चिन्ता, बुद्धिमान्द्यमित्येते त्रयो मनोदोषाः । नृसिंहतापिन्युपनिषत्प्रसिद्धा एते दश दोषाः

10 types of doṣas, 3 belong to sthūla śarīram, possessing anything that does not legitimately belong to him, himsa, any form of physical violence, violation of sexual morality..abrahmācāryam

Vagindriya doṣa 4, speaking untruth, speaking ill of others, using impolite words, useless speech.

Iccha, cinta, buddhi māndyam 3—Mano doṣa, too much of worldly desire, worrying about family members all the time, (asuri sampat). Love is different from worrying. A person should have reasonable knowledge of language, right thinking, tātparya niścayaha (interpretational, logical and language or communication skills, mīmāmsā, tarka, vyākaraṇam). If these skills are not there, it is referred as buddhi māndyam.

This is found nṛsiṃhatāpinyupaniṣat, nṛsiṃha pūrva tāpinī and nṛsiṃha uttara tāpinī upaniṣad. One has Śaṅkara bhāṣyam is there.

Seeing this Guru, they remembered Kailasa, under the vata vṛkṣa, one type called maha bāndira (I think kallar vṛkṣa). It seems on this tree, crows won't come and sit. Lord Śiva as brahma vidya Guru is called Dakṣiṇāmūrti, in the role of brahma vidya guru. SadaŚiva is another name. The rules mentioned in the 3rd chapter for sāṣṭāṅga namaskāra were followed. Guru did not straight away, start with Tattvabodha classes. For 6 months, they stayed there doing Guru's work performing Śiṣya's duties. (as described in chapter 3). Brahmācāryam, they followed. After 6 months of service, the guru will study the śiṣya's motives. Whether qualifications are there etc. After, 6 months, Guru was satisfied. Guru is doing you a favour by accepting to teach the student. Śraddha in the śāstram as a valid source of knowledge is fundamental. We will use logic and science to understand śāstram not to prove śāstram. śraddhām medham.... Faith in God and Śāstram is important. This has to grow from the family environment. Guru asked, "what is your background?" What is your motive or intention? When the Guru asked, Tattvadṛṣṭi answered with humility. He answered for all the 3.

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Continuing the story, the 3 brothers have left home and went to ganga teera, met a jñānī Guru who was teaching Vedanta and lived in the Āśrama for 6months, after 6 months, Guru enquired about all of them to Tattvadṛṣṭi. Niścala Dāsa says, knowing the other 2 brothers (ingitham) motives, Tattvadṛṣṭi with namaskaras and with humility answered the enquiries of the Guru

Topic 126 तत्वदृष्टिर्गुरोरनुमतिं प्रार्थयते

checked with Sanskrit pdf 5:17

(१२६) तत्त्वदृष्टिर्गुरोरनुमतिं प्रार्थयते – ‘हे भगवन्। वयंत्रयोऽपि भ्रातरः शुभसन्ततेः राज्ञः कुमाराः अज्ञाः अत्यन्तं शोच्याः निजस्वरूपजिज्ञासवो भवन्तं शरणं गताः। भवान् हि कृपासमुद्रः कल्पतरुचिन्तामणिकामधेनुवच्च विराजते। वयं तु दुःखवशंवदाः। यद्याज्ञा दीयते तर्ह्यस्मदभिप्रायं निवेदयामः’ इति तत्त्वदृष्टिः प्राह। ’हे शिष्य। श्रृणु मे वचः। तच्छ्रवणेन त्वद्धृदयग्रन्थयः संशयाश्च समूलमुन्मूलिता भवेयुः, त्वं च परमानन्दं प्राप्नुयाः’ इति गुरुरवोचत्।

You can never ask a question to Guru without seeking his permission. You cannot call for bhikṣa, and ask people to ask Swamiji questions. You have to take appointment and then only ask questions. Oh Lord, we three brothers are the sons of Raja Śubhasantati. We are all ignorant people and in pitiable condition. Our saṃsāra is because of self-ignorance. We are not ārta bhakta or arthārthī bhakta, we want a blessing in the form of consistent and systematic teaching. Īśvara śaranāgati leads to getting a Guru. After that, it should get converted to Guru śaranāgati. Guru will then point out that we need śāstra pramāṇam, therefore surrender to śāstram. This will lead to jñāna śaranāgati and then Atma śaranāgati. You are Karunanidhi, Krupasāgari, dayanidhihi!!! Kalpataru, kamadhanu, chintamani of heaven. Wish yielding sources. You will also fulfill our quest for self-knowledge. If you permit, we will seek permission for asking Questions. Only if permission is granted, we shall present our motive.

Guru says, Hey Śiṣya, I shall teach you brahmavidyā (Arjuna also never directly asks for brahmavidyā, Śaṅkarācārya observes this in his bhāṣyam. He only said, I'm confused regarding dharma and asked Kṛṣṇa to teach him. Kṛṣṇa teaches brahmavidyā. Arjuna gives another statement Nahi prapashyami... Arjuna said, even by going to heaven, I will not be able to remove the sorrow. If Kṛṣṇa had taught Dharma, he would have gone to heaven which would not have solved his problem, therefore Kṛṣṇa inferred that he needs atmajñānam and therefore taught) . (Another commentator, Swami Śaṅkāraṇanda, lucid gita bhāṣyam.. Śaṅkāraṇandi.., Arjuna said karpanya doṣa.. dharma refers to Atma only, therefore Arjuna has declared that he is confused related to Atma only, according to Sanskrit Dharma means that that sustains the creation, therefore it is Atma only, dharma has been used in the meaning of Atma in Kaṭhopaniṣad.. Anureshadharma.1.1 22 or 23.) By listening to my teaching, all your knots of the heart, sidhyarte sarvasamśaya...Kaṭhopaniṣad, along with mūlam, ignorance will go away. You will jump with joy.

Topic 127 मुमुक्षाभिव्यञ्जकस्तत्वदृष्टिप्रश्न:

(१२७) मुमुक्षाभिव्यञ्जकस्तत्त्वदृष्टिप्रश्नः – श्रीगुरोः कारुण्यं ज्ञात्वा हृदयानन्दसन्दोहतुन्दिलः संस्तत्त्वदृष्टिः स्वाभिलषितकार्यं सिद्धमिति निश्चित्य सविनयं पप्रच्छ – हे भगवन् । भवान् कृपानिधिः श्रीसदाशिवदक्षिणामूर्तिसमः

सर्वज्ञः । वयं तु सर्वेऽज्ञाः जननमरणादिदुःखरूपसंसाराद्बिभीमः । अस्माकं तन्निवृत्तेः परमानन्दप्राप्तेश्चोपायो वक्तव्यः । नानाप्रकारोपासनानि कर्माणि चानुष्ठितानि । नैवास्मदभिलषितार्थसिद्धिरभूत्, प्रत्युत संसारात्मकबन्ध एव दृढीभवति । तस्मात् येनोपायान्तरेण वयं कृतार्था भवेम तमुपायमस्मान् शाधि भोः।

Beautiful Sanskrit.. Tattvadṛṣṭi is presenting his question. It reveals his intense desire for mokṣa. Having seen the compassion of Guru, compassion because of pūrṇatvam, full of abundance of joy, hrudaya ānanda, Tattvadṛṣṭi, his intended purpose, is fulfilled. With humility he asked this question" Oh Lord, you are like sadaŚiva Dakṣiṇāmūrti, ever auspicious, chap7 jaramarana mokṣa...

Saddarśanam śānti pāṭha on mṛtyu, you are omniscient, we are sarvajñya, sarva ajñāna: we are all ignorant, only thing that is constant, all day we have one fear or the other, possession, profession, family, body the mind (5) pañcānātmā. As children, we were afraid of exams. What I am afraid of varies, that I am afraid is constant. We want to have positive ānanda also. We have practiced numerous upāsana. Dasoham bhavana. Varieties of Pujas we have done. That is also dasoham dvaita bhāvana.

Māṇḍūkya ...advaita prakaraṇam..

१. उपासानाश्रितो धर्मः, जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं, तेनासौ कृपणः स्मृतः ॥

Upasananashrito janma...tenasau.. all the dvaita bhaktas are unfortunate people. We don’t criticize dvaita bhakti, you can start but cannot end with dvaita bhakti. None of these gave us mokṣa. Dvaita bhakti only perpetuated saṃsāra. Give us some other way of removing saṃsāra. śādhi borrowed from Gita. Tat viddhi...pranipātena..

Topic 128 शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेश:

(आ.१२८-१६८) ज्ञानोपदेशः -

(१२८) शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेशः -

Jñānopadeshaha: A teaching which is meant for generating knowledge

Topic 128 to 168- Mahāvākya upadeśa

4th chapter is for uttamādhikāri, 5th is for madhyamādhikāri- Adṛṣṭi 6th- Kaniṣṭha adhikārī tarka dṛṣṭi

Unique method for uttamādhikāri:

Generally Guru will accept that Śiṣya has Samśara. In vivekacūdāmaṇi, śiṣya will say similar things, guru answers saying we have a beautiful method to cross saṃsāra. There is a path to crossover the saṃsāra. Guru accepting there is saṃsāra is called adhyāropa. Thereafter, long teaching. He will talk of all the 3 karmas, punarapi jananam and maranam cycle etc. then he will teach the method. This is conventional method.

Here Guru says, where is saṃsāra for you? Why are you asking for removal of saṃsāra? Here apavāda method. That you asked for mokṣa itself means you assumed that you have saṃsāra. You need samśarabranti nivṛtti.

Heading : desire for mokṣa itself is a wrong desire, Guru is going to establish this.

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1st March 2014

आ. १२८-१६८) ज्ञानोपदेशः –

(१२८) शिष्यस्य मोक्षेच्छा भ्रान्तिजन्येत्युपपादनपूर्वकं महावाक्योपदेशः – आत्यन्तिकदुःखनिवृत्तिः परमानन्दप्राप्तिश्च मोक्ष इति कथ्यते । शिष्यस्य मोक्षेच्छां ज्ञात्वा गुरुस्तदुपायभूतं वेदान्तैकसमधिगम्यं ज्ञानमुपदिशति । ज्ञानस्वरूपस्य नानाशास्त्रेषु नानाप्रकारेणोक्तत्वेऽपि जीवब्रह्मभेदनिवर्तकज्ञानस्यैव मोक्षसाधनत्वेन वेदेषु प्रतिपादितत्वात्तादृशमेव ज्ञानमुपदिशति – हे शिष्य । परमानन्दावाप्तौ जननमरणादिदुःखरूपसंसारनिवृत्तौ च तवोत्पन्नेच्छा भ्रान्तिजन्येत्यवेहि । यतस्त्वं निसर्गत एव निरतिशयपरमानन्दस्वरूपोऽसि तस्मात्सदा परमानन्दस्वरूपेणैव

सतस्तव पुनस्तत्प्राप्तीच्छा न युज्यते । यन्न प्राप्तं तल्लाभायैवोचितेच्छा । त्वत्स्वरूपं तु त्वया सर्वदा प्राप्तमेवेत्यतस्तत्प्राप्तये तव जायमानेच्छा भ्रममन्तरा न सङ्गच्छते ।

Niścala Dāsa has brought Guru and 3 śiṣyas together. First is Tattvadṛṣṭi, therefore Guru takes a short cut and fast approach. It is different from the conventional approach. Conventional one is Guru accepts the presence of Saṃsāra in Śiṣya and speaks of kartṛtvam, bhokṛtvam etc and then sañcita, prārabdha and agami karma. Somehow, manage the prārabdha karma and remedy for sañcita and agami karma, and then paranta kale you will die never to be born again. Mokṣa has given as a promise that it will come after death. Student appreciates the Guru because Guru says student has saṃsāra. Guru is happy not because this is true but because Śiṣya is happy. For manda adhikārī this is ok, but for uttama adhikārī, you don't need to work for mokṣa. Remove "Sādhya Mokṣa" 's existence (mokṣa as a goal). For uttamādhikāri, definition of saṃsāra is "that I've a saṃsāra, this misconception is saṃsāra". Samśara is not any of the karmas, sañcita, prārabdha or agami. Removing karmatrayam is mokṣā according to madhyamadhikari. Removing the thought that I've karmatrayam is uttamādhikāri mokṣa. Adhyaropa is not there, only apavāda is there for uttamādhikāri. Misconception is 2-fold. Mokṣa is a cognitive process (Swami Dayananda Sarasvatī says). M:Oh Student, I can never give you mokṣa because, your desire for Mokṣa is a delusion. Mokṣaiccha is bhrāntijanyam. Therefore, teacher's job is telling the student that desire for mokṣa is misplaced. Uttamādhikāri will catch this immediately. Straight away Mahāvākyam. Definition of mokṣa: total elimination of sorrow (peace) and the attainment of infinite ānanda(happiness). Guru notes the śiṣya's desire for mokṣa and the means for the attainment of mokṣa, which is available only through Vedanta śāstra, that jñānaṃ Guru teaches. Jñānaṃ is talked about in all 12 darśaṇaṃ, but they are all different types of jñānams. Even in Vedanta there are 3 types, dvaita, viśiṣṭādvaitam and advaita. Here he says, in different darśaṇaṃ jñānaṃ is talked about in different ways. Liberating jñānaṃ is only advaita Vedanta jñānaṃ. This removes dvaitam. Jīva brahma dvaita nivartaka jñānaṃ. (dviteeyadvai bhayam bhavati). This has been talked about in the Vedas. Therefore only advaita jñānaṃ is taught by the Guru. Hey Śiṣya, your desire for paramananda prāpti, your desire to eliminate sorrow, both these desires together is called mokṣa icchā. Your desire is delusion. For a wrong desire, there can be no means of fulfilment. Mokṣa cannot be given, no Guru can give this. If this chapter appears meaningful, you are a uttamādhikari. Why? Guru gives logic. You by your very nature are not the miserable body, disturbed mind or dozing kāraṇa śarīram, in all 3 avasthā you are the Atma aware of the disturbed mind. You are of the nature of ānanda which is unsurpassed. If you take mind as ānanda, you are manda or madhyama ādhikari. Tasmat, therefore, since you are ānanda svarūpa in all 3 periods of time, desire for ānanda from anātmā (a dukha svarūpam) is wrong. It won't work. Desire is possible under 2 conditions, I can desire for something that I do not have. 2. You should desire for something from where it is available (I'm adding this, Niścala Dāsa does not say so). This desire is impossible. Without delusion, such a wrong desire cannot come.

किञ्च जननमरणादिरूपः संसारो यदि कदाचित् त्वय्यभूत्तदा तव तन्निवृत्तये इच्छोचिता भवेत् । वस्तुतस्तु स संसार ईषदपि कालत्रयेऽपि नास्त्येव त्वयि । तस्मात्कालत्रयेऽप्यविद्यमानस्य संसारदुःखस्य निविवृत्सा ते भ्रममन्तरा न घटते । हे शिष्य त्वं तु जननमरणादिसर्वसंसारशून्यचिन्मात्रस्वरूपब्रह्मैवासि । तस्मान्मा स्मर कदापि जननमरणादिदुःखरूपं संसारम् ।

The above was first misconception now 2nd. 1st : Want to get ānanda 2nd: dukha nivṛtti iccha. Freedom from the pain I'm going through. Why is it happening to me and not to my neighbour? Niścala Dāsa says, this desire is also not correct. Omnipotent Bhagawan cannot eliminate sorrow from you because You do not have an iota of sorrow. M: Moreover, if saṃsāra in the form of pain, punrapi maranam and jananam cycle were there in you, then you can ask for this to be last birth. In reality you do not have janma, there is nothing to eliminate. (you cannot pray to God for this being the last janma, there is no jenma marana cycle). In reality, (Maṇḍukya kārika chap 3, 4) the so called saṃsāra you are struggling to eliminating , in all 3 periods of time, is not there in you. Desire to eliminate a sorrow that’s not there is not possible. Hey śiṣya, you have to internalise that you are Brahman. 5th capsule of Vedanta. By remembering my real nature, I convert life into a blessing. This Brahman which is free from jananam and maranam and all the consequences (vyādhi, jarā, mṛtyu etc). May you not get obsessed with Anatma’s nature(janana marana saṃsāra) all the time. (Mahāvākya upadeśa tvam to brahmaivāsi)

(आ. १२९-१६८) अत्राक्षेपसमाधानानि –

(आ. १२९-१३२) सुखविषयकाक्षेपसमाधानानि –

Topic 129 आत्मन आनन्दरूपत्वे विषयसम्बन्धादानन्दभानं नोचितमित्याक्षेपः

Both desires are wrong desires. Śravaṇam is required for conviction and natural doubts are raised and removed.

Topic M: atrāskhepa: The objections and refutations pertaining to the 2 ideas. They are also of 2 types. I’m ever free from sorrow is 2nd statement.

First; sukhaviṣayakā, we are going to discuss the first one ; ānanda, I'm happy which is my nature, I don't get happiness from outside.

129 – If happiness is my nature, how come I feel miserable most of the time, I feel unhappiness most of the time and receive happiness from five fold anātmā, profession, possession, family, body or mind. Therefore, these experiences are not proper if vedāntic statement is true.

8th March 2013

(१२९) आत्मन आनन्दरूपत्वे विषयसम्बन्धादानन्दभानं नोचितमित्याक्षेपः – हे स्वामिन् । ममात्मा यदि नित्यनिरतिशयपरमानन्दरूप एव भवति, तदा विषयेन्द्रियसम्बन्धाधीनतया आत्मन्यानन्दानुभवो नोपपद्येत । अनुभूयत एव तु विषयसम्बन्धादात्मन्यानन्दः । तस्मान्नैवानन्दरूप आत्मा । किन्तु विषयसम्बन्धादेवात्मन्यानन्दो जायते ।

The śiṣya has asked for mokṣa, from topic 128 reply by Guru. Branti nivṛtti is mokṣa. Ajñānaṃ nivṛtti is mokṣa, ajñānaṃ is duḥkham . Dukha nivṛtti is not mokṣa. This is because only if Atma has duḥkham, there is dukha nivṛtti. After all in all 3 kalas no duḥkham. I have duḥkham is the misconception. Removal of this misconception is mokṣa. Ananda is my nature. Several objections were raised. One by One Niścala Dāsa answers. Our experience is diagonally opposite, and can never accept Ananda is my nature. 2nd one Ananda need not be got from outside and here also I’ve always got Ananda from an external object. Q: Hey Swamin, suppose my Atma is infinite ānanda by its very own nature, then because of my contact with sense objects, ānanda should not come from outside according to your message. My experience is ānanda comes with contact with sense objects. Therefore, Atma cannot be ānanda svarūpa. Happiness comes from outside and outside only. Niścala Dāsa ’s answer.

Topic 130 A jñāni’s viṣayānanda

(१३०) अज्ञस्य विषयप्रवृत्तौ सत्यां तदीयान्तर्मुखवृत्तौ आत्मानन्दो भाति; विषयेषु नास्त्यानन्द इति समाधानम् – हे शिष्य । यस्य बुद्धिरात्मस्वरूपं न जानाति तस्य विषयेच्छा जायते । भोगसाधनानां स्त्रीधनपुत्रादीनामत्र विषयशब्देन ग्रहणम् । विषयेच्छस्य पुंसो बुद्धिश्चञ्चला भवति । चञ्चलायां बुद्धावात्मस्वरूपानन्दप्रतिबिम्बो न भासते । अभिलषितविषयलाभे तु क्षणमात्रं बुद्धिः स्थिरीभवति । तदा बुद्धिवृत्तिरन्तर्मुखा भवति । तस्यामन्तर्मुखायां वृत्तावात्मस्वरूपानन्दः प्रतिफलति । तादृशात्मस्वरूपानन्दप्रतिबिम्बमनुभवितुः पुंसो ‘विषयेभ्यो ममानन्दोऽजायत’ इति भ्रान्तिरुत्पद्यते । वस्तुतस्तु नैवास्ति जडे विषये आनन्दलेशोऽपि ।

13.32

Answer: Anandamāyā kośa of tai. upa. Hey Śiṣya, when a person is ignorant of one’s svarūpam, then one’s desire is for external source.

Therefore, there is apūrṇatvam, desire for one object or other is there because of misconception that it will convert me to pūrṇatvam. A bachelor to householder etc. Only object of desire may vary. This desire can extend even to Vedanta. So many number of books. Brahma Sūtra is still not done etc. Jñānī is purnaha not because he has studied all the books, but he has understood that I don't have to study everything to be pūrnaha. Stree, (spouse), dhana (wealth), children, one wants pūrṇatvam. All are called viṣaya. The mind is disturbed because we have not attained one or the other. How can Atmananda reflect in a disturbed mind? Ananda is therefore not absent but not manifested. Mind is calm and no more extrovortedness when cause is gone. Definition of happiness... 5 features of happiness...Surviving non experiential happiness is Myself. Therefore, we assume ānanda was born from the object. This is a delusion. In the jada sense objects, there is not even a droplet of happiness.

A dog, when it bites the bone, it gets blood. Therefore, bone is the source of blood, dog concludes. Entire humanity is not different from the dog. Son is born, I'm happy. Therefore, son is the source of happiness. Same misconception.

Heading 130- When object is attained, mind is turned inwards and happiness is attained, there is actually no happiness in sense objects.

33.11

किञ्च आनन्दोत्पत्तेर्विषयाधीनत्वे यत्किञ्चिद्विषयजन्यानन्दमनुभवतः पुंसो विषयान्तरे इच्छोत्पत्तिदशायामपि प्राचीनविषयानन्दोऽनुवर्तितुमर्हति; न तु तथास्त्यनुभवः । अस्मत्सिद्धान्ते तु विषयान्तरासक्त्या पुनरपि बुद्धिचाञ्चल्ये सति तस्यां चञ्चलबुद्धौ न स्वरूपानन्दप्रतिबिम्बो भातीति समाधानं ज्ञेयम् ।

On logical analysis also we can conclude that viṣaya is not an object of happiness. A child is born, child continues to be with mother or father. However, we start to look for something else. Child's admission. How do we now explain the absence of ānanda when the source son is there? Acquired things do not generate the same ānanda at all times. When the next desire came, the ānanda from the previous viṣaya is gone. Vedanta says, when the admission desire came, mind got disturbed, ātmā ānanda did not get reflected. Previously it was putra icchā. This is the answer.

43.04

किञ्चान्यत्, यदि विषयादेवानन्दो नियमेन जायेत तदा प्रवासादागतपुत्रदर्शनजन्यानन्दः सदानुवर्तितुमर्हति; न तु तथा भवति । तथा हि – कस्यचित् प्रियतरः पुत्रश्चिरप्रवासी कालान्तरे प्रत्यागमत् । तद्दर्शनक्षणे जायमानः पितुरानन्दः चिरकालमविच्छिन्नतयानुवर्तितुमर्हति, आनन्दहेतोः पुत्रस्य सदा सन्निहितत्वात् । न तु तथानुभूयते । सिद्धान्ते तु पुत्रदर्शनादितत्तद्विषयजन्यानन्दस्य

चिरमननुवृत्तिरेवमुपपद्यते – तत्तद्विषयलाभक्षणे बुद्धिर्निश्चलीभवति । तदा निश्चलायां बुद्धिवृत्तावात्मस्वरूपानन्दः प्रतिबिम्बितो भवति । स एवानन्दोऽनुभूयते । ततो विषयान्तरेच्छया पुनरपि बुद्धेश्चाञ्चल्ये सति तस्यां बुद्धौ स्वरूपानन्दप्रतिफलनस्य विच्छेदात्, पुरत एव सत्यपि प्राचीनविषये, नानन्दानुवृत्तिः । तस्मान्न विषयेऽस्त्यानन्दः । किञ्च यदि नियमेन विषयाधीन एवानन्दो भवेत्तदा समाधौ योगानन्दो न प्रकाशेत । तथा सुषुप्तावपि नानन्दभानं स्यात् । सुषुप्तिसमाध्योर्दृश्यरूपविषयसम्बन्धस्याभावात् । तस्मान्न विषये आनन्दलेशोऽप्यस्ति । किन्त्वात्मस्वरूपानन्द एव सर्वात्मना सर्वत्रावभासते । “रसो वै सः, रसँ ह्येवायं लब्ध्वानन्दी भवति” (तै. ब्र. ७) “एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति” (बृ. ४.३.३२) इत्यादिश्रुतेः ।

Same idea is clarified with an example.. If the Viṣaya has to regularly produce Ananda, imagine a person’s son has gone abroad for study. Father looks forward to the arrival of the son. By seeing the putra who has come back, he jumps up and down, then smiles, and then all kinds of things. Ananda must have been continuous. It is not experienced. To elaborate, his eyes are desperate to see the glimpse of the child. Then the son came back. The father was having so much joy when he sees. If you logically see, that ānanda must be there continuously. How come it doesn’t? **Thinking that my life is not there without my child is very big delusion**. Imagining that this person can die itself is terrible. Even after this (even death of near

one) experience, they do not come to Vedanta. Family cannot give peace, security and happiness. Consequence is saṃsāra. In Vedanta siddhānta, this can be explained. According to Vedanta, pleasure born out of putra contact cannot be permanent. Disturbance in the mind is removed from the mind, but another one can come. Putri disturbance can come. This disturbance cannot be removed by putra's embrace. Vedanta does not allow the disturbance to arise.

15th March 2014

सिद्धान्ते तु पुत्रदर्शनादितत्तद्विषयजन्यानन्दस्य चिरमननुवृत्तिरेवमुपपद्यते – तत्तद्विषयलाभक्षणे बुद्धिर्निश्चलीभवति । तदा निश्चलायां बुद्धिवृत्तावात्मस्वरूपानन्दः प्रतिबिम्बितो भवति । स एवानन्दोऽनुभूयते । ततो विषयान्तरेच्छया पुनरपि बुद्धेश्चाञ्चल्ये सति तस्यां बुद्धौ स्वरूपानन्दप्रतिफलनस्य विच्छेदात्, पुरत एव सत्यपि प्राचीनविषये, नानन्दानुवृत्तिः । तस्मान्न विषयेऽस्त्यानन्दः । किञ्च यदि नियमेन विषयाधीन एवानन्दो भवेत्तदा समाधौ योगानन्दो न प्रकाशेत । तथा सुषुप्तावपि नानन्दभानं स्यात् । सुषुप्तिसमाध्योर्दृश्यरूपविषयसम्बन्धस्याभावात् । तस्मान्न विषये आनन्दलेशोऽप्यस्ति । किन्त्वात्मस्वरूपानन्द एव सर्वात्मना सर्वत्रावभासते । "रसो वै सः, रसँ ह्येवायं लब्ध्वानन्दी भवति" (तै. ब्र. ७) "एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति" (बृ. ४.३.३२) इत्यादिश्रुतेः ।

In this portion, topic 139 Niścala Dāsa is establishing that sense objects do not have any ānanda of their own and therefore they cannot give ānanda which they do not have. When the mind is disturbed, certain objects quieten the mind. Example: When a father meets the son when he returned from abroad, he feels happy. After some time the father has to do something else and he gets irritated although son is still there. The ānanda created by the meeting of the son cannot remain permanently, because putra cannot stop the next mental disturbance. The impermanence of Ananda alone is possible. (nischalāyam not Niścalayam in book). As explained in Tai upa, priya, moda and pramoda Vṛttis are there. Once he has got home, so many programs are there. Tirupati, kula daivam, 3 girls he has to see, meet Swamiji. Son cannot continue to give same joy. Son remaining the same, joy becomes different. Refection on ānanda is gone although the son is still there. Agni will always give heat in all avasthā, unlike son. Moreover, if you say viṣaya alone gives ānanda, wherever there is no sense objects, there should be no joy. There are occasions when there are no sense objects, we are very happy. A yogi practising nirvikalpaka samādhi, (pratibimba ānanda only) no external sense object is involved. Footnote: yoga nanda...cita ekagratha, In pañcadaśī, last 5 chapters brahmananda reflection is discussed. Yogananda, vidyananda etc are pratibimbānanda. (any knowledge... Archimedis and eureka). In deep sleep state, ānanda is enjoyed. No sense objects in deep sleep state. Therefore, only ātmā ānanda having 2 versions, non experiential (Atma ānanda) and experiential version (kosa ānanda) are there. Both belong to Atma. Raso vai saha: Raso means ānanda here (not soup or nava rasa). Only getting ātmā ānanda either bimba or pratibimba ānanda, this jīva becomes happy. In Chan upa, bhūma vidya.. yo vai bhūma tat sukham... Niścala Dāsa does not quote here.

Briha--- Only a small reflected portion of original ānanda all the people are enjoying now and then. śruti says.

29.40

हे शिष्य । निरतिशयानन्दस्वरूप एवात्मेति विषयसम्बन्धाच्च स आनन्दोऽभिव्यज्यते इति जानीहि –

अदृश्यो दृश्यते राहुर्गृहीतेन यथेन्दुना ।

तथानुभवमात्रात्मा दृश्येनात्मावलोक्यते ॥ इति स्मृतेः ।

अयमेव समीचीनः सिद्धान्तः । यद्यस्त्यत्र ते संशयो निर्व्यलीकमेव पृच्छ । पुनः सुस्फुटमेव त्वां बोधयेयमिति गुरुराह ।

Hey Śiṣya, ātmā is ānanda svarūpa, mokṣa is also anandaha, therefore mokṣa is of the nature of Atma. Mokṣa does not exist as a destination. Rare definition for uttama śiṣya: expectation of mokṣa is saṃsāra, dropping is mokṣa. When I contact the sense objects, that ānanda which is my real nature, that ānanda is manifested.

Beautiful example of smṛti

M: Rahu is recognised during grahanam (when rahu conceals the moon). Rahu is a chāya grahaha, chāya is shadow. Shadow of the earth must be there on the opposite side of the son, it must be there always. Rahu must be there always by itself. Pure shadow is non recognizable. When moon come there, the shadow falls and invisible rahu is revealed as the concealment of moon. Does moon produces Rahu or does it manifest the Rahu? In the deep sleep state, consciousness is there, but we are not able to claim. Atma is manifested by the object. Atma depends on anātmā for its manifestation. For "I am" you need object. Therefore, Ananda manifests only when sense objects are there. M: Rahu which is chāya grahaha (shadow of earth) which moves in the conter direction never experienced until grahanam, when the moon falls at the right position, it manifests the shadow thats always there. In the same way, Atma which is of the nature of pure consciousness and joy, you will never experience it. Only when it manifests through sense objects, you experience. In all vyavahāra, ātmā is dependent on anātmā and vice versa. Mutual dependence. If you have got any doubt in this regard, ask the question, Gurus job is to answer all these questions. Tirelessly I will answer all the questions. Guru says so. Now next question, not discussed anywhere

50.05

topic 131

(१३१) ज्ञानिनोऽपि विषयेष्विच्छा, विषयसम्बन्धादात्मानन्दावभासश्च भवति न वेति तत्त्वदृष्टिः पृच्छति –

The sense objects may vary, but sense pleasure is there. Does the same phenomenon happen to jñānī also after he gets jñānaṃ. Tattvadṛṣṭi asks. What is the mechanism of the jñānī? Is it different? He knows sense objects only reflect happiness. Jñānī should not laugh at jokes. Should he be serious always or should he be smiling all the time? M: Tattvadṛṣṭi asks, "Will jñānī have desire for sense objects or not? Assuming that viṣaya iccha is there, when jñānī fulfils the iccha, will he also get pratibimba ānanda or not? Nowhere else this is discussed this explicitly.

22nd March 2014

(१३१) ज्ञानिनोऽपि विषयेष्विच्छा, विषयसम्बन्धादात्मानन्दावभासश्च भवति न वेति तत्त्वदृष्टिः पृच्छति – हे सद्गुरो । विषयसम्बन्धादात्मानन्दावभासक्रमोऽज्ञानिविषये

प्रतिपादितो भवद्भिः, न ज्ञानिविषये । यतो यस्य बुद्धिरात्मस्वरूपविमुखा, तमधिकृत्य प्रस्तावः कृतः पूर्वं भवद्भिः । तादृश्चाज्ञान्येव, न ज्ञानी । तस्मादिदानीं ज्ञानिनोऽपि विषयेष्विच्छा तस्यापि विषयसम्बन्धात्पूर्वोक्तक्रमेण सुखाभिव्यक्तिश्च जायते न वेति बोधयितुमर्हन्ति भवन्तः, इति ।

When I experience the mirror, we look at 3 things. Mirror, frame and the face. Even though I experience all 3, 2 belongs to mirror, but face does not belong to the mirror, it is my own. Similarly when I experience a joy eating food, there are 3 things, viṣaya nāma, viṣaya rūpa, viṣaya ānanda. Viṣaya ānanda I experience in the Viṣaya but not of the viṣaya. Does jñānī have viṣaya ānanda or viṣaya iccha. Topic 113 3rd line. Because he was talking of a ajñānī whose mind was not established we talked of all 3, in the case of jñānī, he is atmāvimukhaha tell me. We expect him to be in nirvikalpaka samādhi. Will he have anātmā iccha, viṣaya icchā, viṣaya ānanda etc. Sthitaprājñasya kā bhāsha. I'm interested in knowing about jñānī. He must be either always smiling or always serious. If he has worldly desires, when he fulfils the worldly desires, will he also get priya, moda, pramoda ānanda? Please clarify

15.08

Topic 132

(१३२) व्यवहारकाले ज्ञान्यप्यात्मविमुख एव; स विषयानन्दस्य स्वरूपानन्दादभिन्नतां मन्यते –

Jñānī has prārabdha. Therefore, his lifestyle will be governed by prārabdha. He will be governed by loka saṅgraha. As a gṛhastha jñānī, he will also be involved in vyavahāra. There are sanyasis who are in place and others who are in loka saṅgraha activities (Adi Śaṅkara).Tapovanam;;;himagiriviharam original in malayalam (translated into many languages). They are governed by their prārabdha. Quote>> Gita sadrusham chestate svasyaha… jñānavanapi.

2nd type of viṣayānanda : (1st one due to prārabdha) Bhiksha: whatever comes, he has to go through. Loka saṅgraha viṣayananda

3rd type: Due to raga dveṣa, you will have ānanda. South Indian upbringing, jñānī is habituated to south Indian food. Example south indian jñānī choosing Idli over Paratta. Vasana based viṣaya ānanda. Quote>> Gita Indriyasya Indriya....raga dveṣau...

Ishta devata also is based on raga dveṣau. (Adhikāra nandi in Mylapore a jñānī may like). However all desires are non-binding. NY talk: Is desire an evil? All vedāntic students must go through. Difference is jñānī enjoys pūrṇatvam whether desires are fulfilled or not.

Desire of God for creation. In Tai upa: Sokāmāyāta. Even wanting coffee in the morning, but it is non binding for jñānī.

Gita: Indriyaindriya... raga dveṣay vyavasthitau, tayor na vasham na agacchet.

ABCD; Appropriate, balanced or moderate, clean or non binding, desire .

Do not come under their control . Vidyāraṇya in chap 6 of pañcadaśī. Iccham ti koti vastooni. Jñānī may have koti desires but non binding.

When Jñānī sees his iṣṭa devata, he will have viṣaya nanda. Gist: A jñānī never sees viṣayānanda as viṣayānanda, because he has the knowledge that viṣayānanda is ātmānanda only. Jñānī never mistakes the image as his face. He will also not feel for the vishayānanda going away

He enjoys pratibimbānanda. During worldly transactions, playing the roles according to prarabhdam, in keeping with varnāshrama, gṛhastha jñānī also enjoys this, he does not deliberately remember Vedanta or Atma. He is engaged in worldly activities which gives him joy, viṣayānanda. Dayananda swamiji loves to sing his own compositions. When a jñānī enjoys viṣayānanda, in the background he has knowledge that is is reflection. In sādhana pañcakam, “swādvannam yatu ...vidhi vacat “ .. 2 interpretations: May you not ask for your favourite dish (instructions to jñānī). Suppose you get, dish due to prārabdha, may you be satisfied. Another one: prapte and na. When the favourite dish comes, don’t be happy. Meaning: don’t get attached to it. Pleasure should be not be inappropriate or immoral. This is part of karma yoga itself.

49.45

(१३२) व्यवहारकाले ज्ञान्यप्यात्मविमुख एव; स विषयानन्दस्य स्वरूपानन्दादभिन्नतां मन्यते – हे शिष्य । शृणु सावधानमनाः । यदुक्तमात्मस्वरूपवैमुख्यमेव विषयेच्छादिकारणमिति, तत् न केवलमज्ञस्यैव, किन्तु ज्ञानिनोऽपि तुल्यमेव तत् । ज्ञानी च यदा व्यवहारे प्रवर्तते तदा स तत्त्वविस्मरणपूर्वकमेव प्रवर्तते । विषयप्रवृत्तिकालेऽज्ञवदास्ते ज्ञान्यपि । ज्ञानिनो हि चित्तं सदैवात्माकारमेव यदि स्यात्तदा तस्य जीवनादिनिमित्तभोजनादिव्यवहारोऽपि न सिद्ध्येत् । तस्मादात्मविमुखा बुद्धिरुभयोः समा ।

May you listen with attention. In the previous portion, we pointed out ajñānī at the time of viṣayānanda, mind of ajñānī is extrovert. Same thing is true for jñānī at the time of vyavahāra. Vimukham..extrovert. When he is extrovert, he will be engaged in various activities, his own raga and dveṣa will influence that. Adi Śaṅkara established mathas. Govinda bhagawat pada did not document his works even. In the case of jñānī also, viṣaya icha is same. When he is engaged in activities. He does not deliberately think of tatvam (aham brhmasmi) at that time. Footnote: you cannot do 2 deliberate jobs at the same time. Mind cannot engage in 2 deliberate activities. When jñānī is engaged in worldly activities, he is also exactly like any other person. Difference he can invoke the knowledge at will.

29th March 2014

Page 78

Topic 132 4th line upto sidhyet

Niścala Dāsa or the guru in vicārasāgara grantha is answering a question raised by Tattvadṛṣṭi. Guru had earlier pointed out that ajñānī gets viṣayānanda due to his extrovertedness. Because his own individuality and desires, his mind is disturbed, when a particular desire is fulfilled, the mind is temporarily satisfied. Ajñānī does not know it is the reflection of ātmānanda. Tattvadṛṣṭi asked when a jñānī is involved in vyavahāra, does he get viṣayānanda or not? Jñānī cannot be extrovert, cannot have worldly desires, therefore no viṣayānanda. Is this true or not? Guru is giving the answer. During vyavahāra jñānī is exactly similar to ajñānī only. Even to have food, he has to deal with external entity. He is experiencing the world. Since jñānī also has an ahaṅkāra, he will have an individuality from the stand point of ahaṅkāra, therefore specific raga dveṣa. Kṛṣṇa has likes towards pitambara etc. Individuality based Kama is there. With respect to food, where they sit etc. Kama is born out of the individuality but not out of apūrṇatā. Some jñānis like to stay in one place, some like to travel. Some like to teach, some like to write. So, Jñānis do have kāma, they only have dharmic kāmas and never backed by apūrṇatvam and therefore not binding kāma. Quote>> Gita naiva tasya krute.... vyapāśrayaha... death will not be with "ekam". Paramācārya was staying somewhere in interior place, he invited Ariyakudi Ramanuja Iyengar to sing Sri Subramanyāya Namaste.. this is kāma... Kamboji?? Niścala Dāsa says, when the viṣayānanda anubhava takes place, difference is there.

22.07

अज्ञस्य बुद्धिः सदा विषयासक्तत्वादात्मविमुखैव तिष्ठति । ज्ञानिनस्तु बुद्धिर्यदात्मनो विमुखा भवति, तदा विषयेच्छा तत्सम्पर्कादात्मस्वरूपानन्दाभिव्यक्तिश्चाज्ञस्येव तस्यापि जायते । तथाप्यस्त्यत्र विशेषः – विषयसम्पर्काद्भासमानोऽप्यानन्दः स्वस्वरूपानन्दान्नातिरिच्यते, किन्तु तदाभास एवेति विजानाति ब्रह्मवित् । तथा च विषयोपभोगेऽपि ज्ञानिनः समाधिरेव सिद्ध्यति । अज्ञस्तु 'अयमानन्दः स्वरूपानन्द एव' इति नैव वेद । परमार्थतस्तु ज्ञानी अज्ञानी चेत्युभयोरपि स्वरूपमानन्द एव; अज्ञस्य विषये आनन्दप्रतीतिर्भ्रान्तिरेव ।

24.31

Agnyasya ... Ajñānī's mind is always absorbed in Viṣaya only. Even after viṣayānanda also, mind is attached to viṣaya only. Wherever we go, we carry so many people and objects in the mind. When he is engaged in the vyavahāra and enjoys the sense objects, jñānī also has viṣaya icchā. Priya, moda and pramoda are there. There is a subtle difference between the 2. Even though I am enjoying the ānanda triggered by the sense object, it is nothing but ātmānanda. Before Vedanta, I always divided into viṣayānanda and Atmananda. Now Jñānī knows one alone appears as two. Gurunamapi dukhena.... Gita... Guru here means deep sorrow, deep sorrow will not shake the jñānī. What to so what within a very short period. Like a (Jñānī) rubber ball bouncing ball in contrast to a wet clay back. Śloka: yathā kanduka pādena.. ārya patannapi...Jñānī remembers that even at the time of enjoying the pleasure that all this is due to atmānanda (sahaja samādhi).

Definition of samādhi in footnote

> ज्ञानिनो विषयोपभोगकालेऽपि, विषये दोषदर्शनरूपविवेकस्य, विषयमिथ्यात्वनिश्चयपूर्वकवैराग्यस्य, विषयभोगानां परिणामे दुःखपर्यवसायित्वावधारणस्य विषया नन्दस्य

स्वरूपानन्दाव्यतिरिक्तत्वनिश्चयस्य च जागरूकत्वात्, स्वरूपानुसन्धानरूपसमाधिसदृशत्वाच्च 'सिंहो माणवकः' इतिवत् ज्ञानिनो विषयोपभोगे समाधित्वोक्तिरौपचारिकी।

He enjoys ānanda during Vedanta vicara, 3 types of Doṣa he sees, dukhamiśritatvam, atṛptikaratvam, bandhakatvam. He has got vairagyam because object will give sorrow later and go away also. Even the best object, relationship will go away. When this pleasure ends, there will be a vacuum. (We are allowed to cry only for a max of 1 year even when somebody dies, we have to "Move on"). Viṣayānanda is Atmananda for Jñānis. This firm conviction is alive. Prārabdha brings unfavourable condition, therefore we cannot stop class after studying prasthānatrayam. Nididhyāsanam is required for sure. One who does not give vacation for nididhyāsanam is in sahaja samādhi. This jñānī person during vyavahāra is practising Samadhi.

This footnote is a very beautiful footnote. Page 78 footnote no 2. Given above. Remember these 4 points. Even when you enjoy worldly pleasures, remember these 4 points.

Both are enjoying ātmānanda only, one knows, other does not know. When ignorant person says there is viṣaya ānanda, this statement is bhrānti alone. Thus Niścala Dāsa has answered the question, jñānī has got viṣayānanda or not, answer is yes but with a balanced mind. Quote chap 5

न प्रहृष्येत्प्रियं प्राप्य, नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः, ब्रह्मविद् ब्रह्मणि स्थितः ॥ 5-20॥.

Never get lost or carried away in sorrow or joy. Learn to Move on. When people die, allow them to move on. When spouse dies, think that Bhagawan has given sanyāsa aśrama. According to Vedanta, death of spouse is sanyāsa. Let mind be aware of this. Next Question in next class.

5th April 2014

Page 78 topic 132 last 5 lines

तथाप्यस्त्यत्र विशेषः – विषयसम्पर्काद्भासमानोऽप्यानन्दः स्वस्वरूपानन्दान्नातिरिच्यते, किन्तु तदाभास एवेति विजानाति ब्रह्मवित् । तथा च विषयोपभोगेऽपि ज्ञानिनः समाधिरेव सिद्ध्यति । अज्ञस्तु 'अयमानन्दः स्वरूपानन्द एव' इति नैव वेद । परमार्थतस्तु ज्ञानी अज्ञानी चेत्युभयोरपि स्वरूपमानन्द एव; अज्ञस्य विषये आनन्दप्रतीतिर्भ्रान्तिरेव ।

With this paragraph, answer is complete. Viṣayānanda is there for jñānī, but he knows the nature and limitations. Jñānī never considers that viṣayānanda has gone away, when it goes away.

(आ. १३३-१६८) दुःखविषयकप्रश्नप्रत्युक्तयः –

Topic 133 सांसारिकदुःखस्याश्रयप्रश्नः

(१३३) सांसारिकदुःखस्याश्रयप्रश्नः – हे सद्गुरो स्वामिन् । 'त्वं परमानन्दस्वरूपोऽसि' इति भवता यदुक्तं प्राक्, तदहं सम्यग्जानामि । 'जननमरणादिसंसाररूपमहादुःखं कालत्रयेऽपि त्वयि नास्त्येव; अतस्तन्निवृत्तये तवेच्छात्यन्तासङ्गतेति' भवदुक्तविषये तु कश्चन संशयो भवति । यद्यनुभूयमानमिदं जननमरणादिदुःखं मयि नास्ति, तर्हि मदन्यं कमाश्रित्य तदवतिष्ठते इति दयया मे वद भोः । संसारदुःखस्याश्रयान्तरावगमे हि मयि तन्नास्तीति मम दृढा प्रतीतिः स्यादिति शिष्यः पृच्छति ।

7.45 end

Next few topics upto 168, with regard to duḥkham or sorrow, student question and teacher's answer. First Q: What is the locus of sorrow? Other than Me the ātmā, there must be some other location. Aham na dukhasya āśraya.

9.59

Student addresses the Guru, Hey Swamin, (you are allowed to disagree without damaging the attitude), hey guro, you made the statement, you are ānanda svarūpaha. In the previous topic, I've assimilated what is bimbananda and pratibimbānanda? The great sorrow accumulated over several janmas. You said I've no duḥkham in Me. Since I don't have jñānaṃ and maraṇam and in between no sorrow, then I should not do any sādhana to remove sorrow. Because no sorrow in all 3 periods of time, therefore desire for removal of sorrow is illegitimate. I get a corollary question. If the experienced sorrow is not in Me, other than Me which locus is there as the location of sorrow? Out of compassion, please tell me, honourable teacher. Only if I know sorrow is somewhere, then I can accept and convince it is not in Me. 4th chapter answer is for uttamādhikāri.

22:58

Topic 134

(१३४) न कस्यापि संसारोऽस्तीति गुरोरुत्तरम् – हे शिष्य । शृणु मे वचनम्, तेन ते सर्वसंशयनिवृत्तिः स्यात् । जननमरणादिसंसारदुःखं न कुत्रचिदप्यस्ति । अनुभूयमानमपीदं दृश्यं जगत् कालत्रयेऽपि त्वयि मयि अन्यत्र वा कुत्रचिदप्यणुमात्रमपि नास्त्येव । अत एवास्य जगतः अत्यन्तनाशः न कुत्रचिदपि सम्भवति । इति ।

Very difficult to swallow answer. Where is the sorrow located? Sorrow belongs to anātmā is conventional answer. Mind, physical body, intellect

It is a compromise answer given to madhyama adhikārī. Because, in this case I am accepting anātmā. Temporarily teacher has given an acceptance of anātmā and dvaitam. This is adyāropa prakaraṇam. (When anātmā is negated, where is the question of locus being in anātmā.)

For uttama adhikārī, we don't accept anātmā temporarily. Then what's the locus of sorrow. Sorrow is an appearance that is not there at all. Maṇḍukya kārika 3rd and 4th chapter: 4 messages:

1. Existence of jāgrat prapañca is to be negated
2. Origination of jāgrat prapañca needs to be negated
3. Appearance and experience of jāgrat prapañca has to be accepted (appearance with borrowed existence)
4. Cause for the appearance and experience for jāgrat prapañca is mūla avidyā or māyā

Same has to be extended to sorrow too.

1. Existence of jāgrat prapañca and sorrow is to be negated
2. Origination of jāgrat prapañca and sorrow needs to be negated
3. Appearance and experience of jāgrat prapañca or sorrow has to be accepted (appearance with borrowed existence)

4. Cause for the appearance and experience of sorrow is mūla avidyā or māyā

Experience of sorrow: jñānādhyāsa

Appearance of sorrow: arthādhyāsa

Our aim is negation of both adhyāsa. Development of khyāti vāda.

Guru’s reply to uttamādhikāri. Depending on the level of śiṣya, he will give answer. There is no saṃsāra for any one. Hey śiṣya, please carefully listen. Confidence of Guru is clearly seen here. There is no saṃsāra duḥkham anywhere. He has śruti, yukti and anubhava pramāṇam to support. Stationery earth is my experience, but it can never challenge my conviction that Earth is moving around the sun. śruti...Neha nanāsti kincana...na bhoomi na rapo....

Not even a wee bit of sorrow is there. That is why you will never succeed in eliminating the world or sorrow. Because there is no reality in both. Just as you can never drive away the rope snake. For this world and the problems of the world, total elimination will never be there. Puja, prayers will not help. Snake should not be driven but understood to be non-existent. Driving is nāśah, understanding is bādhah.

44.58

Topic 135 असतः संसारस्य कथं प्रतीतिरिति प्रश्नः

(१३५) असतः संसारस्य कथं प्रतीतिरिति प्रश्नः – हे कृपालो सद्गुरो । जननमरणादिसंसारदुःखं मयि वान्यत्र वा कुत्रचिदपि न स्याच्चेत्, कथं तर्हि तत्प्रत्यक्षीभवति। न ह्यत्यन्तासद्वस्तु कदाचिदप्युपलभ्यते। वन्ध्यापुत्रगगनारविन्दाद्यसद्वस्तुवत् संसारोऽप्यत्यन्तासंश्चेन्न कदाचिदप्युपलभ्येत, उपलभ्यते तु, तस्माज्जन्ममरणादिदुःखरूपः संसारो नास्तीत्युक्तिर्न युज्यते; इति शिष्यः पृच्छति ।

Now Śiṣya is disagreeing (but watch. Not disrespect). With due respect to you, I'm not convinced.

How can a non-existent saṃsāra, be experienced by me? Hey krupalo, oh compassionate one, saṃsāra dukha, if you say it is not there anywhere, how is it experienced by me very very clearly? According to worldly people, experience is the proof of existence or reality (Vedanta does not accept this). Śiṣya is not able to swallow this. World must be existent because I experience it. If World is non-existent, how come I'm experiencing. A totally non-existent entity will never be experienced by any one at any time. If saṃsāra is non-existent, it would not have been experienced.

12th April 2014

Topic 135

Beginning of class 104

Niścala Dāsa pointed out that working for mokṣa on the part of the seeker is illegitimate. Because Mokṣa consists of 2 components ānanda prāpti and dukha nivṛtti. I'm already ānanda svarūpa and there is no other source of ānanda. Similarly for dukha nivṛtti, because I the Atma do not have duḥkham in all 3 periods of time. Therefore we cannot eliminate whatever is non-existent. Then where is that sorrow which I'm experiencing located? For madhyama adhikārī we give a compromise answer, duḥkham is located in anātmā. For uttamaadhikāri, directly apavāda is done. Duḥkham is not located anywhere. There is no anātmā for uttama adhikārī. Therefore, duḥkham is non existent.

Then how am I experiencing sorrow?

Last 2 lines: If the sorrow is non-existent, how is it experienced? Therefore, there is a logical inconsistency in the statements. He expresses the non-acceptance without disrespecting the teacher.

Topic 136 संसारप्रतीतिर्मिथ्येति गुरोरुत्तरम्

17:55

(१३६) संसारप्रतीतिर्मिथ्येति गुरोरुत्तरम् – जननमरणादिप्रवाहरूपं जगत् परमार्थतः कालत्रयेऽप्यसदपि, प्रत्यगात्मैव ब्रह्मेत्यजानतां केवलं मिथ्याभूतमवभासते । यथा स्वप्ने अनुभूयमानपदार्थाः, आकाशे नैल्यं, रज्जौ सर्पादयश्च परमार्थतः कालत्रयेऽपि असन्तोऽपि मिथ्यैवावभासन्ते , तद्वज्जगत् परमार्थतोऽसदपि मिथ्यारूपेणावभासते ।

Guru answers the Śiṣya's question. Śiṣya assumes first, that the entire creation has only 2 categories, existent and non-existent things. Second mistake: everything that we experience will come under only existent category. Both these ideas are mistakes. Universe consists of 3 categories, existent entity, non-existent and seemingly existent entity. Sat Asat and Mithyā. We have to assimilate all 3 categories. Lesson 1: Understand 3 categories. Everything that we experience we categorise under existent group. Vedanta says everything we experience as an object does not come under existent group, but seemingly existent group. Only one in one member group, whatever we experienced as subject is in the existent group. Whatever we experience as seemingly existent is really non-existent. Therefore, Vedanta says entire world is seemingly existent and actually non-existent. All seemingly existent category is experienceable. World, saṃsāra, duḥkham, I come under mithyā category. This understanding is important. Mithyā sorrow need not be eliminated, because mithyā sorrow does not exist. Remove the misconception that it is existent.

Knowledge of mithyā as mithyā is elimination. In Vedanta, mithyā is given different definition. 5 famous definitions are enumerated in Madhusudan Sarasvatī's advaita siddhānta. I am going to deal with 2 only. First is popular. 2nd in pañcadaśī.

First one : Mithyā is that which is neither existent nor non existent but seemingly existent. Sat asat vilakṣaṇa. Therefore, experienceable.

Second one: used by Vidyāraṇya in pañcadaśī. Niścala Dāsa applies here. We divide creation into 2, existent and non existent categories. 1 Sat (Atma) and asat. Asat into 2, experienceable asat category and non-experienceable asat. 2 Non-experiencable asat: human horn. 3 Experienceble asat : (non –existent) rope snake. Even though rope snake is non existent, it is experiencable before knowledge. After knowledge, rope snake is known as non existent. Bhāsamanan asat (abhāsamānam asat-non experienceable asat). Shell silver, swapna prapañca come under this category. These are examples. 4th one is the main example; world is this category: entire khyāti vāda is to establish the 3rd category. Quote>> Pañcadaśī.. yamatad bhāsaman tam...१०.३ (check)

निरन्तरं भासमाने कूटस्थे ज्ञप्तिरूपतः ।

तद्भासा भास्यमानेयं बुद्धिर्नृत्यत्यनेकधा॥

The mistake we commit is the minute we experience we conclude it is existent. How come it appears existent by borrowing existence from you the observer. The non-existent world appears to be real. Duḥkham also comes under mithyā category.

M: the appearance of saṃsāra is mithyā. The entire universe including duḥkham, punarapi jananam, maranam cycle, in fact in all 3 periods of time, it is non-existent. During the time of ignorance, the non-existent world appears as though existent. It is like dream only. Ākāśa nailyam. The blue colour of the Ākāśa also like this. Rope snake also. Even though they are non-existent in all 3 times, they appear existent. World is experienceable non-existent category.

Topic 137 रज्जौ सर्पप्रतीति: कथमिति प्रश्न:

49.28

(१३७) रज्जौ सर्पप्रतीतिः कथमिति प्रश्नः – रज्जौ प्रतीयमानसर्पादयो यथा मिथ्या तथैव प्रत्यगात्मनि प्रतीयमानसंसारदुःखमपि मिथ्येति यदुक्तम्, तत्र दृष्टान्तज्ञानमन्तरा दार्ष्टान्तिकज्ञानासम्भवाद्रज्जौ सर्पः कथमवभासत इति प्रथमतस्तावन्मां बोधयन्तु भवन्त इति शिष्यो दृष्टान्तविषये पृच्छति ।

For mithyā 3 examples were given. I've to understand duḥkham is mithyā. Teach me the example first. Rope snake example? How does the snake appear in the rope. Just as rope snake, dream are mithyā, similarly sorrow is also mithyā. We are comparing my sorrow to rope snake. Therefore, without thoroughly assimilating the example, I cannot understand the original. (drāṣṭāntikam) Therefore, please explain the phenomenon of rope snake experience. Khyāti vāda. Here after, we are entering the theory of the explanation of the phenomenon of rope snake experience.

11.41

19th April 2014

Topic 137 contd

Niścala Dāsa pointed out through the Guru of Tattvadṛṣṭi that mokṣa in the form of dukha nivṛtti should not be sought after by any one. Because this question will come only if duḥkham is there. Question of elimination of sorrow does not arise at all since sorrow does not exist in all 3 periods of time. Śiṣya raised a question, if a thing is non-existent, it will not be available for experience at all. Like human horns. If duḥkham is non-existent, how do we explain the experience of non-existent duḥkham. Answer was 2 types of non existent things, one is atyanta asat or abhāsamāna asat and other bhāsamana asat. Duḥkham does not come under atyanta asat. Rabbit horn comes under atyanta asat. 2nd one is mithyā. Non existent but experienceable. Non experienceable non existence tuccham (rabbit horn) and experienceble non existence mithyā (duḥkham). In veda asat is used in both contexts. Chap 2 gita..nasato... 16th śloka here it is mithyā rūpa asat. Taiteriya.. Asadva idamagra aseet.. no2 or mithyā rūpa. Chan chap 6 katam asata: sadya ... tuccha rūpa asat no 1. Duḥkham comes under mithyā rūpa asat. To understand this, I need a few examples. Swapna dream, foot note.: Quotation from bhagavata purāṇam..page 79 footnote 2...

२. अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।

ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ भा. पु. ३.२७.४ ॥

अविद्यमानोऽप्यवभासते द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा ।

तत्कर्म सङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥

इति भागवते...

next 11.2.38.. Swapna manorasau yata. Like an imaginary fear. Avidyāmānaha api. Our rope snake example.. shell silver example. Rope snake...mitya vastu can cause dveṣa. Shell silver.. to show generation of raga.

Student's question. Before understanding duḥkham, let me understand the examples. Guru is introducing khyātiḥ vāda. This topic must be studied only after studying Gita and Upanisads. Catusūtri bhāṣyam in Brahma Sūtra (3 decades ago I taught).

(आ. १३८-१४३) शिष्यः स्वप्रश्नस्याशयं वर्णयति –

Topic 138 ख्यातिचतुष्टयम्

(१३८) ख्यातिचतुष्टयम् – रज्जुसर्पशुक्तिरजतादिभ्रमविषये मतचतुष्टयं श्रूयते । तत्र (१) शून्यवादी असत्ख्यातिमाह । (२) क्षणिकविज्ञानवादी आत्मख्यातिमाचष्टे । (३) नैयायिका वैशेषिकाश्चान्यथाख्यातिमातिष्ठन्ते । (४) साङ्ख्याः प्राभाकराश्चाख्यातिं वदन्ति ।

Interestingly we find that Śiṣya seems to be aware of khyātiḥ vāda. He introduces different vādas and ask which one should we accept. I introduced this briefly before. In page 54, topic 91, I elaborated dṛṣṭi sṛṣṭi vāda as an introduction to topic 91. While doing this, I said there is something called khyāti vāda. It is the foundation for understanding dṛṣṭi sṛṣṭi vāda. Binary format is dṛṣṭi sṛṣṭi vāda only. What is the meaning? Vāda means different theories propounded by different philosophical systems, like sāṅkhya, nyāya, baudha etc. Khyātiḥ- error or erroneous perception or mis perception. (dictionary meaning –Name and fame). Rope being perceived as snake etc. Theories of error-khyāti vāda. In certain philosophical systems, they don't accept rope snake as error at all. Real translation of khyāti vāda. In the context of rope snake perception there is the **appearance** of snake. There is **experience** of snake, he also makes a **statement** "there is a snake" showing a finger pointing a location. It is not inside his head. Entity existing outside. That's why he wants to run away. It is not internal imagination. Statement is important because it reveals it as an external phenomenon. Niścala Dāsa uses sarpa sphuraṇam for experience and appearance. Statement- he uses abhivadanam. In this phenomenon, both are there. Sphuraṇam and abhivadanam together are called sarpa khyātiḥ. Khyātiḥ vāda means different theories to explain this phenomenon. Many theories are there. 5 are counted. Each theory wants to explain this phenomenon. A śloka coined. 33:21

आत्मख्यातिरसत्ख्याति: अख्यातिः ख्यातिरन्यथा।

तथानिर्वचनख्यातिः इत्येतत् ख्याति पञ्चकम्॥

1 ātma khyātiḥ

2 asat khyātiḥ

3 akhyātiḥ

4 anyatā khyātiḥ

5 anirvacanīya khyātiḥ

First 4 are propounded by other systems of philosophy. 5th is by advaitin. These are enumerated by the student. Tattvadṛṣṭi. Uttama adhikārī. Different order. Title: 4 pūrvapakṣī khyātiḥ: Rajju sarpa .. In this context of rope snake and shell silver, 4 theories are prevalent. Among those four śūnya vādi Buddhists,

1. असत्ख्यातिः -4th branch mādhyamika or śūnya vāda buddhisim is one asat khyātiḥ,
2. आत्म-ख्यातिः2nd one Atma khyātiḥ ācaṣṭe... vijñāna Buddhist or Yogacāra or kṣaṇika vijñāna vādi,
3. अन्यता-ख्यातिः 3rd one nyāya vaiśeṣika philosophers (Gautama rishi and kanāda rishi), anyatā khyātiḥ...ātiṣṭhante.
4. अख्यातिः 4th one: sāṅkhya.. (kapila muni) prābhākara (based on veda pūrva bhaga..pūrva mīmāmsā) one branch is propounded by Kumarila bhatt, bhāta matam. Second one is propounded by prabhākaraha (kumarila bhatt's disciple) called prābhākara.

According to our tradition, you should not surrender your intellect, you can respectfully differ from the Guru. Sureśvarācārya comments on Śaṅkarācārya bhāshyam but sometimes differs from Śaṅkarācārya respectfully. Akhyātiḥ was propounded by Prabhākara. No error at all.

After explaining the 4, we will introduce anirvacanīya khyātiḥ. Then only adhyāsa can be understood thoroughly, arthādhyāsa and jñānādhyāsa, mithyā must be understood clearly. Books are written exclusively on khyātiḥ vāda. Please remember today's class very well. we will pick up after summer vacation.

7th July 2014-06-14

Vs 7th june 2014

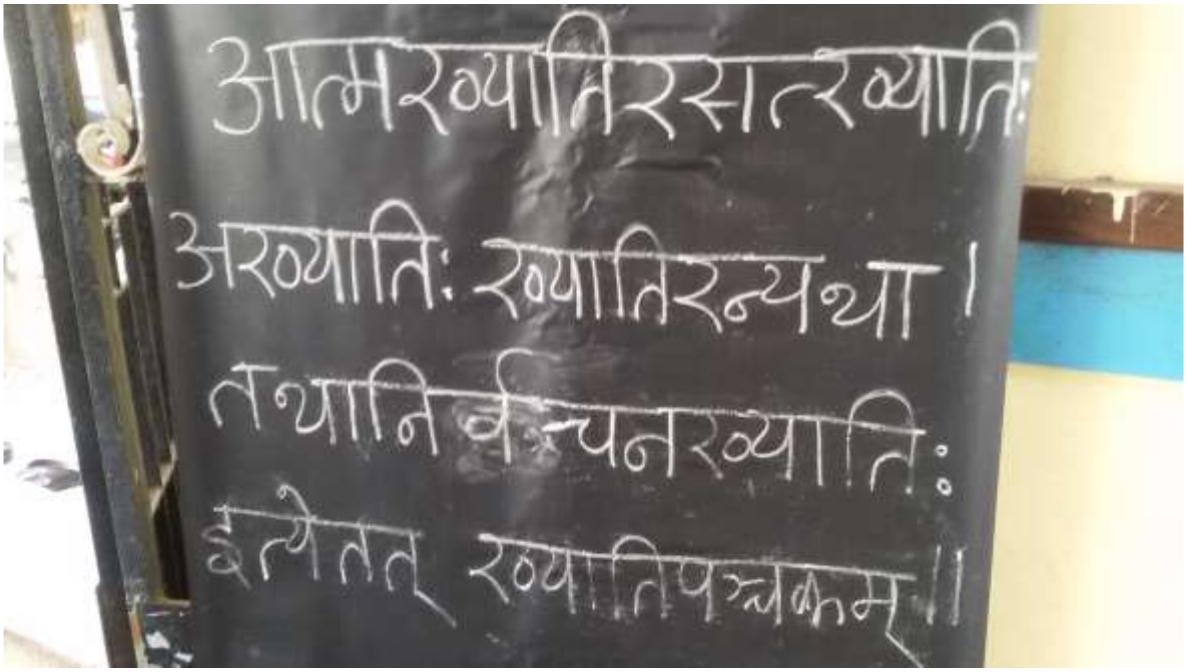
(आ. १३८-१४६) शिष्य: स्वप्रश्नस्याशयं चर्णयति-

(१३८) ख्यातिचतुष्टयम्- रज्जुसर्पशुक्तिरजतादिभ्रमविषये मतचतुष्टयं श्रूयते। तत्र (१) शून्यवादी असत्ख्यातिमाह। (२) क्षणिकविज्ञानवादी आत्मख्यातिमाचष्टे। (३) नैयायिका वैशेषिकाश्चान्यथाख्यातिमातिष्ठन्ते। (४) साङ्ख्याः प्राभाकराश्चाख्यातिं वदन्ति।

Topic 138

Khyātiḥ vāda...hope you have revised the portion. We are going to analyses the phenomenon of rope being mistaken as snake. This analysis is called khyātiḥ vāda. What's the cause for the appearance of snake? What is the nature of the reality of the snake? What causes it to disappear in the wake of knowledge? This is analysed by different schools of philosophy. 4 are introduced. All purvapakṣa not advaitam. The advaitins hold anirvacanīya vādi.

आत्मख्यातिरसत्ख्याति: अख्यातिः ख्यातिरन्यथा।
तथानिर्वचनख्यातिः इत्येतत् ख्याति पञ्चकम्॥



आत्मख्यातिरसात्ख्यातिः
अख्यातिः ख्यातिरन्यथा।
तथानिर्वचनख्यातिः
इत्येतत् ख्यातिपञ्चकम्॥

Tathā nirvacana khyāti...pañcakam.

We saw this in the last class. Śūnya vādi, talks of asat khyāti, kṣaṇika vijñāna...ātmā khyāti, Nyyāyika and vaiśeṣika.. anyatā khyātiḥ, sāṅkhya and prabhākara...akhyātiḥ . These are enumerated by the student.

Topic 139 असत्ख्यातिः

(१३९) असत्ख्यातिः – तत्रासत्ख्यातिमङ्गीकुर्वतां शून्यवादिनामेवमाशयः – रज्जौ तावत्सर्पोऽत्यन्तमसन्। तथैवान्यात्रापि (वल्मीकादावपि) सर्पोऽत्यन्तमसन्नेव। एवमत्यन्तासतः सर्पस्य प्रतीती रज्जौ भवति। इमामेवासत्ख्यातिमाहुः शून्यवादिनः। अत्यन्तासतः सर्पस्य ख्यातिः = स्फुरणमभिवदनं चासत्ख्यातिरिति ।

Among the 4 asatkhyātis, the śūnya vādis, mādhyamika buddhists who accept asat khyātiḥ. Upon the rope, there is no snake at all in all 3 periods of time. Atyantam...means totally absent not mithyā.

Not only upon the rope, Snake is absent anywhere in the world. Even in the anthill. Valmiki came from vālmiki, I understand in tiruvanmyur we have Valmiki nagar..??? This totally non-existent snake appears upon the rope, because of some reason. This appearance is called asat khyātiḥ according to śūnya vādi.. Asataha khyātihi....asat khyāti

Perceiver also says there is a snake. Only definition given here. Next explanation is by kṣaṇika vijñāna vādihi.

Topic 140 आत्मख्यातिः

(१४०) आत्मख्यातिः – विज्ञानवादिनोऽभिप्रायस्तु – रज्जौ वान्यत्र वा बुद्धेर्बहिः कुत्रचिदपि न सर्पोऽस्ति । एवं सकलपदार्था अपि न बुद्धेर्बहिर्वर्तन्ते । बुद्धिरेव सकलपदार्थानामाकारान् धत्ते । सा च बुद्धिः क्षणिकविज्ञानरूपा । प्रतिक्षणमुत्पत्तिविनाशशालि यद्विज्ञानं तदेव सर्पात्मना अवभासते ।

इयमात्मख्यातिरिति वर्ण्यते । आत्मा = क्षणिकविज्ञानरूपा बुद्धिः, तस्याः ख्यातिः = स्फुरणमभिवदनञ्चात्मख्यातिरिति।

ātmā khyāti..according to kṣaṇika vijñāna vādi, ultimate reality is ātmā, which is of the nature of buddhih. They understand ātmā as equal to buddhi...consciousness continuously flowing. Each lasting for a kṣaṇam. Other than this, there is no world. Waking state also, mind also projects similar to dream. Rama outside is equal to Rama thought inside. Inside kṣaṇika vijñānam appears as snake. Atma khyātiḥ...appearance of inside thought appearing as external object. Vedanta does not accept this for waker state, for dream state it accepts. This is Yogacara Buddhism's views. For vedantins, thoughts and consciousness are different they are not synonyms. M..any object you experience is your thought only, thought assumes the form of an external object.

Therefore buddhi because of karma assumes different forms or shapes of objects. Each thought lasts for one moment. That momentary consciousness is capable of assuming various shapes, inclusive of rope snake. In Brahma sūtra, all this has been covered elaborately. Atma khyāti..tatpurusha samāsa.. Khyāti means sphuraṇam, appearance as well as the perception

Topic 141 अन्यथाख्यातिः

(आ- १४१-१४२) अन्यथाख्यातिः

(आ. १४१-१४२) अन्यथाख्यातिः – (१४१) तत्र नैयायिकवैशेषिकाणां मतम् – वल्मीकादौ पारमार्थिकसर्पोऽस्ति । व्यवहितोऽपि स सर्पश्चक्षुषा गृह्यते । चक्षुर्गतदोषबलात् व्यवहितोऽपि सर्पः पुरतश्चक्षुःसन्निकृष्टो भाति । पारमार्थिकसर्पस्य चक्षुषश्च मध्ये कुड्यादिरूपव्यवधानसत्त्वेऽपि दोषसचिवचक्षुषा व्यवहितसर्पोऽपि गृह्यत एव।

Anyatā khyātiḥ...by Nyyāyika and vaiśeṣika. They say there is a real snake elsewhere. Normally I cannot see the real snake. It is hidden or faraway. Sometimes, there is a deficiency in the eye, when you look at the rope, when both come in contact..deficient eye and rope elsewhere, eyes are able to see the real snake. The snake which is available somewhere else. Even though the snake is beyond the range of our perception. Somehow the light rays bend and reach the current eye. Although there are several obstacles are there in between such as walls etc. this is because the eyes are associated with doṣam. Ridiculous theory

ननु दोषसमवधानेन वस्तुनः सामर्थ्यहानिरेव दृश्यते, न वृद्धिः । यथा वातपित्तकफादिदोषैर्जाठराग्नेरशितपीतपचनशक्तिः कुण्ठिता भवति, तथा तिमिरादिदोषैश्चक्षुषः शक्तिरपि कुण्ठितैव भवेत् । किञ्च, तदि वल्मीकस्थः सर्पो

दोषसिहतचक्षुषा गृह्यते, तर्हि शुद्धनेत्रेण व्यवहितवस्तुप्रत्यक्षं न भवति, किन्तु दुष्टनेत्रेणैवेति वक्तव्यम्। तस्माद्दोषसहितचक्षुषः सामर्थ्यं वर्धत इत्यत्र दृष्टान्तो नास्तीति चेत्।

Pūrvapakṣa for this theory.. Whenever there is deficiency in an organ, the power comes down. Here we are holding a peculiar idea, we say deficient eye has got ESP.

Because of association with some deficiency, the power of that object should come down. Because of some doṣa, our digestive power comes down, we don't even taste the food. In the same way, if the eyes have diseases, the eye power has to decrease. But anyatā khyāti says, deficient eye sees something beyond normal range. According to your theory, normal eyes cannot see beyond normal range, but deficient eyes can see!! Therefore, your theory says power increases due to deficiency. In such a contention, there is no example at all. Anyata khyātiḥ vāda now responds saying he will give example.

नायं दोषः, दृष्टान्तसद्भावात् । तथा हि, पित्ताधिक्यप्रयुक्तभस्मकरोगाभिभूतस्य कस्यचिच्चतुर्गुणितमप्यन्नं क्षुधां शमयितुं नालं भवति । तत्र पित्तदोषेण यथा जाठराग्नेः पाचनशक्तिर्वर्धते, तथा चक्षुषोऽपि दोषैर्व्यवहितसर्पादिप्रत्यक्षीकरणशक्तिर्वर्धत इति वक्तुं युक्तम् । इत्थं च

वल्मीकादिप्रदेशान्तरे स्थितसर्पस्य, अन्यथा = प्रकारान्तेण = पुरोऽवस्थितरज्जुदेशे ख्यातिः = स्फुरणमभिवदनं च अन्यथाख्यातिरिति कथ्यते ।

There is no example is not correct. To explain, in ayurveda, they speak of bhasmaka rogaha, reducing everything into ashes, digesting whatever is thrown into stomach. This sickness means any amount of food is consumed, every half hour he feels hungry. Bhasmaka roga has increased digestive power. Normally doṣa will decrease the power. M: because of increased pitham.. Agni tatvam..it can affect brain also. Here digestion is increased, 4 times affected, not enough to vent his hunger. Tatra, because of pita doṣa, similarly in rope snake phenomenon, real snake which is far away is seen as close by. As a proximate snake, it is seen.

14th June 2014

Class 107

नायं दोषः, दृष्टान्तसद्भावात् । तथा हि, पित्ताधिक्यप्रयुक्तभस्मकरोगाभिभूतस्य कस्यचिच्चतुर्गुणितमप्यन्नं क्षुधां शमयितुं नालं भवति । तत्र पित्तदोषेण यथा जाठराग्नेः पाचनशक्तिर्वर्धते, तथा चक्षुषोऽपि दोषैर्व्यवहितसर्पादिप्रत्यक्षीकरणशक्तिर्वर्धत इति वक्तुं युक्तम् । इत्थं च वल्मीकादिप्रदेशान्तरे स्थितसर्पस्य, अन्यथा = प्रकारान्तेण = पुरोऽवस्थितरज्जुदेशे ख्यातिः = स्फुरणमभिवदनं च अन्यथाख्यातिरिति कथ्यते ।

As a part of khyātiḥ vāda vicāra, Niścala Dāsa is introducing 4 Pūrvapakṣa khyātiḥ to explain rajju sarpa darśaṇaṃ. We have finished, asat khyātiḥ of śūnya vādi, ātmā khyātiḥ and now anyatā khyātiḥ of nyāya philosopher. Prācīna nyāyaha and navya are both are presented. Anyatā khyātiḥ (prācīna) no 1 was completed. Upon a rope a snake is perceived because the eyes have got some defect, but due to eye defect they are able to perceive some thing abnormal. Like the jātara agni roga causing increase in digestive power. Eyes get a unique ESP, that when the eye sees rope, it perceives a snake.

Now the new one in next section

Topic 142 अत्र नव्यनैयायिकचिन्तामणिकारमतम्

7.41

(१४२) अत्र नव्यनैयायिकचिन्तामणिकारमतम् – दोषसहितचक्षुषा वल्मीकगतः सर्पो यदि दृश्येत तर्हि मध्यस्थपदार्थान्तरदर्शनमप्यापद्यते । तस्माद्व्यवहितं वस्तु न नेत्रेण गृह्यते । किन्तु दुष्टनेत्रस्य रज्जुर्न स्वस्वरूपेण भासते, भासते तु सर्पाद्याकारेण । तस्मात् रज्जोः, अन्यथा = प्रकारान्तरेण = सर्पाद्याकारेण ख्यातिः = स्फुरणमभिवदनं चान्यथाख्यातिरिति ।

New school of nyāya philosophy was initiated by Gangesopadhyayaha. He lived in 12th century...tatva citamanihi was his book. Main difference is, prācīna nyāya concentrated o the philosophy. Interested in prameya pradhāna nyāya. From tatva chintamani onwards, focus shifted to Pramāṇam. Anumāna pramāṇam or logic was specialized. Therefore, all systems of philosophy focused on this to learn debating power. Since it is initiated by tatvacintamani, the ācārya is also known as citamanikāraha. He is a navya Nyyāyika philosopher. First he is criticizing the previous anyatā khyātiḥ. Instead of seeing just the snake, eyes can see all other things also. That does not happen. Because of the eye defect, rope does not appear as rope. But appears as snake. Prakarantarena: different manner which is snake here. Khyātiḥ includes the statement and perception. This is very very close to Vedanta. Vedanta says this is incomplete, it's not wrong. Vedantin's khyātiḥ. Anirvacanīya khyātiḥ. (home work is important)

Topic 143 अख्यातिमतम्, पूर्वोक्तमतत्रयखण्डनं च

21:15

(१४३) अख्यातिमतम्, पूर्वोक्तमतत्रयखण्डनं च – तत्राख्यातिवादिनोऽयमाशयः – असत्ख्यातिमतरीत्या यद्यसदपि प्रतीयेत तर्हि वन्ध्यापुत्रशशशृङ्गादयोऽपि प्रतीयेरन्। तथा प्रतीत्यभावादसङ्गतमेवासत्ख्यातिमतम्।

4th one is akhyātiḥ matam by (topic 138) sāñkhya and prābhākara mīmāmsāka philosophers. First they refute the previous 4, asat khyātiḥ, ātmā kyāti, anyata khyātiḥ 1 and 2. Anyata khyātiḥ no 1 need not be refuted as it is already done by 2. Therefore only 3 have to be refuted. That's why the topic is purvoktamatatraya. Our job is simple, only akhyātiḥ needs to be refuted. When you take asat khyātiḥ of mādhyamika, non existent snake is appearing on non existent rope. Like seeing horn in the middle of the class on few students. How can this happen.

Atma khyātiḥ;

28:55

यदि क्षणिकविज्ञानवादिमतरीत्या प्रतिक्षणमन्यथा भवन्ती बुद्धिः सर्पाद्याकारतां प्राप्नुयात्तदा क्षणादूर्ध्वं तस्य सर्पस्य प्रतीतिर्न स्यात् । परन्तु यावद्भ्रमकालं सर्पप्रतीतिरनुवर्तते। तस्मादात्मख्यातिमतमप्यनुपादेयमेव ।

In kṣaṇika vijñāna vāda, flow of momentary consciousness (Atma = buddhi= thought flow) is only there, no matter is there. Each consciousness lasts only one moment. This assumes rope snake shape. Therefore, you see the snake. Snake will then appear only for one moment. According to the karma, next momentary consciousness will take shape. Snake continues for several minutes until he goes near and sees for himself. Continuity of the snake cannot be explained by this vādi.

34.52

अन्यथाख्यातेः प्रथमः प्रकारः चिन्तामणिकारमतेन खण्डितः। चिन्तामणिकारप्रदर्शितान्यथाख्यातिप्रकारोऽप्यसङ्गत एव। 'ज्ञेयाधीनं ज्ञानम्' इति हि प्रसिद्धिः। अत्र तु ज्ञेया रज्जुः, ज्ञानं तु सर्पविषयकमिति सुतरां विरुद्धमुच्यते। तस्माच्चिन्तामणिकाराभिमतान्यथाख्यातेरादरानर्हत्वात्, अख्यातिरेव शरणमिति साङ्ख्याः प्राभाकराश्चाहुः।

You will be good at Sanskrit by the time you finish the book. I need not refute the anyata khyātiḥ 1, cintamanikaraha (gangesopādhyaha) has already refuted no 1. 2 is also illogical. As it violates an important rule in the śāstra. "jñeyadhīnam jñānaṃ" vṛtti jñānan (thought) is jñānaṃ, vṛtti viṣayah is jñeyaṃ. (object). Thought and object must always agree. A thought cannot exist without a relevant object. This jñeya adhīnam jñānaṃ. Violation is, in anyata khyātiḥ no 2, object is rope, thought is snake. They are not aligned. Therefore, objectless thought. The kyātivada is built up by post Śaṅkara ācāryas, Śaṅkara does not discuss this in detail. Vicārasāgaraḥ presents this beautifully. Therefore, it is not worthy of consideration, therefore come to us say akhyātiḥvādis.

Akhyātiḥ

44.23 to 47.39

अख्यातिमतम् – रज्जौ सर्पादिभ्रमदशायां नेत्रं स्ववृत्तिद्वारा रज्ज्वा सह संयुज्य 'अयम्' इति रज्जोः सामान्यज्ञानं जनयति। तदा सर्पस्मरणं च जायते । ततः 'अयं सर्पः' इति ज्ञानं जायते। तत्र ग्रहणस्मरणात्मकज्ञानद्वयमस्ति।

'अयम्' इति रज्जोः सामान्यांशप्रत्यक्षज्ञानम् । 'सर्पः' इति तु पूर्वानुभूतसर्पस्य स्मरणरूपमपरं ज्ञानम् । इत्थम् 'अयं सर्पः' इत्यत्र ज्ञानद्वयमस्ति । अत्र 'अयम्' इति रज्जोः सामान्यांशज्ञानस्य पूर्वानुभूतसर्पस्मरणरूपज्ञानस्य च परमार्थत्वेऽपि भयरूपप्रमातृदोषेण तिमिररूपप्रमाणदोषेण च, मम ज्ञानद्वयमभूत् तत्रैकं रज्जुसामान्यांशप्रत्यक्षं सर्पस्मरणरूपज्ञानमपरमिति, विवेकः पुरुषस्य नोत्पद्यते । एतज्ज्ञानद्वयाविवेक एव भ्रम इति साङ्ख्याः प्राभाकराश्च वदन्ति । भ्रमोत्पत्तिस्थले च सर्वत्रैवमेव बोद्धव्यमिति चाहुः ।

Akhyātiḥ matam is presented here. Eyes do come in contact with the rope. "This is" knowledge comes, but rope knowledge does not travel (pratyakṣa jñānaṃ). Simultaneously he remembers, real snake some time earlier which is already registered in the mind. (smarana jñānaṃ). These too are joined together. Rope and snake jñānaṃ are "combined" together naturally. In this one piece of knowledge, there are 2 pieces. In this manner, in this one experience, there is a combination of 2 jñānams. Even though it is composite, this experience does not know it is a composite experience (and not unitary). Snake is also real, it's just you remember. According to akhyātiḥ matam, there is no mithyā, only remembered real snake combined with rope jñānaṃ. Problem is the experiencer does not know it is a composite experience. 2 reasons: Because there is a fear (pramātru doṣa belonging to observer), also pramāṇa doṣa. Eye defect. If eyes are perfect, he would have seen rope itself and not partially. This confusion between perception and memory is called bhramah, there is no unreal snake, only memory of real snake.

21st June 2014

Page 82 2nd para last 2 lines.

एतज्ज्ञानद्वयाविवेक एव भ्रम इति साङ्ख्याः प्राभाकराश्च वदन्ति । भ्रमोत्पत्तिस्थले च सर्वत्रैवमेव बोद्धव्यमिति चाहुः ।

एवं रज्ज्वादौ सर्पादिभ्रमोत्पत्तिविषये मतचतुष्टयं पूर्वोक्तप्रकारेण श्रूयते । तत्र भवदभिमतमुत्तमं मतं यत्, तद्भवदुपदेशाद्विजिज्ञासे इति तत्त्वदृष्टिः पृच्छति ।

In this portion, Niscala dāsa introduced the akhyātiḥ matam of sāñkhya and Prābhākara. All the others were negated by this group. The memory of the real snake is called smṛti or sarpa jñānaṃ. Pratyakṣa jñānaṃ and smṛti jñānaṃ combined together causes “this is snake” experience. Jñāna dwayam refers to both the pratyakṣa and smṛti jñānaṃ. Here jñānaṃ is used in a general way.

Hey Guru, in the snake of rope snake erroneous cognition, the four fold explanations or theories we have heard. Whatever be the best and right theory, which is held by your honor, by your teaching I would like to know. Thus asked Tattvadṛṣṭi.

13.40

Topic 144 भयपलायनाद्यनुपपत्त्या रज्जौ सर्पानुभवो वाच्यः

(आ. १४४-१४५) अख्यातिमतखण्डनम् –

(१४४) भयपलायनाद्यनुपपत्त्या रज्जौ सर्पानुभवो वाच्यः – हे सोम्य । भ्रमस्थले असत्ख्यातिः, आत्मख्यातिः, अन्यथाख्यातिः, अख्यातिः इत्येतन्मचतुष्टयमपि युक्तिविरहितम्। पूर्वोक्तमतचतुष्टयविलक्षणमनिर्वचनीयख्यातिनामकं मतान्तरमस्ति पञ्चमम्; तदेवोपादेयम्। पूर्वोक्तासत्ख्यात्यादिमतत्रयं नोपादेयमित्यख्यातिवादिना दर्शितः; अख्यातिमतमपि नोपादानमर्हतीति प्रदर्श्यतेऽधुना।

Main argument: Whenever we remember any object, the remembered object is not available nearby. If it is around, it is pratyakṣa viṣayam. Therefore, remembered object cannot have location. Anirvacanīya khyātiḥ matam says, experiencer experiences the rope snake and says there is a snake and he wants to run away from the place. This experienced snake has a location. However, akhyātiḥ matam says remembered snake cannot have a location. Therefore, experienced snake cannot be a remembered snake.

M: Hey student, in the place of confusion, all 4 theories are illogical. Advaitin is going to speak about 5th theory, anirvacanīya khyātiḥ vāda. All the 4 pūrvapakṣī matam should be objected, the first 3 were already rejected by the 4th matam (akhyāti matam). Page 81 topic 143. Only one is unrefuted, akhyātiḥ vādi. That is being shown now.

अख्यातिमतरीत्या 'अयं सर्पः' इति ज्ञाने 'अयम्' इति रज्ज्वात्मकाधिष्ठानसामान्यांशप्रत्यक्षज्ञानम्। 'सर्पः' इति त्वन्यत्र पूर्वदृष्टसर्पस्य स्मरणात्मकज्ञानमिति स्थितिः। तत्र पूर्वदृष्टसर्पस्मरणमेवाङ्गीकृत्य पुरोवर्तिरज्जौ सर्पज्ञानानङ्गीकारे, पुरोऽवस्थितरज्जुं दृष्ट्वा पुरुषो भीत्या न पलायेत, रज्जुं दृष्ट्वा पुरुषः पलायत इति तु सर्वजनीनम् । तस्मात्पुरोऽवस्थितरज्ज्वामेव सर्पः प्रत्यक्षतया भासते इति, न तु पूर्वदृष्टसर्पस्मरणमात्रमिति च वाच्यम् । अन्यथा रज्जौ सर्पज्ञानाभावेन पुरुषस्य पलायनादि नोपपद्येत ।

In the first 2 sentences, Niścala Dāsa is reminding akhyāti mata, this is snake when you say, "this is" is pratyakṣa 2nd snake is sarpa jñāna. Whereas the experience of snake is only the remembered knowledge of real snake elsewhere. If you are taking only the memory part of the snake, we don't question the remembrance. Remembered snake does not explain the located snake as remembered snake does not have location. Whereas we have to accepted located snake. If we do not accept the located snake (for the experience) on the rope, the experience will not be running away from that place. He cannot run away from remembered snake because the problem is memory. Seeing the rope, the person is running away. Unless we accept the generated located snake, we cannot run away. This is Prātibhāsika satyam. None of the 4 khyātiḥs accept this. Upon the rope, this person experiences a Prātibhāsika snake. It is not merely remembered snake, but remembered snake based generated located snake outside must be accepted. Therefore, it is not just remembered snake as said in akhyātiḥ matam. You can never explain the running away phenomenon with akhyāti matam. One more fallacy.

Akhyāti mata kanḍaṇam is a big topic discussed in several advanced texts.

33.58

Topic 145 बाधज्ञानबलादपि रज्जौ सर्पानुभवो वाच्य:

(१४५) बाधज्ञानबलादपि रज्जौ सर्पानुभवो वाच्यः – किञ्च रज्जुयाथात्म्यज्ञानानन्तरं ‘मम मिथ्यासर्पो रज्ज्वामभात्’ इति बाधरूपानुभवबलादपि पुरुषस्य रज्जावेव सर्पः स्वरूपतः प्रतीतः, न तु पूर्वानुभूतसर्पस्मरणमात्रमभवदिति वक्तव्यं भवति ।

All the khyātiḥ vadas have to explain the located snake upon the rope, because he runs away. Even shell silver, he is running towards the silver. Negation of experience of located snake is important. After gaining knowledge of rope, seeing through torch light (śāstra pramāṇam), I experienced a false snake upon the rope. (anirvacanīya sarpa). Upon the rope only, snake as a substance it appeared. It is just not remembered but located. Through bādam, also it is negated. Bhayam(fear), phalayanam (running away), bāda jñānaṃ are 3 arguments.

4th argument

41:03

अपि च 'अयं सर्पः' इत्यत्र जायमानं ज्ञानमेकमेव, न तु ज्ञानद्वयम् । न ह्येकस्मिन् क्षणे एकान्तःकरणवृत्तित्वेन स्मरणात्मकमनुभवात्मकं च ज्ञानद्वयं जायेत । तस्मादख्यातिमतमप्यसङ्गतत्वादनुपादेयमेव। पूर्वोक्तमतचतुष्टयलक्षणं तत्खण्डनादिकं च विवरणस्वाराज्यसिद्ध्यादिग्रन्थेषु विस्तरतो वर्णितम् । तेषां मतानां स्वरूपमात्रजिज्ञासूनां ज्ञानसौकर्यार्थं तत् सङ्क्षिप्योक्तमत्र ।

Moreover, we are experiencing only one unitary experience, how do you say it is composite experience. No 2 jñānams. According to śāstra, any pramāṇam will take only one kṣaṇam. Second one will take another second. 2 jñānams can never joined together and appear together. Tasmat, knowledge is not possible...composite knowledge. Being illogical, akhyāti matam must be rejected.

Niścala Dāsa feels he has not done justice to all the khyātiḥ vādas. He gives reference. All the definitions and their elaborate refutation pañcapādika vivarṇam written by Prakāśātma on pañcapādika. Pañcapādika was written by padmapadācārya, a commentary written by Śaṅkara on brahma sūtra.

Swārajya siddhi written by Gandharendra Sarasvatī. EKāśīddhi. We have English translations for these. The English ones are in fact tougher than Sanskrit. We should console ourselves, all elaborate discussions come under Pūrvapakṣa siddhānta. So we can condemn these. We don't need to probe into these texts.

Those who want these 4 in a nutshell, for those people, they have been condensed (even in adhyāsa bhāshyam, Śaṅkara doesn't elaborate, where as Bhāmati discusses elaborately)

Now comes anirvacanīya khyātiḥ.

53.53

Topic 146 अनिर्वचनीयख्यातिलक्षणम्

(आ. १४६-१४९) सिद्धान्तिनोऽनिर्वचनीयख्यातिनिरूपणम् –

(१४६) अनिर्वचनीयख्यातिलक्षणम् – अन्तःकरणवृत्तिश्चक्षुरादिकरणद्वारा बहिर्निर्गत्य विषयसमानाकारा भवति । तया वृत्त्या विषयावरणभङ्गे सति विषय उपलभ्यते । तस्या वृत्तेः सौराद्यालोकोऽपि साधको भवति । आलोकं विना पदार्थो न प्रकाशते, तस्मादालोकः सहकारी; इति क्रमः ।

The following theory is of the Siddhāntīs. Presentation of anirvacanīya khyātiḥ. 146 to 149. How does the wrong perception take place? First right perception is discussed. Factors involved in right perception. Dakṣiṇāmūrti stotram.. nana... jñānaṃ chakshu...

Whenever the sense organs come in contact with the external world, the antahkaraṇa vṛtti pervades the object. Only the thought of the mind goes and engulfs. In the antahkaraṇam, reflected consciousness is there. Pervasion of caitanyam is called phala vyāpti. In this perception, for eye, you require support of light too. Eye cannot fully function without proper light. Vṛtti, caitanyam and light are required. The āvaraṇam will go away

28th June

Topic 146

Anirvacanīya khyāti....

(१४६) अनिर्वचनीयख्यातिलक्षणम् – अन्तःकरणवृत्तिश्चक्षुरादिकरणद्वारा बहिर्निर्गत्य विषयसमानाकारा भवति । तया वृत्त्या विषयावरणभङ्गे सति विषय उपलभ्यते । तस्या वृत्तेः सौराद्यालोकोऽपि साधको भवति । आलोकं विना पदार्थो न प्रकाशते, तस्मादालोकः सहकारी; इति क्रमः ।

From topic 146, Niścala Dāsa is introducing Anirvacanīya khyāti. It was hinted earlier in page 44 footnote 1, page 55 para 2. Development will be as follows. In the context of rope snake appearance, root cause is ignorance of rope. In Vedanta, ignorance of ātmā is called mūlā avidyā, any other ignorance is tūlā avidyā. (anātmā ignorance).tūlā avidyā is responsible for this false projection. One aspect is projection of snake itself, parallel snake perception or cognition is happening. Sarpa viṣaya (arthādyāsa) and sarpajñānam (jñāna adhyāsa). In all avidyā projection, there will be 2 parallel projections. Both these come under prātibhāsika satyam. **Tūlā vidya produces Prātibhāsika sarpam and prātibhāsika sarpa jñānaṃ are produced. Mūlāvidya will produce vyāvahārika vastu and vyāvaharika vastu jñānaṃ**. Whenever we discuss Anirvacanīya khyāti, we must see arthādhyāsa and jñānādhyāsa together only. One is external one is internal. First we will see at Prātibhāsika plane then we will see vyāvahārika plane.

See the para now. There was a rope. Along with this rope avidyā also was there. Antha...mind and the beam (Vṛtti) originating from the mind. Antahkaraṇa vṛtti pervades through the eye. Rope is covered by partial ignorance because light is insufficient. The job of Vṛtti is ajñāna nivṛtti. nyānam is called āvaraṇam here. When the sunlight etc is supporting, the eye can perceive. This is the mechanism in the normal course. In the case of rope snake, normal course does not take place.

17:07 to 20:47

रज्ज्वादौ सर्पादिभ्रमोत्पत्तिदशायामन्तःकरणवृत्तिश्चक्षुर्द्वारा बहिर्निर्गत्य रज्ज्वा सह संयुज्यते । तथापि सा तमआदिदोषैः प्रतिबद्धा सती न रज्जु समानाकारा भवति। ततो न रज्जोरावरणभङ्गो जायते । इत्थमावरणभञ्जकवृत्तिसंसर्गे सत्यपि यदा दोषैः रज्ज्वामावरणभङ्गो न जायते तदा अधिष्ठानभूतरज्ज्ववच्छिन्नचैतन्यनिष्ठाविद्यायां कश्चन विक्षेपो जायते । तदा साविद्या सर्पाकारेण परिणमते । स चाविद्याकार्यभूतः सर्पो यदि सन् स्यात्, न स रज्जुसाक्षात्कारेण निवर्तेत; निवृत्तिश्चानुभूयते । तस्मान्नैव सन् स सर्पः । अत्यन्तासंश्चेत्स्यात्स सर्पो वन्ध्यापुत्रादिवन्नोपलभ्येत, उपलभ्यते तु ।तस्मान्नाप्यसन् स सर्पः । किन्तु सदसद्विलक्षणोऽनिर्वचनीयः । एवमेव शुक्त्याद्यधिकरणेष्वपि आरोपितरजतादयस्तात्कालिकतया अनिर्वचनीयतयोत्पन्नाः सन्तः प्रतिभान्ति । अस्यनिर्वचनीयस्य सर्पादेः ख्यातिः = प्रसिद्धिः = प्रतीतिः = स्फुरणमभिवदनञ्चानिर्वचनीयख्यातिरित्युच्यते ।

What is the abnormal development is being talked about? In the context of projection of rope snake on the rope, at that time also beam of thought originating from the mind does contact the rope, and normally rope jñānaṃ must have taken place, but there was an obstacle. Now that vṛtti is obstructed by tamaha, darkness (see foot note, tamaha means manda andhakāraha, partial darkness. Total darkness and light is not a problem). It is no more rope vṛtti due to partial darkness. Therefore, the envelope that covers in the form of darkness is not destroyed. Although vṛtti is supposed to destroy āvaraṇam, because of doṣa it does not happen. Tūlā avidyā gets activated. Avidyā has 2 powers. Āvaraṇa and vikṣepa shakti. Āvaraṇa covers and vikṣepa takes over. Niścala Dāsa wants to give incidental information. What's the adhiṣṭhānam of tūlāvidya? Generally rope ignorance is in the rope. According to Vedanta, ignorance can be located only in the consciousness (caitanyam). We anaysed in Naiṣkarmyasiddhi, full page introduction, avidyā is located in ātmā or anātmā, Sureśvarācārya concluded that ignorance is always located in caitanyam. When tūlāvidya is rope ignorance, it is located in caitanyam , but this caitanyam enclosed in rope. Sarveshu vishayeshu... ghatavidyā is in caitanyam enclosed within ghata. Where there is rope, there is consciousness also and in this tūlāvidyā is there. When āvaraṇa shakti is not removed vikṣepa shakti takes over. Vikṣepa shakti of tūlā vidyā which is located in the rajju based caitanyam generates the arthādhyāsa the snake.

Avidyā is always parināmi (changing) upādāna kāraṇam. caitanyam is vivarta upādāna kāraṇam.

Is sarpa sat, asat or sadasat vilakṣaṇam?

Is sarpa really existent on the rope, the existent sarpa will not go away even if you bring more light. Rajju sākṣāt kara (no mysticism) or clear understanding of the rope as rope. (Understanding myself clearly is sākṣātkāra, no mystic experience.) However, when we put on the torch the snake "goes" away. How can sañcita karma go through knowledge? Many people ask this. It should be compared with this "goes". Can you say snake is non-existent? If the snake is totally non existent, then it will not be experienced by anyone at any time. For the ignorant person, it is experienced. Our snake therefore is neither existent nor non-existent and therefore we introduce a 3rd category seemingly existent. Only in advaitam you have 3rd category otherwise mokṣā is not possible. No other system of philosophy has this. Entire world is 3rd category. Even in nāstika darśaṇaṃ, only Yogacara bhaudha and mādhyamika bhauddha accept 3rd category.

See footnote. also.

In the case of shell silver, shell ignorance is tūlāvidya located in caitanyam enclosed by shell. Tūlā vidyā vikṣepa shakti generates silver arthādhyāsa. Therefore it is called anirvacanīya khyātiḥ (inexplicable snake). There is an experience and a verbalization also. This person shows the snake and says there is a snake and wants to run away. Untill now, only partially dealt with (anirvacanīya khyātiḥ). Only appearance of the snake artha dhyāsa explained, the snake experience or jñānādhyāsa has not been explained yet (147 onwards).

This topic must be repeatedly meditated about. Only then jagan mithyā becomes clear. Only then brahma satyam will be clear and aham brahmasmi will be liberating knowledge.

6th July 2014

Ist para

Kintu sadast vilakṣaṇa

किन्तु सदसद्विलक्षणोऽनिर्वचनीयः । एवमेव शुक्त्याद्यधिकरणेष्वपि आरोपितरजतादयस्तात्कालिकतया अनिर्वचनीयतयोत्पन्नाः सन्तः प्रतिभान्ति । अस्यनिर्वचनीयस्य सर्पादेः ख्यातिः = प्रसिद्धिः = प्रतीतिः = स्फुरणमभिवदनञ्चानिर्वचनीयख्यातिरित्युच्यते ।

Niścala Dāsa has entered into a discussion of anirvacanīya khyātiḥ. Next 4 to 5 pages are intellectually challenging. If we understand the difficulty faced by advaitins, we can proceed. 2 phenomena needs to be explained. Outside experience of the snake on the rope (arthādhyāsa), 2nd is snake experience in the mind (jñānādhyāsa);

rope ignorance is called tūlāvidya. Both experiences have to be generated by tūlā vidya. Avidyā has to be in the conscience. If we say tūlāvidya is located external, consciousness enclosed within rope. 2nd possibility : ignorance is in my mind. Antahkaraṇa avacchinna caitanyam in the mind. Now question is where is it tūlāvidya internal or external.. Suppose I say 1st one, it can explain the generation of snake on the rope. This cannot explain the internal experience. Second one also cannot explain both, only jñānādhyāsa. First explanation for pūrvapakṣī: second will be revised one.

Imagine there are 2 vessels. One small laghu pātram and second big one , mahat patram. Imagine you pour in the small vessel only. Everything is in space. So actually it is in space enclosed by small vessel (strictly). In the bruhat patram, no water. In space enclosed by brihat patram, no water. Suppose I put laghu patram in bruhat patram. Now I ask you where is the jalam in laghu patra avacchinna akase or brihat patra avacchina akāśa, now this space is merged into the other one, I can present the jalam in 2 ways either laghu patra avacchinna ākāśastam jalam or brihat patra avacchinna ākāśastam jalam, because both are overlapping. We can present one jalam in either way.

Similarly, explanation 1: Although avidyā is one, can be presented in 2 ways. Rajavachinya chaitanyasta avidyā is rajju avidyā or antahkaraṇa avacchinna chaitanyasta avidyā. When this person is looking at the rope, the antahkaraṇam through the vṛtti has reached the rope. Where there is rope, the mind is also there (mind in the form of vṛtti; this is) vṛtti vyaptihi. Both are overlapping at the time of perception, Rajavachinya caitanyam and antahkaraṇa avacchinna caitanyam. One is responsible for arthadyāsa and the other one is jñānādhyāsa. Rajavachinya chaitanyasta tūlāvidya is responsible for sarpadhyāsa. Antahkāraṇa avacchinna chaitanyasta thoolāvidyā is responsible for jñānādhyāsa.

Mūlāvidyā is Māyā, that creates the universe. Māyā has got 3 gunas. Rajaha, tamaha and satvam. Māyā is Mūlāvidyā. Mūlāvidyā has got 3 gunas. Niścala Dāsa says just as Mūlāvidyā has got 3 gunas, tūlāvidya also has 3 gunas. Which guṇa is responsible for arthadyāsa and which for jñānādhyāsa? Arthadyāsa, sort of inert or substance in nature (snake) must have been born out of tama guṇa, jñānādhyāsa is born out of satva guṇa. **Rajavachinya chaitanyasta tūlāvidyā's tamo guṇa gives rise to sarpadhyāsa . Satva guṇa of Antahkāraṇa avacchinna chaitanyasta tūlāvidyā generates sarpajñānam.** We have Prātibhāsika sarpam and Prātibhāsika sarpajñānam. Both are anirvacanīyam only.

Now we have to enter jñānādhyāsa topic.

Topic 147

(१४७) भ्रमस्थले सर्पज्ञानमप्यविद्यापरिणामः; सर्पतज्ज्ञानयोर्युगपदेवोत्पत्तिलयौ; सर्पः साक्षिभास्यश्च – यथा सर्पादिरविद्यापरिणामस्तथा तादृशसर्पादिज्ञानरूपवृत्तिरप्यविद्यापरिणाम एव, न त्वन्तःकरणपरिणामः । अत एवाधिष्ठानरज्ज्वादिसाक्षात्कारेण आरोपितसर्पादिरिवारोपितसर्पादिज्ञानमपि बाध्यते । तस्यान्तःकरणपरिणामत्वे तु न बाधो युज्यते । अतः आरोपितसर्पादिवत् तज्ज्ञानमप्यविद्याकार्यत्वात् सदसद्विलक्षणमनिर्वचनीयं भवति।

Same ignorance generated snake experience. Previously the object was talked about now the thought. This is also sadasat vilakṣaṇa or prātibhāsikam only. The thought of the snake also (besides snake itself) is also result or projection of avidyā only. Caitanyam is vivarta upādāna kāraṇam, avidyā is parināmi upādāna karma. Both of them simultaneously arise out of one tūla vidyā. Snake experience is illumined by sākṣī or caitanyam directly. There is a rule. All Prātibhāsika objects rope snake, shell silver and internal experiences like emotion, knowledge, thought are illumined by sākṣī. All the external objects are illumined by pramāta or caitanyam plus mind (mind is required). Therefore in rope snake, rope is pramātru bhāsyam, snake is sākṣī bhāsyam which can be negated by knowledge.

M: sarpa is illumined by sākṣī: Just as rope snake is projection of tūlāvidya, in the same way, the sarpa vṛtti is avidyā parināma only. It is not antahkaraṇa parināmah. avidyā parināmam means kāraṇa śarīra Vṛtti. rope snake is kāraṇa śarīra vṛtti(Prātibhāsika). Rope is sūkṣma śarīra vṛtti. (vyāvahārika). definition of kāraṇa śarīra...avidyā rūpam. Therefore only, when we get the rope knowledge, snake is negated, sarpa vṛtti is also negated (kāraṇa śarīra vṛtti). If sarpa vṛtti is sūkṣma śarīra vṛtti, it would not have been negated by knowledge. Sarpa is also avidyā kāryam, sarpa vṛtti is also avidyā karyam. Therefore, only, like sarpa which is avidyā kāryam, sarpa vṛtti which is also avidyā kāryam (both being products of tūlāvidya), both of them will come under mithyā. External sarpa and internal sarpa vṛtti, both are sadasat vilakṣaṇa and anirvacanīya.

Here after, Niścala Dāsa will say there is however a difference. The tamo and satva guṇa part.

19th July 2014

Page 84

2nd para topic 147

We are in the midst of anirvacanīya khyātiḥ explanation. Superimposition of snake on rope. We normally make it a simple affair by saying rope snake appears because of rope ignorance. Rope ignorance is there because we do not have sufficient light. Niścala Dāsa give thorough explanation. In page 89 topic 158 revised explanation. We need to see both together. Anirvacanīya khyātiḥ becomes more involved because of rope snake experience in addition to rope snake appearance. **External product…rope snake located upon the rope (arthādhyāsa). Internal product is rope snake experience in the form of thought (jñānādhyāsa). Since one rope snake ignorance has to generate 2 things, therefore advaitins have divided this into 2 versions of rope ignorance.** When advaitin discusses ignorance, he remembers that ignorance must be located in a conscious being only. You say Rama is ignorant of table, you don't say table is ignorant. Ignorance is located in consciousness. We require 2 versions of rope ignorance. Therefore 2 versions of consciousness holding 2 versions of ignorances. When you see the rope, you perceive through eye manovṛtti. My mind is also there with the rope when adhyāsa is taking place. All pervading consciousness must be enclosed in rope too. (avacchinna caitanyam or enclosed consciousness). Consciousness pervades inert objects also. We do not recognize it, that's all. Rajju avacchinna caitanyam. Consciousness enclosed by the rope. There itself, my mind is there at the time of perception. Antahkaraṇa avacchinna caitanyam is also there. Therefore, 2 versions of consciousness and 2 versions of rope ignorance also. One rope ignorance (rajvavidyā) in one version of consciousness (rope avacchinna caitanyam), another ignorance (rope ignorance located in the consciousness) in another version of consciousness (antahkaraṇa avacchinna caitanyam). 2 avacchina caitanyam and ajñānaṃ. Snake and snake experience are 2 products produced. **Rope ignorance located in the consciousness enclosed in rope is responsible for the production of snake. Rope ignorance located in the consciousness enclosed in the mind is responsible for the production of rope snake experience**. Snake produced is outside because the person points out "there is a snake" and also runs away. Therefore, there is an external snake. Prātibhāsika sarpa. Similarly sarpa anubhava is internal. Anirvacanīya khyātiḥ is 2 sets of ignorance, consciousness and product. Rajvavidyā is tamo guṇa pradhāna avidyā produces rope snake. Satva guṇa pradhāna rajvāvidyā produces sarpa jñānaṃ. This is first version produced by Niścala Dāsa. Only one knowledge rajju jñānaṃ negates both types of ignorance and ajñānaṃ.

अपि त्वयं विशेषः – प्रातिभासिकसर्पादिः रज्ज्वाद्युपहिताधिष्ठानचैतन्यस्थतमोगुणप्रधानाविद्यांशपरिणामः। तद्विषयकवृत्तिज्ञानन्तु

इदमाकारवृत्त्यभिव्यञ्जकसाक्षिचैतन्यस्थसत्त्वगुण-प्रधानाविद्यांशपरिणाम इति विवेकः। रज्ज्वाद्युपहितचैतन्यस्थाविद्या यदा सर्पाद्याकारेण परिणमते, तदैव तद्वृत्त्युपहितसाक्षिचैतन्यस्थाप्यविद्या सर्पादिज्ञानाकारेण परिणमते । येन कारणेन रज्ज्वाद्युपहितचैतन्यस्थाविद्यायां क्षोभो जायते तेनैव कारणेन साक्षिचैतन्यस्थाविद्यायामपि क्षोभो जायते । तस्माद्भ्रमस्थले सर्पादिविषयास्तज्ज्ञानानि च युगपदेवोत्पद्यन्ते, रज्ज्वाद्यधिष्ठानसाक्षात्कारेण युगपदेव प्रलीयन्ते च । इत्थं च भ्रमस्थले बाह्यचैतन्यस्थाविद्यांशः सर्पादिविषयोपादानाकारणं भवति। अन्तःसाक्षिचैतन्यस्थाविद्यांशः सर्पादिविषयकज्ञानरूपवृत्त्युपादानकारणं भवति|

M: Even though rope ignorance is only one, we have to make a subtle difference to differentiate between the internal one and external one. External Prātibhāsika sarpam, projected sarpam, is the first version of ignorance located in the enclosed consciousness within rope. It generates the external snake. (tamoguna pradhāna). Arthadyāsa production. Vṛtti jñānaṃ…snake experience. Sarpa experience (internal) is generated by a different version of rope ignorance, the one located in the consciousness enclosed in our mind. The mind which has contacted the rope. Mind which is now entertaining the thought “this is” (not rope clearly…then there will be no snake), version 2 satva guṇa pradhāna leading to jñānādhyāsa. Both sarpa and sarpa anubhava productions are simultaneous. In saddarśanam, this is spoken about. Always object and object experience simultaneously come. When you wake up, you see clock and time together. The kāraṇam for the rise of both is activation of vikṣepa shakti, because āvarana shakti is suppressed. Because of which cause, activation takes place in first version of ignorance, same cause in the version 2 also, causes activation. Whenever cause is ready to produce effect, is is called kṣobhaḥ. A 100 metre race. One foot on the mark, breathe in and out, position is kārya abhibratvam. Before any product is produced, cause must be ready. That's kṣobhaḥ. kṣobhaḥ is ignorance is getting ready to sprout into misconception. Therefore, wherever there is confusion or adhyāsa, external object and internal experiences simultaneously arise. Viṣaya, vṛtti ca. When the frightened person is helped by a guru, through vedanta pramāṇam and uses a torch to light the rope snake, both ignorances go away simultaneously. In this manner, the ignorance the upādāna kāraṇam (material cause) goes away. We say avidyā is bhava rūpa, material cause for producing arthādhyāsa and jñānādhyāsa. Avidyā version no 1 is upādāna kāraṇam for external snake and ignorance version no 2 is the upādāna kāraṇam for the internal thought or vṛtti (sarpa vṛtti).

26th July 2014

Class 112

तस्माद्भ्रमस्थले सर्पादिविषयास्तज्ज्ञानानि च युगपदेवोत्पद्यन्ते, रज्ज्वाद्यधिष्ठानसाक्षात्कारेण युगपदेव प्रलीयन्ते च । इत्थं च भ्रमस्थले बाह्यचैतन्यस्थाविद्यांशः सर्पादिविषयोपादानाकारणं भवति। अन्तःसाक्षिचैतन्यस्थाविद्यांशः सर्पादिविषयकज्ञानरूपवृत्त्युपादानकारणं भवति|

Arthādhyāsa jñānādhyāsa difference.. object adhyāsa and thought adhyāsa. Both have ignorance as the upādāna kāraṇam. Two versions of ignorance too. Avidyā is located in consciousness. We need 2 versions of consciousness. In the case of rajju sarpa, sarpa janaka avidyā, sarpa vṛtti janaka avidyā are 2 versions. Snake producing ignorance is located in the consciousness enclosed within the rope, snake thought producing ignorance is located in the consciousness in the mind. It is really not divisions, but 2 versions like space in pot and space outside. Though we use terms small space big space, it is one and the same.

स्वप्ने त्वन्तःसाक्ष्याश्रयाविद्यागततमोगुणांशो विषयाकारेण परिणमते, तादृशाविद्यागतसत्त्वगुणांशस्तज्ज्ञानाकारेण परिणमते। अत एव स्वप्नेऽन्तःस्थाविद्यैव विषयतज्ज्ञानयोरुभयोरुपादानकारणं भवति । अनेनैव हेतुना बाह्यरज्जुसर्पादयः आन्तरस्वाप्निकपदार्थाश्च साक्षिभास्या इत्युच्यन्ते। अविद्यावृत्तिद्वारा यद्यत् साक्षी प्रकाशयति तत्तत् साक्षिभास्यमित्युच्यते ।

When we are experiencing a dream, entire dream is a projection. We have object and object experience also. Tiger and tiger experience. In dream, both are internal. In Rajju sarpa adhyāsa, one is internal and one is external. Therefore, 2 versions of avidyā not required. Only one avidyā located in the consciousness inside is required. Satva guṇa part of the internal avidyā located in the internal sākṣī is responsible for that viṣaya vṛtti (dream tiger experience). After waking up we will say there is no dream mountain or tiger. But during dream we treat the object and thought as 2 different things. In jāgrat avasta also, we treat āstika samajam and āstika samajam thought are considered different. From pāramārthika dṛṣṭi, they are 2 projections or 2 versions of same ignorance only. Because of this reason only, external rajju sarpa produced by avidyā and internal dream objects also are produced by avidyā. All these are called sākṣipadhyam. Through avidyā vṛtti, jñānādhyāsa, whatever object is experienced, is called sākṣipadhyam.

Topic 148 रज्जुसर्प: तज्ज्ञानं चाविद्याया: परिणामश्चेतनस्य विवर्तश्च

(१४८) रज्जुसर्पः तज्ज्ञानं चाविद्यायाः परिणामश्चेतनस्य विवर्तश्च – अनिर्वचनीयरज्जुसर्पादिस्तज्ज्ञानं च भ्रम इति अध्यास इति चोच्यते । अयं च भ्रमोऽविद्यायाः परिणामश्चैतन्यस्य विवर्तश्च भवति। उपादानकारणसमस्वभावकोऽन्यथाभावः परिणामः, अधिष्ठानविषमस्वभावकोऽन्यथाभावो विवर्त

इति च विवेकः । उपादानकारणमविद्या, स चानिर्वचनीया । तथा रज्जुसर्पादि तज्ज्ञानञ्चानिर्वचनीयमेव। तस्माद्रज्जुसर्पादि तज्ज्ञानञ्चाविद्यासमस्वभावकतदन्यथाभावरूपत्वादविद्यापरिणामो भवति । रज्ज्वाद्यवच्छिन्नाधिष्ठानचैतन्यं तु सत्स्वरूपमास्ते । रज्जुसर्पादि तज्ज्ञानं हि सद्विलक्षणं भवति। तस्माद्रज्जुसर्पादि तज्ज्ञानं च स्वाधिष्ठानचैतन्याद्विरुद्धस्वभावकतदन्यथाभावरूपत्वाच्चैतन्यविवर्तो भवति । ततो रज्जुसर्पादि तज्ज्ञानञ्चाविद्यापरिणामः, चैतन्यस्य विवर्तश्चेति सिद्धम् ।

Coming to rajju sarpa arthādhyāsa and jñānādhyāsa. Only when rope and rope ignorance are there, only snake artha-jñānādhyāsa can be there. Rope ignorance is the material cause of the snake. Ignorance is presented as parināmi upādāna kāraṇam of snake. Consciousness enclosed within the Rope is considered vivarta upādāna kāraṇam of snake. Further subtle division. Vivarta upādāna kāraṇam ultimately lends existence. However rope itself does not have an existence of its own. Rope is not vivarta upādāna kāraṇam, but rope avacchinna upādāna kāraṇam. Consciousness ultimately lends existence to rope snake.

Parināmi upādāna kāraṇam is rope ignorance which is located in consciousness enclosed within rope. **Rope ignorance located in consciousness enclosed within the rope is parināmi upādāna kāraṇam for rope snake. Consciousness which is enclosed within**

the rope is vivarta upādāna kāraṇam for rope snake. Because always vivarta upādāna kāraṇam lends existence without undergoing change.

Always parināmi upādāna kāraṇam(rope ignorance) and the product (rope snake) will have same degree of reality(Prātibhāsika satyam). Vivarta upādāna kāraṇam and the product (rope snake) will have different orders of reality. Rope snake and the thought of rope snake is the modification of avidyā. Rope snake which is anirvacanīya-mithyā and the snake thought are both bhramah or adhyāsa. In rope ignorance, snake and snake thought are in potential form. Just as entire world is in Mūlāvidyā in potential form. In Vedanta sāram also, we saw this. Māyā is parināmi upādāna kāraṇam of the world, Brahman is vivarta upādāna kāraṇam. Caitanyam enclosed within the rope is also upādāna kāraṇam, but it is vivarta, because it lends existence without undergoing any change.

1. Everywhere caitanyam is vivarta kāraṇam in all jāgrat, swapna or rajju sarpa prapañcam.
2. Since caitanyam lends existence it is called kāraṇam and because it does not undergo change its called vivarta upādāna kāraṇam.

3. All the products in the world are modifications of mūlā vidyā (Māyā) or tūlāvidya (avidyā) only. Therefore avidyā is termed parināmi upādāna kāraṇam.

2nd August 2014

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Topic 148 contd

रज्ज्वाद्यवच्छिन्नाधिष्ठानचैतन्यं तु सत्स्वरूपमास्ते । रज्जुसर्पादि तज्ज्ञानं हि सद्विलक्षणं भवति। तस्माद्रज्जुसर्पादि तज्ज्ञानं च स्वाधिष्ठानचैतन्याद्विरुद्धस्वभावकतदन्यथाभावरूपत्वाच्चैतन्यविवर्तो भवति । ततो रज्जुसर्पादि तज्ज्ञानञ्चाविद्यापरिणामः, चैतन्यस्य विवर्तश्चेति सिद्धम् ।

Topic appears hair splitting. First, we will consolidate.

First part: Niścala Dāsa has presented 2 versions of consciousness, 2 versions of adhyāsa or projection. 2 versions: I don't say 2 consciousness. CV1 and CV2. CV1 is consciousness enclosed within the rope. CV2 is consciousness enclosed within the mind in contact with rope. (sākṣī caitanyam is CV2). Rope ignorance is also presented in 2 different versions. IV1, IV2. IV1- rope ignorance located in CV1, because ignorance always has locus in consciousness. Rope ignorance looked at from stand point of CV2 is IV2. IV1 ignorance version 1 is responsible for the projection1 (P1) snake object-sarpa viṣaya. IV2 is responsible for projection 2 (P2). Snake thought sarpa vṛtti. Ignorance located in consciousness alone projects both object and thought. All Arthādhyāsas put together, all the objects put together, all P1s put together is the world. All the jñānādhyāsa, all the thoughts and P2 s put together is the mind. World is arthādhyāsa, mind is jñānādhyāsa (final vision), both world and mind are projections of avidyā which is located in the consciousness. I am the consciousness, within me is avidyā, this has projected both the world and mind. Avidyā alone projects jāgrat prapañca and jāgrat manaha and swapna prapañca and swapna manaha. Vyāvahārika prapañca and mind are Mūlāvidyā projections. Prātibhāsika prapañca and mind Tūlā vidyā projections. Sadhyam is adhiṣṭhānam of avidyā, consciousness is satyam.

Second part: avidyā is parināmi upādāna kāraṇam, caitanyam is vivarta upādāna kāraṇam for all projections. Ignorance is parināmi upādāna kāraṇam means ignorance alone supplies the changing nāmarūpa portion (both jāgrat and swapna prapañca), consciousness is vivarta upādāna kāraṇam means it supplies the existence part of all the projections. Ignorance supplies nāmarūpas called parināmi because always subject to change. Whatever provides existence is vivarta, because it undergoes no change.

We have to go to 3rd message.

21.57

Topic 149 रज्जुसर्पतज्ज्ञानयोः क्रमेण रज्जूपहितचैतन्यमन्तः

(१४९) रज्जुसर्पतज्ज्ञानयोः क्रमेण रज्जूपहितचैतन्यमन्तः- करणोपहितचैतन्यं चाधिष्ठानम् । रज्जुतत्त्वज्ञानं तयोर्निवर्तकम् – मिथ्याभूतसर्पाद्यधिष्ठानं रज्ज्वाद्युपहितचैतन्यमेव, न तु रज्ज्वाद्यचेतनम्; रज्ज्वादेरपि सर्पादिवत्कल्पितत्वात्। न ह्येकं कल्पितं वस्तु कल्पितवस्त्वन्तरस्याधिष्ठानं भवेत्। अतो रज्ज्वाद्युपहितचैतन्यमेव सर्पाद्यधिष्ठानम्, न रज्ज्वाद्यचेतनम् ।

What happens when we gain rope knowledge? Always, projection is because of the ignorance of the adhiṣṭhānam. Any false projection must have a real substratum. Mithyā projection must have satyam adhiṣṭhānam as support. Ignorance of real sub stratum is always the cause for false projection. When the knowledge of the substratum comes, it destroys ignorance. False projection will also go away. Fundamental principles of anirvacanīya khyātiḥ. Deeper version we are going to see now. Earlier, rope was adhiṣṭhānam. Rope snake is false projection. Ignorance of the rope is the cause of snake projection(vivekacūdāmaṇi first few verses, Maṇḍukya kārika). In anirvacanīya khyātiḥ, we don't want to accept rope as adhiṣṭhānam. According to Vedanta, rope itself is mithyā object. We now say, rope has caitanyam enclosed within that (CV1). We say CV1 consciousness is the substratum for snake. We say consciousness enclosed within dry sand is adhiṣṭhānam for mirage. Consciousness enclosed within my body is adhiṣṭhānam of my dream. When I claim I am the consciousness, I am adhiṣṭhānam of everything. Everything including time and space is located in me. Never say rope is the adhiṣṭhānam of snake.

M: heading: for the rope snake and rope snake thought (P1, P2), caitanyam is adhiṣṭhānam. That caitanyam which is enclosed within rope. CV1 responsible for P1. For the P2 snake thought jñānādhyāsa, CV2 is responsible (mind that is watching the rope, vṛtti vyāpti has taken place). When you say, knowledge of the adhiṣṭhānam (rajju tatva jñānaṃ) removes the adhyāsa P1 and P2.

Elaboration: repetition of heading. Adhiṣṭhānam of P1 is CV1. You should change your mental practice, don't say rope is the adhiṣṭhānam-sub stratum of rope snake. Superficial truth-Prātibhāsika prapañca is supported by vyāvahārika prapañca (consciousness enclosed in vyāvahārika prapañca). Both jāgrat and swapna are supported by Me only. Therefore, adhiṣṭhānam is only CV1, not the rope at all. He considers a suggestion. Why can't you say consciousness and rope are both the supporters of the snake (instead of just consciousness enclosed within the rope). In sanskrit when you include the rope, it is rajju viśiṣṭa caitanyam. Niścala Dāsa says, no it is only upahita caitanyam. Credit cannot go to the rope at all.

54.07

रज्जुविशिष्टचैतन्यस्याधिष्ठानत्वाङ्गीकारे, उभयोः रज्जोश्चैतन्यस्य चाधिष्ठानत्वं भवेत्। तत्र रज्जोरधिष्ठानत्वस्य बाधितत्वात्, रज्जूपहितचैतन्यमेवाधिष्ठानं न तु रज्जुविशिष्टचैतन्यम् ।

Rope also is mithyā therefore it can never enjoy the status of adhiṣṭhānam. Rope is also mithyā like snake. Credit must be exclusively given to consciousness only. Consciousness enclosed within the rope is adhiṣṭhānam. Rope is only an enclosure not as the supporter. Just as you say, pot space holds water, credit for holding goes to pot, or space or potspace (both)...

9th August 2014

रज्जुविशिष्टचैतन्यस्याधिष्ठानत्वाङ्गीकारे, उभयोः रज्जोश्चैतन्यस्य चाधिष्ठानत्वं भवेत्। तत्र रज्जोरधिष्ठानत्वस्य बाधितत्वात्, रज्जूपहितचैतन्यमेवाधिष्ठानं न तु रज्जुविशिष्टचैतन्यम् ।

Page 85 last 4 lines at the bottom

I hope you remember, CV1, IV1, P1 and CV2, IV2, P2.

CV1- consciousness enclosed within rope, IV1-rope ignorance located on CV1, P1- sarpa viṣaya arthādhyāsa caused by IV1 located on CV1- snake projection

CV2- consciousness enclosed within the mind which is in contact with rope, IV2- rope ignorance located in CV2, P2: projection of sarpa vṛtti-jñānādhyāsa caused by IV2 located in CV2, snake thought

IV1- located in CV1, therefore CV1 is said to be the āśraya of IV1 ignorance (locus). CV2 is locus or āśraya of IV2. P1- that is the projection that requires an adhiṣṭhānam, base or support. We normally say rope is the adhiṣṭhānam of rope snake, Niścala Dāsa says consciousness is ultimate adhiṣṭhānam of any mithyā vastu. Never say rope is adhiṣṭhānam, in vedāntic LKG we say that. CV1 is adhiṣṭhānam of P1. CV2 is adhiṣṭhānam of P2. **With respect to IV we say āśraya, for P we use the term adhiṣṭhānam**.

Let us try our best to understand Vicārasāgaraḥ, not mandatory for Mokṣa.

Fine distinction, when we say CV1 and CV2 are adhiṣṭhānam. Consciousness CV1 enclosed within rope is adhiṣṭhānam of snake. Rope by itself cannot be adhiṣṭhānam as it is mithyā vastu. You cannot say mere consciousness is support of snake. Consciousness enclosed within rope, rajju upahita caitanyam is the adhiṣṭhānam. Why can't we say, mixture of consciousness and rope together is the adhiṣṭhānam of snake. Rajju viśiṣṭa caitanyam? Niścala Dāsa says enclosed consciousness alone is adhiṣṭhānam, we cannot say mixture is. Because it will mean both are together responsible or both are adhiṣṭhānam. Adhiṣṭhānam status cannot go to both. Job of rope is to enclose the consciousness, it cannot serve as adhiṣṭhānam, only as enclosure. I gave the example. Question in last class: Let us assume there is water in a pot, water is held by space. Only enclosed space can accommodate water. Ghata avacchinna ākaśa can hold water. Can you say pot accommodates water or space accommodates water or mixture accommodates water? Therefore, none of these accommodates water but space enclosed within pot accommodates water. Job of pot is not accommodating water, but to serve as an enclosure.

Similarly consciousness is not adhiṣṭhānam of rope snake, rope is not adhiṣṭhānam of rope snake, mixture is not, but consciousness enclosed within rope CV1 is adhiṣṭhānam of P1. Niścala Dāsa extends this argument to P2. Consciousness is not adhiṣṭhānam of P2, mind is not adhiṣṭhānam of P2, consciousness mind mixture is not adhiṣṭhānam A of P2. Consciousness enclosed with in the mind is adhiṣṭhānam of P2. Avacchinna or upahita caitanyam alone is the adhiṣṭhānam

26.17

Page 85 last line till end

तथा सर्पादिज्ञानस्यापि साक्षिचैतन्यमेवाधिष्ठानम् । इत्थं सर्वत्र भ्रमस्थले विषयस्य तज्ज्ञानस्य चोपाधिभेदादधिष्ठानं भिद्यते, नत्वेकम् । विशेषरूपेण रज्ज्वोरज्ञानं यथाविद्यायां क्षोभोत्पादनद्वारा सर्पादेस्तज्ज्ञानस्य च कारणं तथा विशेषरूपेण रज्ज्वज्ञानं तदुभयोर्निवृत्तिकारणं भवति ।

Anirvacanīya khyātiḥ is in progress (of advaitam)

Tathā.. just as CV1 P1, rope snake experience (jñānādhyāsa) P2, sākṣī caitanyam CV2 is the adhiṣṭhānam. In this manner, in all places of superimposition, for both P1 and P2, adhiṣṭhānam is different, even though consciousness is one. The consciousness versions are 2.

Next major topic, viśeṣa rūpena : Adhiṣṭhānam is common for both adhyāsa, adhiṣṭhānam requires the ignorance factor. Without ignorance, adhiṣṭhānam cannot have adhyāsa. Ignorance leads to projection through āvaraṇa and vikṣepa shakti. IV1, IV2 becomes the specific cause of P1 and P2.

Imagine a person brings the torch light and goes near the rope. What does jñānaṃ do?

When you take the torch light(maha vākyam), fear goes away.

Rope knowledge produced with torch light is responsible for elimination of both versions of adhyāsa P1, P2. How? Pūrvapakṣī comes and says "rope knowledge cannot eliminate P1, P2" this argument is legitimate based on our past discussion.

39.36

(आ. १५०-१५९) अत्राक्षेपसमाधानानि –

Topic 150 रज्जुज्ञानेन सर्पनिवृत्तिर्न स्यादित्याक्षेपः

(१५०) रज्जुज्ञानेन सर्पनिवृत्तिर्न स्यादित्याक्षेपः – ननु रज्ज्वादिज्ञानेन न सर्पादिर्निवर्तेत । मिथ्यावस्तुनो यदधिष्ठानम्, तज्ज्ञानेनैव मिथ्यावस्तु निवर्ततेत्यद्वैतसिद्धान्तः । मिथ्याभूतसर्पाद्यधिष्ठानं तु रज्ज्वाद्युपहितचैतन्यमेव, न रज्ज्वादिरिति प्रागभिहितम् । तस्माद्रज्ज्वादिज्ञानेन न सर्पादिनिवृत्तिर्भवेदिति चेत् –

pūrvapakṣī raise an important question: we have a general principle. Ignorance of adhiṣṭhānam is cause of projection. Knowing adhiṣṭhānam should remove projection. Ignorance of rope is cause of snake appearance. If you apply this, rope knowledge, rope knowledge cannot eliminate snake. Rope knowledge can eliminate snake only if rope is adhiṣṭhānam of snake. We said, it is not so, we said rope is mithyā. Consciousness is adhiṣṭhānam. In this format, cv1... objections and their answers. By gaining rope knowledge, snake will not go away. (heading) To object, through rope knowledge, snake cannot go away (P1). (P2 not discussed here) because according to advaitic principle, false entity will go away when you get knowledge of adhiṣṭhānam. Here, according to you adhiṣṭhānam for P1 is consciousness enclosed within rope CV1.

Ref Page 85 4th line from bottom, we said so in the previous page. Therefore with rope knowledge, rope snake P1 will not go. Instead you have to know the consciousness enclosed within rope to eliminate P1.

50:47

Topic 151 रज्जुज्ञानमेव सर्पाद्यधिष्ठानज्ञानं भवतीति समाधिः

(१५१) रज्जुज्ञानमेव सर्पाद्यधिष्ठानज्ञानं भवतीति समाधिः –

अत्रोच्यते – रज्ज्वादिजडपदार्थविषयकज्ञानमन्तःकरणवृत्तिरूपम् । वृत्तेस्तु प्रयोजनमावरणभङ्गः । इदञ्चावरणमज्ञानस्य शक्तिः । यस्मादावरणं जडमनाश्रित्य तदधिष्ठानचैतन्यमेवाश्रयति, तस्मादन्तःकरणवृत्त्या रज्ज्वादिविषयाकारापन्नया रज्ज्वाद्यवच्छिन्नचैतन्यावरणमेव भज्यते । वृत्तिस्थचिदाभासस्तु रज्जुमात्रं प्रकाशयति । चैतन्यस्य स्वयंप्रकाशरूपत्वात्तत्प्रकाशाय नाभास उपयुज्यते । अयमर्थो विस्तरतः उपरिष्टादस्मिन्नेव तरङ्गे कथयिष्यते ।

I will give you the gist of the reply. Epistemology of advaita. When rajju jñānaṃ takes place, enclosed consciousness is also known. You need not separately work to know, when rajju is known, there is the shining rope avacchinna caitanyam. When I go with torch light near rope, in the mind rope knowledge thought appears. This thought goes through our eyes outside. (just as beam from lamp illumines the book-Dakṣiṇāmūrti stotram). The thought envelops the rope. In the mind, consciousness is reflected, pratibimba caitanyam or cidābhāsa caitanya. (Vṛtti vyāpti and phalavyāpti). Reflected consciousness illumines the rope. What is the role of vṛtti. Rajju vṛtti. Upon the rajju, rope avacchinna caitanyam is there CV1. Upon cv1, iv1 is there. Thought vṛtti removes the āvaraṇam, the cidābhāsa does not remove. CV1 becomes effulgent, (covering removed). Because of cidābhāsa, rope shines, because of vṛtti, cv1 shines. Thus in rajju jñānaṃ, both are shining. That caitanyam we appreciate in the form of existence of the rope. Isness belongs to rajju upahita caitanyam.

August 16th 2014

Topic 151

(१५१) रज्जुज्ञानमेव सर्पाद्यधिष्ठानज्ञानं भवतीति समाधिः –

अत्रोच्यते – रज्ज्वादिजडपदार्थविषयकज्ञानमन्तःकरणवृत्तिरूपम् । वृत्तेस्तु प्रयोजनमावरणभङ्गः । इदञ्चावरणमज्ञानस्य शक्तिः । यस्मादावरणं जडमनाश्रित्य तदधिष्ठानचैतन्यमेवाश्रयति, तस्मादन्तःकरणवृत्त्या रज्ज्वादिविषयाकारापन्नया

रज्ज्वाद्यवच्छिन्नचैतन्यावरणमेव भज्यते । वृत्तिस्थचिदाभासस्तु रज्जुमात्रं प्रकाशयति । चैतन्यस्य स्वयंप्रकाशरूपत्वात्तत्प्रकाशाय नाभास उपयुज्यते । अयमर्थो विस्तरतः उपरिष्टादस्मिन्नेव तरङ्गे कथयिष्यते ।

Upto tarange katayishyate

Beautiful language, Swamiji loves the presentation of Sri Vasudeva Brahmendra Sarasvatī for the beautiful Sanskrit language he uses.

Remember the 3 storey buildings, CV1, IV1, P1 and CV2, IV2, P2. CV1- consciousness enclosed within rope, IV1-rope ignorance located in CV1, P1- rope snake object; CV2- consciousness enclosed within the mind within rope snake, IV2- rope ignorance seen as located in CV2. P2 is the projection of the rope experience which is in the form of vṛtti.

We are going to get certain objections. Niścala Dāsa is going to answer. Objection was : rope snake was dismissed by knowledge of the adhiṣṭhānam. What we have established is CV1 is the adhiṣṭhānam? Only with knowledge of adhiṣṭhānam CV1 will rope snake go away. That is not our experience. By gaining rope knowledge, the snake can be dismissed. Therefore rope must be treated as adhiṣṭhānam. You are saying rope is not adhiṣṭhānam, then how can P1 go away? Niścala Dāsa 's answer: when we gain rope knowledge, another phenomenon is taking place which we are not aware of. While we gain rope knowledge rope avacchinna caitanyam (CV1) is also revealed in rope knowledge. According to Vedanta, in every viṣaya jñānaṃ, vishayena saha viṣaya avacchinā caitanyam prakashate. Ghata jñāne, ghatena saha ghatavachinna caitanyam prakashate. How come in one effort, 2 things are simultaneously shining? Niścala Dāsa says, it is just 2 components. When you get rope knowledge there are 2 components, rajju akara vṛtti (viṣaya kāra vṛtti) which envelops the rope. Thought spread over the rope. Along with the thought cidābhāsa also is there. One contributes to the revelation of rope, other one revelation of rope avachina caitanyam. (CV1). Niścala Dāsa says, ‘ vṛtti component eliminates the concealing power of ignorance because of which consciousness is concealed’. Avarana shakti of IV1 is concealing of CV1. Vṛtti need not illumine the enclosed consciousness, because consciousness is self-revealing. Because of cidābhāsa, rope is evident, cv1 is also evident. Rope knowledge therefore includes adhiṣṭhāna jñānaṃ (it includes rope avacchinna caitanya jñānaṃ). Therefore, rope knowledge removes rope ignorance means, rope avacchinna caitanyam removes P1. M: Very rope knowledge process involves in it the knowledge of the adhiṣṭhānam, CV1 rope avacchinna caitanyam. Everywhere we should see caitanyam and jaḍam. Whole life is cit jada grantihi. Awareness of this is liberation. One component is changing uncontrollably due to prārabdha (jada component). The changeless component is Cit and being aware that cit component is "I" is liberation. When we gain the rope knowledge with the help of a torch light, we take it as one process, there are 2 components, rope akara vṛtti (vṛtti emanates like light from mind and envelops the object) and reflected consciousness

Āvaraṇam IV1 is located upon CV1 (rope avacchinna caitanyam). The āvaraṇam without resting on the inert rope, rests on CV1. Vṛtti's job which has now got rajju akāra vṛtti removes the āvaraṇam. This is the job of the vṛtti component of our cognition. The other component, the reflected consciousness of the vṛtti illumines the rope. For revealing the caitanyam(OC), reflected consciousness is not required. This topic is going to be discussed in detail later (in this chapter-topic 202, page 113).

Continuing. Upto 38.56.

इत्थं चिदाभासविशिष्टान्तःकरणवृत्तिरूपज्ञानस्य केवलवृत्तिरूपांशश्चैतन्यनिष्ठावरणं नाशयति, चिदाभासरूपांशस्तु रज्जुं प्रकाशयतीति प्रयोजनद्वयं सिद्ध्यति । तस्माद्वृत्तिज्ञानस्य न केवलजडात्मकरज्जुर्विषयीभवति । किन्त्वधिष्ठानचैतन्येन सहिता

रज्जुः चिदाभाससहिवृत्तेर्विषयीभवति । अत एव सिद्धान्तग्रन्थे 'अन्तःकरणजन्यवृत्तिज्ञानं अखण्डं ब्रह्म विषयीकरोति' इत्यभिहितम् । इत्थं यतो रज्जुज्ञानेन भग्नावरणं सत् सर्पाद्यधिष्ठानरज्ज्वाद्यवच्छिन्नचैतन्यं स्वयमेव प्रकाशते, ततो रज्जुज्ञानमेव सर्पाद्यधिष्ठानज्ञानरूपमपि भवति । ततश्च रज्जुज्ञानेन सर्पादिनिवृत्तिर्युज्यत एव ।

This is consolidation of the bottom line only. Message is in one rope knowledge two components are there and two knowledge is there, rope and rope avacchinna caitanya jñānaṃ. Cv1. Rope knowledge really does not remove snake, but rope avacchinna caitanya jñānaṃ that removes snake. We just accept rope. But for rope avacchinna caitanya jñānaṃ, no separate jñānaṃ is required. Rajju jñānaṃ includes cv1... This is the bottom line.

Now pūrvapakṣī comes with next objection.

Topic 152 रज्जुज्ञानेन सर्पज्ञानं न निवर्तेतेत्याक्षेपः

(१५२) रज्जुज्ञानेन सर्पज्ञानं न निवर्तेतेत्याक्षेपः – ननूक्तप्रकारेण रज्जुज्ञानेन सर्पे निवृत्तेऽपि सर्पविषयकज्ञानं नैव निवर्तेत । सर्पस्याधिष्ठानं रज्ज्ववच्छिन्नचैतन्यम्, सर्पज्ञानस्याधिष्ठानं तु साक्षिचैतन्यमिति भेदः । उक्तरीत्या तु रज्जुसाक्षात्कारेण रज्ज्ववच्छिन्नचैतन्यमेव प्रकाशेत, न साक्षिचैतन्यम् । अतो रज्जुज्ञाने उत्पन्नेऽपि सर्पज्ञानाधिष्ठानसाक्षिचैतन्यं नैव ज्ञायते । अज्ञाते चाधिष्ठाने तदारोपितनिवृत्तिर्न

दृष्टा, किन्तु ज्ञाते एवाधिष्ठाने । तस्माद्रज्जुज्ञानेन सर्पज्ञानस्य निवृत्तिर्नोपपद्यत इति चेत् –

Entire section is Pūrvapakṣa topic. During rope knowledge, cv1 is also revealed..rope avachina caitanyam. Isness belongs to rope avacchinna caitanyam. Rope does not have isness of its own. Rope knowledge includes only cv1 jñānaṃ. Cv1 is the adhiṣṭhānam of only p1. It cannot eliminate p2 snake experience. Jñānādhyāsa. How can one rope knowledge eliminate p1 and p2? Adhiṣṭhānam of p2 cv2 knowledge is required for p2 to go away. So how will you explain p1 and p2 go away in one shot with rope knowledge, M: by cv1 knowledge sarpa jñānaṃ, p2 will not go away. This is the objection. Because of the rope knowledge as explained in previous para, vṛtti and cidābhāsa, p1 can go away but not p2. Because it has a different adhiṣṭhānam. Rope knowledge includes cv1 but not cv2. Even if rope knowledge arises, cv2 adhiṣṭhānam of p2 cannot be known at all, as long as cv2 is not known, projection p2 will not go away. Therefore, rope knowledge will not eliminate p2. Niścala Dāsa has to prove that p2 will go away, 2 different answers.

August 23rd 2014

Topic 152

(१५२) रज्जुज्ञानेन सर्पज्ञानं न निवर्ततेत्याक्षेपः – ननूक्तप्रकारेण रज्जुज्ञानेन सर्पे निवृत्तेऽपि सर्पविषयकज्ञानं नैव निवर्तेत । सर्पस्याधिष्ठानं रज्ज्ववच्छिन्नचैतन्यम्, सर्पज्ञानस्याधिष्ठानं तु साक्षिचैतन्यमिति भेदः । उक्तरीत्या तु रज्जुसाक्षात्कारेण रज्ज्ववच्छिन्नचैतन्यमेव प्रकाशेत, न साक्षिचैतन्यम् । अतो रज्जुज्ञाने उत्पन्नेऽपि सर्पज्ञानाधिष्ठानसाक्षिचैतन्यं नैव ज्ञायते । अज्ञाते चाधिष्ठाने तदारोपितनिवृत्तिर्न दृष्टा, किन्तु ज्ञाते एवाधिष्ठाने । तस्माद्रज्जुज्ञानेन सर्पज्ञानस्य निवृत्तिर्नोपपद्यत इति चेत् –

Important principle: adhiṣṭhāna jñānena ajñāna (adhyāsa) nivṛtti. Adhiṣṭhānam also got divided into 2 in anirvacanīya khyāti CV1 and CV2. Projections also 2. With CV1 knowledge P1 goes away, CV2 – P2. We have to establish this through anirvacanīya khyātiḥ. First part done. When we know the rope, the knowledge of rope enclosed consciousness also is included (CV1). P1 nivṛtti also takes place. Last class we proved.

Now pūrvapakṣī raise question wrt CV2. Rope knowledge includes CV1 knowledge therefore it can eliminate P1, but it does not include CV2 (Niścala Dāsa uses the term sākṣī caitanyam), therefore it cannot eliminate P2. Niścala Dāsa has to justify P2 (snake vṛtti) removal. Not snake but thought of snake.

Niścala Dāsa is going to give 2 answers. 2nd answer is the right and better answer.

14.28

Topic 153 सर्पाभावात्सर्पज्ञानाभावः

(आ. १५३-१५५) सर्पाभावात्सर्पज्ञानस्य कारणे लयरूपनिवृत्तिरिति समाधिः –

(१५३) सर्पाभावात्सर्पज्ञानाभावः – अत्रोच्यते । विषयाधीनं हि ज्ञानं भवति। रज्जुसाक्षात्कारेणोक्तरीत्या रज्ज्ववच्छिन्नचैतन्यारोपितसर्परूपविषयनिवृत्त्या सर्पज्ञानमपि स्वविषयाभावान्निवर्तत एव ।

153, 154, 155 first relative answer. Gist: When the sarpa P1 is eliminated, P2 being a thought regarding P1, P2 cannot survive, since each thought is connected to a relevant object. Actual or mithyā object is required for a thought. Indirect dissolution of P2 due to removal of P1.

Heading: Due to P1 removal, indirect elimination of snake thought will happen in the form of indirect dissolution. In its kāraṇam, P2 will dissolve in the cause of P2. Cause of P2 is IV2.

Next para is explanation: P1 abhāvāt P2 abhāvat. A thought cannot exist without the relevant object. In sleep, thoughts cannot exist. Every thought must have a relevant real object or imaginary object.

When P1 located on CV1 goes away, P2 also go away because of P1’s absence.

Topic 154 साक्षिज्ञानमन्तरा सर्पज्ञानं न निवर्तेतेत्याक्षेपः

24.28

(१५४) साक्षिज्ञानमन्तरा सर्पज्ञानं न निवर्तेतेत्याक्षेपः – ननु कथमधिष्ठानज्ञानमन्तरा तदारोपितभ्रमो निवर्तेत । सर्पज्ञानमपि कल्पितम् । तस्य ह्यधिष्ठानं साक्षिचैतन्यम् । तज्ज्ञानमन्तरा तत्र कल्पितसर्पज्ञानं न निवर्तेतेति चेत् –

Pūrvapakṣī raise a question: I’m not satisfied with your reply. It contradicts another principle accepted by you earlier. Adhyāsa will go away only by adhiṣṭhāna jñānaṃ. CV2 is the adhiṣṭhānam. We have not yet got CV2 jñānaṃ. M: Without CV2 knowledge, P2 will not go away. How can an adhyāsa go away without adhiṣṭhāna jñānaṃ? P2 is also an adhyāsa. For that P2, adhiṣṭhānam is CV2. Without CV2 knowledge, P2 will not go away.

Topic 155 साक्षिज्ञानमन्तरापि सर्पज्ञानं निवर्तेतेति समाधानम्

30.21

(१५५) साक्षिज्ञानमन्तरापि सर्पज्ञानं निवर्तेतेति समाधानम् – अत्राप्युच्यते । निवृत्तिर्द्विविधा – आत्यन्तिकनिवृत्तिः, कारणात्मनावस्थितिरूपा निवृत्तिश्चेति । स्वकारणेन सहैव कार्यस्य निवृत्तिरात्यन्तिकी निवृत्तिरित्युच्यते । कल्पितवस्तूनां

सर्वेषां कारणं तु तदधिष्ठानचैतन्याश्रिततदावारकाज्ञानमेव । तस्मादधिष्ठानचैतन्यापरोक्षज्ञानेनैवाज्ञानं तत्कार्यञ्च सर्वमारोपितं निःशेषं निवर्तते । कार्यस्य कारणे लयरूपनिवृत्तिस्तु विनाप्यधिष्ठानज्ञानं जायेत । सुषुप्तौ प्रलये च सकलपदार्थानां विनैवाधिष्ठानज्ञानमज्ञाने स्वकारणे लयो भवति । तदा सर्वदृश्यपदार्थलयहेतुस्तत्तद्भोगप्रदकर्मोपरम एव। एवमेवान्तराप्यधिष्ठान-साक्षिज्ञानम्, सर्पज्ञानं निवर्तते । तत्र सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञाननिवृत्तेः कारणं भवति । इत्थं च रज्जुज्ञानेन सर्पो निवर्तते, ततश्च सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञानस्य लयरूपनिवृत्तौ निमित्तं भवति ।

First reasoning still being continued.

Upto 34.15

By rope knowledge when P1 goes away, P2 will go away. Niścala Dāsa appreciates pūrvapakṣī's objection. My answer must be understood. P2 cannot be destroyed without adhiṣṭhānam jñānaṃ CV2. What I'm saying is P2 is not destroyed, when P1 gets destroyed, P2 cannot survive actively without P1 a relevant object. P2 does not get destroyed but goes into unmanifest condition, resolves into avyakta avasthā (cause of P2- IV@ which is located in CV2). Like cutting a tree without cutting the root.

M: A kāryam can be eliminated in 2 ways, destroying it totally or resolving it into its cause. When you see rajju sarpa and go to sleep, rajju sarpa is not perceived because the vṛtti gets dissolved. When I add salt to water, salt is dissolved (laya rūpa nivṛtti, another is nāsha rūpa nivṛtti). If I remove the salt completely, then it is destroyed. When a thing is in potential form, it is not experienced by us. Suppose there is a piece of fabric, threads are kāraṇam. Suppose you burn the thread, the cloth will not be there. When the pot is dropped and broken, pot is not totally destroyed, it goes into clay condition. In the case of P2, laya rūpa nivṛtti takes place. When something is eliminated along with its root cause, it is absolute. For all adhyāsa, cause is ignorance. Ignorance is the material cause of every false entity. IV2 is material cause of P2. CV2- home. Only when the knowledge of CV2 comes, then alone IV2 and P2 will go away (ātyantika nivṛtti). Here Niścala Dāsa is in concurrence with Pūrvapakṣī. Without this CV2 knowledge, P2 can go away in the form of dissolution into IV2. Like in suṣupti and pralayam (maraṇam) also saṃsāra goes away, this is laya rūpa nivṛtti in sleep. For a jñānī, it goes away as ātyantika nivṛtti. Saṃsāra does not wake up along with waking up in the case of jñānī. What happens during suṣupti, arthādhyāsa (entire mithyā prapañca) goes away like P1, because every experience good or bad is because of karma. Because the karma goes away temporarily. When prārabdha karma comes to temporary cessation, jāgrat prapañca has to go away. Similarly swapna prapañca also dependent on prārabdha karma. When both type of prārabdha dissolve, suṣupti comes. You can wake up when karma gets activated.

Punascha janmantara… svapiti..

Puratraye kreedati (kaivalya upa)

We can avoid saṃsāra in the form of laya rūpa nivṛtti also. Without CV2 knowledge, P2 can have laya rūpa nivṛtti. For the laya rūpa nivṛtti of P2, P1 removal is the cause. Through rope knowledge P1 goes away as ātyantika nivṛtti, P2 goes away as laya rūpa nivṛtti. Now answer no 2 in the next topic.

30th August 2014

117

Topic 155 contd

तदा सर्वदृश्यपदार्थलयहेतुस्तत्तद्भोगप्रदकर्मोपरम एव। एवमेवान्तराप्यधिष्ठानसाक्षिज्ञानम्, सर्पज्ञानं निवर्तते । तत्र सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञाननिवृत्तेः कारणं भवति । इत्थं च रज्जुज्ञानेन सर्पो निवर्तते, ततश्च सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञानस्य लयरूपनिवृत्तौ निमित्तं भवति ।

Anirvacanīya khyāti topic continues. Taking rajju sarpa example, Niścala Dāsa has explained the arthādhyāsa and jñānādhyāsa P1 and

P2 have been explained. IV1 and IV2, CV1, CV2 explained. Now he is explaining how one rope knowledge eliminate both P1 and P2. CV1 is automatically known and then P1 goes away. Pūrvapakṣī said CV2 sākṣī caitanyam is not included and therefore P2 will not go away. Ans was: CV2 knowledge is not there therefore P2 cannot be destroyed, Niścala Dāsa agreed. He said, although not destroyed, but will be dissolved into potential form.

Topic 156 रज्जुज्ञानसमये सर्पज्ञानाधिष्ठानभूतसाक्षिभानमपि सम्भवतीति समाधानम्

8.32

(१५६) रज्जुज्ञानसमये सर्पज्ञानाधिष्ठानभूतसाक्षिभानमपि सम्भवतीति समाधानम् – अथवा सर्पस्तज्ज्ञानं चेत्युभयमपि रज्जुज्ञानेनैव निवर्तते । तथा हि, रज्जुसाक्षात्कारसमयेऽन्तःकरणं नेत्रद्वारा बहिर्निर्गत्य रज्जुदेशं प्राप्य तत्समानाकारं भवति। अतो रज्जुसाक्षात्कारसमये वृत्त्युपहितचैतन्यं रज्जूपहितचैतन्यञ्चेत्युभयमप्येकीभवति । न तयोरस्ति भेदः ।

Niścala Dāsa points out that the previous reply is to only satisfy the pūrvapakṣī. Here is the real answer. Revision to answer now. CV2 also becomes known in one rajju jñānaṃ itself. 3 fold knowledge is included. CV1 and CV2 are normally different. One is rope enclosed consciousness and other is mind enclosed consciousness. Small pot space and big pot space. They are distant, away and separate. Once you bring the smaller pot inside bigger pot, the 2 enclosed spaces merge into each other. Mind comes in contact with the rope, vṛtti rūpa and therefore are in the same common place. Therefore, in one place called rope, both CV1 and CV2 are there. This is the real answer, bhāda rūpa nivṛtti nor laya (dissolution) rūpa nivṛtti.

20.58 contd

अत्रायं हेतुः – न हि क्वचिदपि चैतन्यस्यास्ति भेदः स्वरूपतः, किन्तूपाधिनि बन्धन एव सः । वृत्त्युपहितचैतन्यस्य रज्जूपहितचैतन्यस्य च भेदप्रयोजकोपाधिर्वृत्ती रज्जुश्च । यदा वृत्ती रज्जुश्चेत्युपधिद्वयं विभिन्नदेशस्थं तदा तदुपहितचैतन्ययोर्भेदः सिद्ध्यति । यदा तूपाध्योरेकदेशस्थत्वं भवति तदा नोपहितचैतन्ययोर्भेदः। अयमर्थो वेदान्तपरिभाषादिग्रन्थेषु प्रसिद्धः। विभिन्नदेशस्थोपाधिभ्यामेवोपहित-चैतन्ययोर्भेदः कल्प्यते। द्वयोरप्युपाध्योरेकदेशस्थत्वे तु ताभ्यामुपहितं चैतन्यमप्येकमेवेति सिद्ध्यति। उक्तरीत्या रज्जुसाक्षात्कारदशायां रज्जूपहितचैतन्यं वृत्त्युपहितचैतन्यञ्चेत्येतदुभयमेकीभवति। तत्र साक्षिचैतन्यमेव वृत्त्युपहितचैतन्यमित्युच्यते, अन्तःकरणे तद्वृत्तौ च स्थित्वाप्यसङ्गतया तयोरवभासकचैतन्यमात्रस्य साक्षित्वाभिधानात्। उक्तरीत्या रज्जुसाक्षात्कारसमये साक्षिचैतन्यस्य रज्जूपहितचैतन्यस्य चाभेदः सिद्धः। रज्जूपहितचैतन्यं च रज्जुज्ञानेनावभासते। रज्जूपहितचैतन्यादपृथग्भूतं साक्षिचैतन्यमपि रज्जुज्ञानेनैवावभासते। एवं रज्जुसाक्षात्कारसमये सर्पज्ञानाधिष्ठानभूतसाक्षिचैतन्यस्य भानसत्त्वात्, तत्र कल्पितसर्पज्ञानस्यापि निवृत्तिः सम्भवति ।

Niścala Dāsa reminds us of the fundamentals of Vedanta. Consciousness has no difference anywhere. Everything is only imaginary difference or upādhi. Seeming plurality. Caused by upādhi only, seeming differences are there. CV1 and CV2 should not be imagined as 2 different ones. Enclosures that cause the seeming difference are mind or thought and rope. When rope and mind are in 2 separate places, we talk of CV1 and CV2 because enclosures are separately located. At the time of rope perception, enclosure 1 and 2 have merged. Then CV1 and CV2 are only 2 words but not 2 separate adhiṣṭhānam. There is a well known text called Vedanta paribhāsha. Vicārasāgara is heavily based on pañcadaśī and Vedanta paribhāsha. We have seen pañcadaśī, Vedanta paribhāsha is tough. Deeper and other darśaṇaṃ are compared. First chapter is very tough and difficult language. Tattvabodha, Vedantasara, Vedanta paribhāsha is the order. At the time of rope knowledge, CV1 and CV2 are one and the same. CV2 otherwise known as sākṣī caitanyam. Because sākṣī is the name of consciousness enclosed in mind or thought. CV2. At the time of rope knowledge CV1 and CV2 are known.

Topic 157 सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम्

37.40

(१५७) सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम् – अथवा कूटस्थदीपे विद्यारण्यमुनिभिरित्थमुक्तम् – 'अन्तःकरणस्य वृत्तिश्चिदाभाससहिता चक्षुरादिकरणद्वारा बहिर्निर्गत्य घटादिविषयान् प्रकाशयति । तत्र घटादिरूपो विषयः, चिदाभाससहितवृत्तिरूपं घटादिविषयकं ज्ञानम्, चिदाभाससहितान्तःकरणरूपो ज्ञाता; एतत्त्रयमपि साक्षी प्रकाशयति' इति ।

In pañcadaśī, 8th chapter, kūṭastham dīpa prakāranam, advaitic epistemology is dealt with. Pramāta, pramāṇam and prameyam. Sākṣī caitanyam is parallel evident in all the perceptions. Niścala Dāsa is presenting this. CV2 is evident in all our experiences. M: when any tripuṭī is becoming evident, sākṣī has to become evident. When I am experiencing an object, there is pramāta, mind is pramāta, vṛtti is pramāṇam, this comes in contact with the object. Viṣaya the object is prameyam. Relevant vṛtti has to take place. This is called vṛtti parināmaha. This is taking place only to reveal the viṣaya or object. Pot gets known through the process. **Pot is known and I know that I know the pot**. In the second know, (brightened one), 3 things are known (meta knowledge), I pramāta, know pramāṇa vṛtti, pot. Tripuṭī is illumined without a process. First case, pot is known through a separate process. Simultaneously you realise the second knowledge... I know knowledge (because of sākṣī caitanyam). Sākṣī is involved in every meta knowledge.

The thought along with cidābhāsa through various sense organs like the eyes goes out and illumines the various prameyams, there is parallel illumination of pramāta, prameyam, pramāṇam. Jñānaṃ which is in the form of vṛtti jñānaṃ, all these 3 sākṣī illumines. First mind is illumined, then cidābhāsa illumines the object.

6th September 2014 class 118

(१५७) सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम् – अथवा कूटस्थदीपे विद्यारण्यमुनिभिरित्थमुक्तम् – 'अन्तःकरणस्य वृत्तिश्चिदाभाससहिता चक्षुरादिकरणद्वारा बहिर्निर्गत्य घटादिविषयान् प्रकाशयति । तत्र घटादिरूपो विषयः, चिदाभाससहितवृत्तिरूपं घटादिविषयकं ज्ञानम्, चिदाभाससहितान्तःकरणरूपो ज्ञाता; एतत्त्रयमपि साक्षी प्रकाशयति' इति ।

Continuing with the topic of anirvacanīya khyāti, how one rajju jñānaṃ will reveal both CV1 and CV2. IV1 and IV2 will be removed. Both P1 and P2 will be removed. When rope knowledge takes place, antahkaraṇa avacchinna caitanyam will also be revealed. CV1 and CV2 both. Since both overlap, one vṛtti reveals both. Therefore, P1 and P2 (jñānādhyāsa, snake vṛtti) will be eliminated. Kūtastha dīpa prakaraṇam now being quoted. In any knowledge, regardless of the type, sākṣī is involved. Although cidābhāsa reveals the prameyam, but pramāta and pramāṇam are revealed by sākṣī only. (Chap 8 of pañcadaśī- verse 4). Chap 10- nāṭaka dīpa prakaraṇam (verse 9). When pramāta, pramāṇam and prameyam come together. Pramāṇa (mind through sense organs taking the shape of the object) operation, object is prameyam. Pramāṇa is to reveal the prameyam. This is a pot. "I know the pot" is a process taking place without any separate process. I the pramāta is involved in the second case. Know refers to pramāṇam. Pramāta is the mind, pramāṇam is vṛtti, prameyam is the viṣaya. Through pramāṇam operation, prameyam is revealed, but pramāta is automatically revealed. Who is revealing the mind and vṛtti? Cidābhāsa is revealing. Cidābhāsa is given by sākṣī. Therefore, we should say sākṣī reveals mind and vṛtti by lending cidābhāsa. Indirectly, it reveals the prameyam, because sākṣī's cidābhāsa through vṛtti goes to viṣaya. Sākṣī reveals pramāta and pramāṇam directly and prameyam indirectly.

18.45

अस्यायमर्थः – 'अयं घटः' इति ज्ञाने साभासान्तःकरणवृत्त्या घटमात्रं प्रकाशते । 'घटमहं जानामि' इत्यत्र तु 'अहम्' इति शब्दस्यार्थो यो ज्ञाता, 'घट' इति यो ज्ञेयः, 'जानामि' इति यत् घटविषयकं ज्ञानम्, इत्येतत् त्रयमपि त्रिपुटीरूपं साक्षी प्रकाशयतीति । ज्ञाता, ज्ञेयम्, ज्ञानं चेत्येतत् त्रयमपि त्रिपुटीत्युच्यते । इत्थमेव सर्वत्र निखिलत्रिपुटीप्रकाशकः साक्ष्येव । यदि साक्षी स्वयमज्ञातः स्यात् तदा त्रिपुटीज्ञानं न साक्षिणा ज्ञायेत । तस्मात्सकलत्रिपुटीज्ञानदशायां साक्षिज्ञानमप्यवश्यं जायत एव

स्वयंप्रकाशत्वात्साक्षिणः, इत्यभ्युपेयम् । अनेन च साक्षिज्ञानेन सर्पज्ञानं निवर्तते । उक्तरीत्या सर्पादिमिथ्याविषयस्य तज्ज्ञानस्य च पृथगेवाधिष्ठानमित्यभ्युपगमपक्षे इयन्त्याक्षेपसमाधानानि समभवन् ।

When we say this is a pot, no pramāta or pramāṇam here. Because of thought with RC, pramāṇam, antahkaraṇa vṛtti, pot alone is shining, but immediately another thing is happening. I know that "I know the pot". Three things are evident simultaneously. 1) Meaning of word aham, pramāta, the mind (jñāta), I, 2) janāmi-Vṛtti the pramāṇam 3) pot viṣayaḥ prameyam. All 3 are inert by themselves. Etatrayam... this triad, tripuṭī, all jñāna vyavahāra involves these three, all 3 are revealed by Sākṣī by lending cidābhāsa. This is the case of all perceptions. I know I know the pot. Second I is sākṣī. No physical distance between pramāta and sākṣī. Sākṣī is the illuminator in all the cases. If Sākṣī itself is covered and not shining, them no tripuṭī existence. In the absence of tripuṭī, the whole world will become blind as it were. Therefore, in this manner, by this rope knowledge, both CV1 and CV2 are revealed. P1 and P2 are revealed.

This discussion started in topic 149 page 85 upto now topic 157. (CV1, IV1, P1, CV2, IV2, P2).

Now Niścala Dāsa says, this 2 fold structure format has a few problems, so we have to discard this format. We will change the format slightly. Only one structure only. This is presented in next 2 sections

41.28

Topic 158 मिथ्यासर्पस्य तज्ज्ञानस्य चाधिष्ठानं साक्ष्येवेति निरूपणम्

(१५८) मिथ्यासर्पस्य तज्ज्ञानस्य चाधिष्ठानं साक्ष्येवेति निरूपणम् – मिथ्यासर्पस्य तज्ज्ञानस्य च पृथगधिष्ठानत्वपक्षे दोषात्तयोरेकमेवाधिष्ठानमितीदानीं निरूप्यते । तत्र न हि बाह्यरज्ज्ववच्छिन्नचैतन्यं सर्पस्य तज्ज्ञानस्य चाधिष्ठानं भवतीति शक्यते वक्तुम् । यावन्ति ज्ञानानि जायन्ते तानि सर्वाण्यपि प्रमातारं साक्षिणं वाश्रित्य जायन्त इति नियमः । तस्मात् बाह्यरज्ज्ववच्छिन्नचैतन्यं न सर्पज्ञानस्याश्रयो भवितुमर्हति । सर्पस्य तद्विषयकभ्रमरूपज्ञानस्य चाधिष्ठानमन्तःकरणोपहितसाक्षिचैतन्यमित्यभ्युपगमे शरीस्यान्तरेवान्तःकरणप्रदेशे सर्पोपलब्धिरभ्युपगन्तव्या स्यात्, न तु बाह्यरज्जुदेशे । अन्तरेवोत्पन्नः सर्पो मायाबलेन बहिरवभासते इत्यङ्गीकारे आत्मख्यातिमतसिद्धिः प्रसज्यते । तच्च प्रागेव खण्डितम् । इत्थं रज्जूपहितचैतन्यस्य सर्पज्ञानाधिष्ठानत्वासम्भवात्, अन्तःकरणोपहितचैतन्यस्य सर्पाधिष्ठानत्वासम्भवाच्च मिथ्यासर्पतज्ज्ञानयोरेकाधिष्ठानत्वपक्षो यद्यप्यसङ्गत इति भाति, तथापि वक्ष्यमाणरीत्या अन्तःकरणवृत्त्युपहितचैतन्यस्योभयाधिष्ठानत्वसम्भवान्न दोषः।

Niścala Dāsa wants to replace with one structure. Instead of arthādhyāsa and jñānādhyāsa. This was post śaṅkara philosophers' contribution. Śaṅkara never split into 2. Complexity of anirvacanīya khyāti is because of dividing into 2. Śaṅkara's is simple one. Post Śaṅkara anirvacanīya khyati's complexity is due to dividing projection into 2. Snake and snake thought. Niścala Dāsa says in this 2 fold adhiṣṭhānam (a prutagadhishtānam) there are problems. M:For P1 and P2, when we present separate adhiṣṭhānam in the form of CV1 and CV2, there will be some problem. (in next topic 159 last para). We have to have only one enclosed consciousness as adhiṣṭhānam. We will face one problem here too. Better to confront this. Which adhiṣṭhānam CV1 or CV2 you should take? Rope enclosed or mind enclosed consciousness. Either one you choose, you will be in trouble. If you take CV1 as one common adhiṣṭhānam, it can be adhiṣṭhānam of Snake but not snake vṛtti. Snake Vṛtti's adhiṣṭhānam has to be in the mind. If you chose CV2, mind enclosed consciousness, since mind is here, how can mind enclosed consciousness become the adhiṣṭhānam for rope snake which is external?

13th September 2014

Class 118

इत्थं रज्ज्वुपहितचैतन्यस्य सर्पज्ञानाधिष्ठानत्वासम्भवात्, अन्तःकरणोपहितचैतन्यस्य सर्पाधिष्ठानत्वासम्भवाच्च मिथ्यासर्पतज्ज्ञानयोरेकाधिष्ठानत्वपक्षो यद्यप्यसङ्गत इति

भाति, तथापि वक्ष्यमाणरीत्या अन्तःकरणवृत्त्युपहितचैतन्यस्योभयाधिष्ठानत्वसम्भवान्न दोषः।

We had a double sided representation...double structure...arthādhyāsa and jñānādhyāsa. Mithyasarpasaya...doṣat... introduction to the next idea. We will see the doṣat later. Only one common adhiṣṭhānam for both P1 and P2. There are problems. Problems discussed Page 89, top para, 3rd line tatra upto ittham fourth line from bottom of para. Four lines at the end is consolidation. Abolish CV1 or CV2. Niścala Dāsa says either way there is a problem. CV1 is external. It can support P1 which is external but not P2 which is internal. If I take CV2, we will have reverse problem. M: Ittham onwards. CV1 cannot be the adhiṣṭhānam for P2. And antahkaraṇa upahita caitanyam cv2 cannot support P1. Therefore it appears impossible. Still as explained in the next para, we will manage to find the common adhiṣṭhānam.

Solution: For supporting both internal and external adhyāsa, we need to find common adhiṣṭhānam present both internally and externally. Antahkāraṇa Vṛtti. Thought is inside and outside. Nana chidra....jñānan ...spandate. According to advaita, antahkaraṇam is inside, but thought is like a beam of light with beginning inside the mind. consciousness enclosed within the thought vṛtti upahita caitanyam...this is also called sākṣī as it is part of antahkaraṇa upahita caitanyam. Sākṣī spreads both internally and outside (rope) during perception. (modified) CV2 is in reality occupying the same place as that of CV1. Extending CV2, called sākṣī caitanyam can be the common support for both P1 and P2

तथा हि, चक्षुर्द्वारा रज्जुदेशं गतस्यान्तःकरणस्येदमाकारवृत्त्युपहितचैतन्याश्रिताविद्या सर्पाकारेण तज्ज्ञानाकारेण च परिणमते । वृत्त्युपहितचैतन्यस्थाविद्यायास्तमोगुणांशः सर्पस्योपादानकारणम्; तस्या एव सत्त्वगुणांशः सर्पज्ञानस्योपादानकारणम् । एवं सर्पतज्ज्ञानयोर्वृत्त्युपहिचैतन्यमेवाधिष्ठानम्। अन्तःकरणवृत्तेर्बाह्यरज्जुदेशस्थत्वात्तद्वृत्त्युपहितचैतन्यमपि बहिरेवास्ते। अतस्तदेव सर्पस्याश्रयः । अन्तःकरणस्य स्वरूपं यावत्तावदेव साक्षिस्वरूपमपि । शरीरान्तःस्थान्तःकरणमेव वृत्तिरूपेण परिणतम् । तस्माद्वृत्त्युपहितचैतन्यं साक्षीभवति । अतस्तदेव सर्पज्ञानस्याश्रयः । रज्जुप्रत्यक्षकाले रज्जूपहितचैतन्य-वृत्त्युपहितचैतन्ययोरेकीभावात् रज्जुज्ञानेनैव मिथ्यासर्पतज्ज्ञानयोर्निवृत्तिरुपपद्यते ।

Only when the mind reaches the object through eyes it becomes a vṛtti. Since there is darkness, it does not become rope akāra vṛtti but it is idamakara vṛtti (general knowledge). Rajju upahita caitanyam and idamakara caitanyam are overlapping. M: For P1 and P2, this CV2 is the adhiṣṭhānam. Caitanyam is vivarta upadāna kāraṇam, ajñānam is parināmi upādāna kāraṇam. Avidyā has got 3 gunas. Māyā has got 3 gunas. Tamo guṇa of avidyā projects the sarpa P1. Satva guṇa part projects the sarpa vṛtti P2. CV2 extends upto the rope also. Sākṣī is confined to my mind and when sense organs are open, sākṣī caitanyam is searching all over. Now he is explaining how both P1 and P2 go away when we get rope knowledge. At the time of rope knowledge, CV1 and CV2 are overlapping, through one rope knowledge, Rope ignorance located in CV2 is gone, therefore the adhiṣṭhānam āvaraṇam becomes released, then adhiṣṭhānam jñānaṃ takes place both P1 and P2 go away. CV1, CV2 should be written as below CV1, CV2 should be added.

Heading of topic 158: for both P1, P2, the adhiṣṭhānam is sākṣī eva, stretched CV2 only

Topic 159

१५९) एकस्यामेव रज्जौ नानापुरुषाणां भिन्नभिन्नभ्रमादपि साक्षिचैतन्यमेव भ्रमाधिष्ठानम् –

This can explain how different people can project different things on one and the same rope. Like crack on earth, snake etc etc.

किञ्चैकस्यामेव रज्ज्वां नानापुरुषाणां भिन्नभिन्नाः भ्रमाः भवन्ति – यथा कस्यचित् सर्प इति, अन्यस्य दण्ड इति, अपरस्य मालेति, एकस्य भूच्छिद्रमिति, इतरस्य तैलधारेति च । अथवा सर्वेषां सर्प इत्येकरीत्यैव भ्रमो जायताम् । तत्र यस्य पुरुषस्य रज्जुसाक्षात्कारो जायते तस्यैव तदीयवृत्त्यवच्छिन्नचैतन्ये कल्पितोऽध्यासो निवर्तते । यस्य तु रज्जुसाक्षात्कारो न भवति तस्याध्यासनिवृत्तिर्नास्ति । तस्मात् वृत्त्यवच्छिन्नचैतन्यमेव कल्पितानां सर्वेषामधिष्ठानम्, न तु रज्ज्वादिविषयोपहितचैतन्यम् ।

We have to assume that if we have 5 people, we have 5 CV2 overlapping with one CV1. So many P1, P2 pairs are possible. They may think it is streak of oil or snakes; different projections are possible. CV2 can be any number. Whichever person gets the knowledge for that person, on the respective CV2, that gets revealed and P1 and P2 go away. Therefore, stretched CV2 alone is the adhiṣṭhānam for one rope ignorance (I), cause of both P1, P2. Not CV1, presented in format 1.

20th September 2014

Class 120

तत्र यस्य पुरुषस्य रज्जुसाक्षात्कारो जायते तस्यैव तदीयवृत्त्यवच्छिन्नचैतन्ये कल्पितोऽध्यासो निवर्तते । यस्य तु रज्जुसाक्षात्कारो न भवति तस्याध्यासनिवृत्तिर्नास्ति । तस्मात् वृत्त्यवच्छिन्नचैतन्यमेव कल्पितानां सर्वेषामधिष्ठानम्, न तु रज्ज्वादिविषयोपहितचैतन्यम् ।

Niścala Dāsa had given the first format for anirvacanīya khyāti. Two consciousness CV1 and CV2 as adhiṣṭhānam for P1 and P2. In second format, he says it is better to take one adhiṣṭhānam which is antahkaraṇa vṛtti avacchinna caitanyam. Streched CV2. Because vṛtti stretched to mind and rope. CV2 is not only there in the place where mind is but also stretched to where CV1 was originally thought of.

We will take stretched CV2 as common adhiṣṭhānam for both P1 and P2. Advantages are being spoken about. You can talk about different superimpositions on one rope. 5 people in a dark room, 5 superimpositions. These can be nicely explained as stretched CV2 are 5 in no in place of one CV1. Each CV2 can be the adhiṣṭhānam for both P1 and P2.

रज्जूपहितचैतन्यस्य सर्पदण्डाद्यधिष्ठानत्वे नानापुरुषाणां भिन्नभिन्नतया प्रतीयमानानि सर्पदण्डादीनि वस्तूनि सर्वाण्यपि, एकैकस्यापि पुरुषस्य प्रतीयेरन्; न तु तथा प्रतीयते । वृत्त्युपहितचैतन्यस्य मिथ्यासर्पाद्यधिष्ठानत्ववादिमतरीत्या तु न दोषः । यस्य पुरुषस्य वृत्त्युपहितचैतन्ये यद्वस्तु कल्पितं तद्वस्तु तस्यैव प्रतीयते, नान्यस्येति वक्तुं शक्यत्वात् ।

Problems of CV1 as adhiṣṭhānam now. As per first format if you take CV1 as adhiṣṭhānam for sarpa, stick etc when 5 different people are looking at it, different adhyāsa which are superimposed on CV1, all 5 superimpositions (non separable from CV1) will be experienced by all 5 people. But we don’t find such a thing happening. As per second format, this won’t be there. 5 stretched CV2 will be there in the second model. In stretched cv2, any superimposition will be experienced (adhyāsa) by that person only.

इत्थं बाह्यभ्रमविषयसर्पादीनां तज्ज्ञानानां च वृत्त्युपहितसाक्षिचैतन्यमेवाधिष्ठानम् । स्वप्नोपलब्धपदार्थानां तज्ज्ञानानां चान्तःकरणोपहितसाक्ष्येवाधिष्ठानम् ।

एवं च सदसद्विलक्षणानर्वचनीयाविद्यायाः परिणामभूतानिर्वचनीयसर्पादीनां ख्यातिः = प्रतीतिः = प्रसिद्धिः = स्फुरणमभिवदनञ्च अनिर्वचनीयख्यातिः इत्युच्यते ।

In the case of all external superimpositions, P1 and their experiences called jñānādhyāsa or P2, for both of them, stretched CV2 alone is the adhiṣṭhānam. We get similar adhyāsa in dream also. Dream objects are called arthādhyāsa, dream object experience is called jñānādhyāsa. Difference is with regard to rope snake experience. Arthādhyāsaha is outside and jñānādhyāsa is inside. In the case of dream both are inside only. Because of this reason, in the case of rope snake CV2 has to be stretched, in the case of dream no stretching required. In swapna, CV2 is the adhiṣṭhānam. In the case of swapna, antahkaraṇa avacchinna caitanyam is adhiṣṭhānam. In the case of rope, antahkāraṇavrutavachinna caitanyam is adhiṣṭhānam. Sākṣī caitanyam is used for both CV2 and stretched CV2. In this manner, one rope ignorance (tūlā vidya) alone located in the sākṣī caitanyam is satasad vilakṣaṇa; seemingly existent. This is otherwise called anirvacanīyam. This ignorance alone modifies into arthādhyāsa and jñānādhyāsa. Since avidyā is anirvacanīyam, therefore both adhyāsa are called karyam. If kāraṇam is anirvacanīyam, kāryam is also anirvacanīyam, therefore it is called anirvacanīya khyāti. Sarpa and sarpajñānam both are anirvacanīya and khyātiḥ (appearance) and prasiddhi- (availability) sphuranam (appearance). Root Khya- both experience and utterance. There IS a snake. (vākyam has kha root in it). Topic 149 to 160 anirvacanīya khyāti. Now topic of Vedanta.

Before that, we discussed 3 pages of CV1 and CV2 format and then one adhiṣṭhānam CV2 alone discussed in one page. Why did he discuss wrong format in 3 pages? Some students may have this doubt. We should take it as a study of a Pūrvapakṣa. In vedāntic teaching we always study different purvapakṣa. When you see the loop holes in Pūrvapakṣa and we see our siddhānta view, our views will get strengthened. More you study of Pūrvapakṣa and loop holes, the knowledge gets converted into conviction. Brahmasūtra chap 2, second pada all nāstika and āstika darśaṇaṃ are discussed. All their views were introduced and negated. Sometimes, certain purvapakṣa are very close to siddhānta, then they are not presented as purvapakṣa. They are just presented and flaws are just observed and corrected like it is done here. In brahma sūtra, anandamāyā adhikaraṇa discusses tai upa's anandamāyā kosa. Śaṅkarācārya comments on somebody else's opinion(Vṛttikāra matam) without saying it is going to be rejected. 12 sūtras are commented, towards the fag end. Śaṅkarācārya says, I want to add a note. Note: whole adhikaraṇam must be approached differently. He presents his view. Should he not recommend on all the 12 sūtras? He says you yourself can understand the 12 sūtras. Thus sometimes, the commentators do this. Ekadesi matam- close purvapakṣa.

2nd observation: anirvacanīya khyāti that we studied in these 11 topics is refined or revised anirvacanīya khyāti. We have studied rope snake example on several occasions, there also we studied anirvacanīya khyāti (Maṇḍukya kārika- aniscitayata rajjuhu... sarpa...vikalpitaha viveka choodamani, adhyāsa bhāshyam also). This is the complex explanation. Earlier were simple ones. Difference between the two- For beginners you introduce simple one, for advanced students you introduce he complex one. 3 differences:

1. In simple one we say rope ignorance is the cause of snake appearance and rope knowledge is the means of negating the snake appearance. In refined one, rope ignorance is cause of snake appearance and snake experience (arthādhyāsa and jñāna adhyāsa); rope knowledge is the means of negating both of these.

2. Rope is the adhiṣṭhānam of snake appearance in simple one. In refined one, it is antahkaraṇa vrutavachinna caitanyam, consciousness enclosed within the mind that is in contact with the rope is the adhiṣṭhānam. (or use thought) is adhiṣṭhānam of snake experience and snake appearance
3. We say snake appearance is anirvacanīyam or mithyā or satasad vilakṣaṇa. (mithyā is accepted only in Advaitam). In simple one, snake appearance is anirvacanīyam. In refined one, snake appearance and snake experience both come under anirvacanīyam.

Refined anirvacanīya khyāti is later development from post śaṅkara acāryas. Nowhere in Śaṅkara bhāṣyam you can find explicit discussion on this. This anirvacanīya khyāti (RAK) is foundation for dṛṣṭisṛṣṭi vāda (DSV). In later portions we will have an occasion to discuss this elaborately. All brilliant ācāryas have crystallized. Both anirvacanīya khyāti and dṛṣṭisṛṣṭi vāda are intellectually challenging. Therefore, it will be difficult to grasp. Some students have a question in the mind. Do we really require this? Especially since Śaṅkarācārya has not elaborately dealt with. Consoling answer: We never consider these two as compulsory for all spiritual seekers. It is additional and optional tools that can be used by people who are intellectually active. It is useful for grasping aham brahmasmi or practicing binary format. Vicārasāgara is an intellectually challenging text book. Niścala Dāsa says dṛṣṭisṛṣṭi vāda is for uttamādhikāri for the intellectually hyperactive students.

I will explain why later on it is for uttamādhikāri. With simple anirvacanīya khyāti and dream example, it is possible to assimilate aham brahmasmi.

27th September 2014

Page 90

3rd para from top.

एवं च सदसद्विलक्षणानर्वचनीयाविद्यायाः परिणामभूतानिर्वचनीयसर्पादीनां ख्यातिः = प्रतीतिः = प्रसिद्धिः = स्फुरणमभिवदनञ्च अनिर्वचनीयख्यातिः इत्युच्यते ।

Topic 146 page 83 –anirvacanīya khyāti started page 90 topic 159 topic concluded. Anirvacanīya khyāti must help us assimilate triangular format or vyāvahārika satyam. Dṛṣṭisṛṣṭi vāda is based on anirvacanīya khyāti. Now Niścala Dāsa comes to vedāntic topic from topic 160.

Topic 160 मिथ्याजगत आधाराधिष्ठानविषयकप्रश्नः

(१६०) मिथ्याजगत आधाराधिष्ठानविषयकप्रश्नः -— हे स्वामिन् । प्रतीयमानस्यापारस्य मिथ्याभूतस्यास्य जगत आधारः कः । अधिष्ठानं च किम् । कृपया वद मे प्रभो । इति तत्त्वदृष्टिः पृच्छति ।

Ādhāraḥ and adhiṣṭhānam, two new words introduced. Generally we use these two words interchangeably. In rope snake example before, we said rope snake superimposition is possible only when partial knowledge is there. In both total knowledge or total ignorance no superimposition. Idam amśa, sāmānya amśa, anāvṛta amśam is the "there is something". This referring to an object is sāmānya amśam. The person does not recognize the ropeness, āvṛta amśa, concealed portion, viśeṣa amśa (rajju amśa). The snake appears because of this. Snake is associated with the sāmānya amśa of the rope. Because of the concealment of the viśeṣa amśa, in the place of viśeṣa amśa, the adyastha amśa comes. This displacing adyastha amśa will join the sāmānya amśa. Sāmānya amśa joins the adyastha amśa instead of being connected with viśeṣa amśa. In this experience, sāmānya amśa and adyastha amśa are there. Do they have equal degrees of reality? One has higher degree, sāmānya, has higher degree vyāvahārika satyam. The adyastha amśa is Prātibhāsika satyam lower order of reality. During the superimposition, sāmānya amśa joins adyastha amśa. After knowledge, sāmānya amśa joins the viśeṣa amśa. Sāmānya amśa is never concealed by ignorance. In both saṃsāra kale and jñāna kale. Both ajñānī and jñānī says “this is”. What’s concealed is viśeṣa amśa. Now Niścala Dāsa says, this unconcealed sāmānya amśa is called ādharaha. Brahman the ādhara amśa is always experienced. Viśeṣa amśa or rajju amśa is called adhiṣṭhānam. Ajñānī doesn’t know adhiṣṭhānam, whereas he knows ādhāra. Jñāni knows both. Most ācāryas don’t make this difference. Sarvajñātma muni has made this observation, disciple of Sureśvarācārya. Saṅkṣepa śārīrakam is the work in verse form. He has introduced this subtle difference. Other ācāryas do not follow this. Niścala Dāsa seems to like this. Tattvadṛṣṭi, the uttama adhikārī is asking a question. For this mithyā universe what is the ādhara amśa and what is the adhiṣṭhāna amśa? Hey Swamin, for this universe which is appearing in front of me, what’s the ādhāra amśa and adhiṣṭhāna amśa? Hey prabho, kindly explain these two things. Thus asked Tattvadṛṣṭi.

(आ. १६१-१६२) पूर्वप्रश्नस्योत्तरम् –

Topic 161- मिथ्याजगत आत्मैवाधारोऽधिष्ठानं च

(१६१) मिथ्याजगत आत्मैवाधारोऽधिष्ठानं च – हे शिष्य । त्वन्निजस्वरूपाज्ञानात् (आत्मनो ब्रह्मरूपेणाज्ञानात्) तवेदं मिथ्याजगत् प्रतिभासते । अतस्त्वमेवास्य जगत

आधारोऽधिष्ठानं च । रज्ज्वज्ञानान्मिथ्याभूतः सर्पः प्रतिभासते । तत्र मिथ्याभूतसर्पादीनांरज्जुराधारोऽधिष्ठानं च भवति । यद्यपि मुख्यसिद्धान्तभूतद्वितीयपक्षेमिथ्यासर्पाद्यधिष्ठानं वृत्त्युपहितचैतन्यमिति प्रथमपक्षे रज्जूपहितचैतन्यमितिचोक्तत्वान्न कस्मिंश्चिदपि पक्षे रज्ज्वादि जडमधिष्ठानं भवति, तथापिप्रथमपक्षे चैतन्यनिष्ठाधिष्ठानत्वे रज्जुरुपाधिर्भवतीत्यतः स्थूलदृष्ट्या रज्जुरेवाधिष्ठानमित्युच्यते । मिथ्याभूतसर्पादेर्यथा रज्जुरधिष्ठानमाधारश्च भवति तथा मिथ्याजगतस्त्वमेवाधिष्ठानमाधारश्च भवसि ।

Answer: Niścala Dāsa uses the word Atma instead of Brahman. Atma is the ādhāra and adhiṣṭhānam. Uniqueness of vicārasāgara is it is all the time in binary format. We always say aham satyam, jaganmithya. Hey śiṣya, because of the ignorance of your real nature (viśeṣa amśa), which is concealed, since you do not claim yourself to be Brahman. The world is appearing for you, therefore, you are the ādhāra and adhiṣṭhānam. Example used to explain. Because of the ignorance of rajju, viśeṣa amśa, the adyastha amśa, the sarpa is appearing. For the sarpa etc, rajju is the ādhāra and adhiṣṭhānam. We may remember and have a doubt. For the rope snake, what is the substratum adhiṣṭhānam. If you remember the anirvacanīya khyātiḥ, in simple one, we said rope is the adhiṣṭhānam, in refined one, we said, rope is not the adhiṣṭhānam (because rope itself is mithyā), rope avacchinna caitanyam is the adhiṣṭhānam, CV1. Stretched CV2, is there where

CV1 was there. So we can say CV2 is adhiṣṭhānam. For understanding ādhāra and adhiṣṭhānam, I am only taking simple anirvacanīya khyātiḥ. According to that, rope is the support. Tatra, mithyā rūpa sarpam, according to simple AK. In refined AK, adhiṣṭhānam is vṛtti upahita caitanyam, cv2 –stretched, before that we saw CV1 was ādhāra. In the refined AK, jaḍam never becomes adhiṣṭhānam. Either CV1 or CV2 only, both are cetanam. Still, I'm going back to simple AK. In the refined AK, we said CV1 is adhiṣṭhānam, consciousness enclosed within the rope. From superficial observation, rajju is the adhiṣṭhānam. For the mithyā sarpa, one rope alone is both ādhāra and adhiṣṭhānam. In the same way, for this entire triangular format, jīva jagat īśvara rūpa adhyāsa, tvam eva, you're (ātmā) the ādhāra or adhiṣṭhānam.

Topic 162 आत्मनः सामान्यरूपमाधारः, विशेषरूपमधिष्ठानम्

(१६२) आत्मनः सामान्यरूपमाधारः, विशेषरूपमधिष्ठानम् –अत्रेदमाकूतम् – रज्जोः स्वरूपद्वयमस्ति, एकं सामान्यरूपम्, अपरं विशेषरूपमिति च। तत्र 'इयम्' इति सामान्यरूपम्; 'रज्जुः' इति विशेषरूपम् ।'अयं सर्पः' इति भ्रान्तिदशायां मिथ्याभूतसर्पेण तादात्म्यापन्नं सद्भासमानं 'अयम्' इति यत्स्वरूपं तत् सामान्यरूपम् । भ्रान्तिदशायां यत्स्वरूपं न भासते, यस्य स्वरूपस्य साक्षात्कारमात्रेण भ्रमो निवर्तते तदेव रज्जोः विशेषरूपम् ।

In this regard, the following is the view. Even though rope is one, there are 2 components. Specific viśeṣa and general sāmānya rūpam. This is part is there along with rope during jñānaṃ and with snake during ignorance time. This is "iyam" is sāmānya rūpam. During superimposition, along with the unreal snake, the sāmānya amśam is not covered or concealed. Satyam and mithyā are experienced together. When we say this is a snake, it is unitary experience. This is the sāmānya rūpam. Viśeṣa rūpam or rajju rūpam is not available during ignorance time. It is displaced by adyastha rūpam. Our struggle is in realizing the viśeṣa amśa or adhiṣṭhāna amśa. By his knowledge, adyastha amśa will be replaced by adhiṣṭhāna amśa.

4th October 2014

'अयं सर्पः' इति भ्रान्तिदशायां मिथ्याभूतसर्पेण तादात्म्यापन्नं सद्भासमानं 'अयम्' इति यत्स्वरूपं तत् सामान्यरूपम् । भ्रान्तिदशायां यत्स्वरूपं न भासते, यस्य स्वरूपस्य साक्षात्कारमात्रेण भ्रमो निवर्तते तदेव रज्जोः विशेषरूपम् ।

Niścala Dāsa wants to introduce the topic of ādhāra and adhiṣṭhānam. Wherever adhyāsa is there, there must be an adhiṣṭhānam. Viśeṣa and sāmānya amśa (sarvajñāta muni). Samānya amśa is that that is not covered during superimposition. Only viśeṣa amśa is covered. When there is a rope is in front of me, light is sufficient and my eyes are proper, the knowledge is “This is a rope”. This is sāmānya amśam, rope is viśeṣa amśa. Even when light is insufficient, this is will remain (anāvṛta amśam). Rope part is covered by the partial darkness. Sāmānya amśa is there during jñāna and ajñāna kāla. Sāmānya amśa gets connected with rajju amśa as well as sarpa amśa in anāvṛta kala. The rajju amśa that is concealed is āvṛta amśa and is unavailable is replaced by mithyā sarpa amśa. This is viśeṣa amśa. Sāmānya amśam is vyāvahārika satyam. It always gets mixed with mithyā amśam. Ayam is same as Idam amśa referring to sāmānya amśam.

Now we have to see this for ātmā. I am jīvātmā. There is a satya sāmānya amśa which is pāramārthika svarūpam. During saṃsāra also, we experience the pāramārthika satyam partially.

एवम् आत्मनोऽप्येकः सामान्यरूपमपरं विशेषरूपमिति रूपद्वयमस्ति । तत्र सद्रूपं सामान्यरूपम्, असङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वादिविशेषरूपम् । तथा हि, ‘स्थूलसूक्ष्मशरीरसङ्घातोऽस्ति’ इति कार्यकरणसङ्घातभ्रान्तिदशायामपि मिथ्याभूतकार्यकरणसङ्घातादभिन्नतया सद्रूपं प्रकाशते अत एव सद्रूपमात्मनः सामान्यरूपम् इत्युच्यते । कार्यकरणसङ्घातभ्रमसमये आत्मनोऽसङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वादिस्वरूपं न प्रतिभाति । आत्मनोऽसङ्गत्वादिस्वरूपेण भाने तु शरीरादिसङ्घातभ्रमो निःशेषं निवर्तते तस्मादसङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वाद्वितीयत्वव्यापकत्वादिकमात्मनो विशेषरूपम्।

There is a generic nature and specific nature. We have discussed this earlier in vicārasāgara. (go home and search, Niścala Dāsa raised a Pūrvapakṣa, when ātmā is partless, how do you speak of sāmānya and viśeṣa amśa, ans..paramārthika dṛṣṭyā…partless, but from vyāvahārika angle we accept parts ānanda etc). Sadamśa and cidamśa are sāmānya, ānanda amśa is viśeṣa amśa is concealed. Niścala Dāsa says sadamśa is there in all states. Cidamśa (consciousness) is not clearly experienced in suṣupti. Rahugrasta….māyā samā…sanmātraha. Therefore Niścala Dāsa says only sadamśa is sāmānya amśa. The existence component is never covered even during ignorance. Yasyaiva sphuranam sadāt… never concealed. Viśeṣa rūpam: existence in the wall is pāramārthika satyam. Pāramārthika sadamśa is asaṅgha, never contaminated by anything. When I say I am sorrowful, sorrow does not touch ME who is paramārthically existent. Kūṭasthatvam: nirvikaraha: changelessness, nityatvam: eternity, śuddhatvam- purity. Purity of my nature is āvṛtam. Still we are waiting for mokṣa. Muktatvam: that's also āvṛtam..concealed. When you say body mind complex is existent, even when there is bhrānti, that I the paramārthika satyam and vyāvahārikam is mixed, the sadrūpam of ME is stuck. That I am is sāmanyam. At the time of bhrama, everything else is covered. If I am I sangha is known to me, I will never say I am a human being.

Kaivalya upa...na bhoomi, narapo...apani padoho...

All these special features are called viśeṣa svarūpam. Now Niścala Dāsa is going to introduce sāmānya rūpam as ādhāra.

समस्तभ्रमेषु सामान्यस्वरूम् आधारः इति विशेषरूपम् अधिष्ठानम् इति चोच्यते । मिथ्यासर्पाश्रयभूतरज्ञोः 'इयम्' इति सामान्यरूपं सर्पस्याधारः,'रज्जुः' इति विशेषरूपम् अधिष्ठानं च यथा भवति, तथा मिथ्याप्रपञ्चाश्रयभूतात्मनः सामान्यात्मकसद्रूपं प्रपञ्चस्याधारः, असङ्गत्वाद्वितीयत्वादिविशेषरूपम् अधिष्ठानं च भवति । अयं च विभाग आधाराधिष्ठानयोः श्रीमच्छङ्करभगवत्पादाचार्यप्रशिष्यभूतसर्वज्ञात्ममुनीन्द्रेण सङ्क्षेपशारीरकाख्यग्रन्थे प्रदर्शितः|

Viśeṣa rūpa is called adhiṣṭhānam. In rope snake example, this is is the sāmānya rūpam which is the ādhāra of the snake. Ropeness of the rope is the adhiṣṭhānam for snake. For the entire mithyā prapañca, the support is ātmā. Niścala Dāsa always uses Atma and not Brahman. The sat part of myself is the ādhāra of prapañca. When jñānī looks at the wall, he is aware of the fact that wall is mithyā, but the isness of the wall is "myself". Say I am everywhere lending isness to all the prapañca. When I withdraw the isness of the dream, that lent isness goes away and the dream collapses. Similarly if I withdraw the isness of the world, world loses the isness, it becomes “non existent”. There is no I and the world, Mithyā means as good as non existent. Adhiṣṭhānam is the viśeṣa rūpam, asaṅghatvam etc. This is not known to a samśari. Niścala Dāsa gives credit to the authors. Sarvajñātma muni- gives ādhāra adhiṣṭhāna difference. sāmānya viśeṣa vibhāga all ācāryas have given. Sarvajñātma muni is grand disciple of Śaṅkarācārya (Sureśvarācārya’s disciple). Sañkṣepa śārīrakam consisting of 4 chapters (corresponds to brahma sūtra). 2000 odd ślokas are there. So many commentaries are also there. Chapter 1 verse 31, 32. Different meters.

Topic 163 मिथ्याजगत आत्मनोऽन्य द्रष्टा वक्तव्य इति प्रश्नः

(१६३) मिथ्याजगत आत्मनोऽन्य द्रष्टा वक्तव्य इति प्रश्नः –हे स्वामिन् श्रीसद्गुरो । को वास्य मिथ्याभूतजगतो द्रष्टा भवेत् । न ह्यस्य मिथ्याजगत आधाराधिष्ठानोभयात्मक आत्मैव द्रष्टा भवितुमर्हति । तथा अदृष्टत्वात् । तस्मात् सर्वजगत: आधाराधिष्ठानभावेन स्थितत्वादात्मनस्तदन्येनैव केनचित् तद्द्रष्टा भाव्यम् । सर्पाद्याधाराधिष्ठानभूतरज्ज्वादेरन्य एव तद्द्रष्टा पुरुषो यथा भवति, तद्वत् । को वास्ति जगतोऽस्य द्रष्टा प्रत्यगात्मनोऽन्य इति शिष्यः पृच्छति ।

A question is raised by śiṣya. We’ve to go back to anirvacanīya khyāti. We saw a simple and refined one. In the second part, only CV2 stretched was used. We have 3 answers for what is the āśraya. Simple and 2 revised ones. Simple one: āśraya is rope. Part A of refined: CV1 is āśraya..consciousness enclosed within the rope. Part B. stretched CV2. Sākṣī caitanyam. Student is raising a question based on simple one. Niścala Dāsa is going to give 2 answers, one based on SAK and another one based on RAK. Refined anirvacanīya khyāti. Summary: In the case of rope snake SAK, the āśraya for the ādhāra for rope snake ayam amśa (sāmānya amśa), viśeṣa amśa is adhiṣṭhānam. The experiencer of the snake is different from ādhāra and adhiṣṭhāna amśa. Adāra adhiṣṭhāna amśadvaya vilakṣaṇa puruṣaha sarpam anubhavati. He makes a generalization. Yatra yatra adhyāsaha, tatra tatra Adāra adhiṣṭhāna amśadvaya vilakṣaṇa draṣṭāyāh bhavati. He assumes observer must be different. Who experiences the world, neither ādhāra amśa nor adhiṣṭhāna amśa. What's the third part?

11th October 2014

Topic 163 contd

तस्मात् सर्वजगत: आधाराधिष्ठानभावेन स्थितत्वादात्मनस्तदन्येनैव केनचित् तद्द्रष्ट्रा भाव्यम् । सर्पाद्याधाराधिष्ठानभूतरज्ज्वादेरन्य एव तद्द्रष्टा पुरुषो यथा भवति, तद्वत् । को वास्ति जगतोऽस्य द्रष्टा प्रत्यगात्मनोऽन्य इति शिष्यः पृच्छति ।

After completing the revised anirvacanīya khyāti with topic 160, from 161 to 163 Niścala Dāsa introduced the concept of ādhara and adhiṣṭhāna wrt any adhyāsa. Reference: Page 61 topic 98.Sāmanya viśeṣa amśa were discussed. Niścala Dāsa has only given a new names, sāmānya amśa now renamed as ādhara amśa, viśeṣa amśa as adhiṣṭhāna amśa. Now in topic 163, student is raising a question. In the case of ropeness, thisness is ādhāra, ropeness is adhiṣṭhāna amśa, observer is different from both of these. Third cetana purusha. In the case of the universe, what is the āśraya of the universe. Topic 161,162. What is the āśraya? Niścala Dāsa answered, Atma is the āśraya, support. Ādhara amśa of Atma, adhiṣṭhāna amśa?? Niścala Dāsa said, ādhara amśa is sat amśa (sāmānya, anāvṛta amśa). Isness portion. What is the adhiṣṭhāna amśa or āvṛta amśa? Page 91, 2nd para. Asaṅghaha, nirvikaraha, nitya, shuddha, ...Upon this ātmā, entire world is superimposed. Q: In the case of rope snake, there is an observer different from ādhara and adhiṣṭhāna amśa. Similarly in the case of world also, we should have a different observer. Who is he?

Topic 164 तत्र समाधानम्

(१६४) तत्र समाधानम् – लोके यद्यन्मिथ्यावस्तु, तत्सर्वं स्वाधिष्ठाने कल्पितं भवति । अधिष्ठानं च द्विविधम्, एकं चेतनात्मकमपरं जडात्मकमिति ।यत्राधिष्ठानं जडमित्यङ्गीक्रियते, तत्राधिष्ठानादन्य एव द्रष्टा भवति । यत्र चेतनमधिष्ठानम्, तत्र स्वस्मिन्नारोपितस्य सर्वस्याधिष्ठानमेव द्रष्टृ, नान्यत् । यथा स्वप्नप्रचञ्चस्याधिष्ठानं साक्षिचैतन्यम्; तदेव तद्द्रष्टृ च भवति । एवमेवास्य जाग्रज्जगतोऽप्यात्मैवाधिष्ठानम्; स

एव तस्य द्रष्टा च।

Two answers: Niścala Dāsa has 2 answers. One based on Simple anirvacanīya khyāti and thereafter one based on revised AK. According to SAK, general support was snake. According to RAK, āśraya was stretched CV2, consciousness enclosed within the thought that has come out of the observer. Sākṣī caitanyam. Sākṣī is āśraya.

Based on SAK, reply. According to SAK, all the adhyāsa can be broadly divided into two types. That type of adhyāsa for which āśraya is acetanam. Rope snake: rope is āśraya...acetanam. Shell silver—āśraya is shell acetanam. Wherever the adhyāsa has acetanam as āśraya, the observer will be different from the āśraya. (ādhara and adhiṣṭhāna amśa). Therefore, you need an independent observer, āśraya vilakṣaṇa puruṣaha rajju sarpam pashyati. Wherever the support is cetanam as in the case of dream, we don't require a separate observer, the cetana āśraya becomes the observer. I can observe the dream. In the case of entire universe, ātmā is the āśraya. Atma is like the waker cetana āśraya. Therefore, ātmā is the āśraya as well as observer. ***Atma is 3 in one. Ādhra amśa, adhiṣṭhāna amśa and observer. I project the world, I sustain the world and I observe the world during ajñāna kale and jñāna kale***. Because the āśraya is cetanam, we don't require a separate observer. Reply based on SAK.

M: In the world, whatever is mithyā or adhyāsa, all of them are superimposed on their āśraya (ādhara plus adhiṣṭhānam), one is cetanam and other acetanam. (jaḍam). Wherever the āśraya is jaḍam, in all such cases, other than āśraya, a separate observer is required. Rope snake example. In such cases, whatever āśraya is observed on the cetanam, that cetana āśraya alone is observer. We don't require a separate observer. Just as for the dream world, adhiṣṭhānam is the waker. (sākṣī component). Very same waker consciousness is observer. (not waker but waker's consciousness). Just as I am the support and observer of swapna prapañca, I'm the support and observer of jāgrat prapañca. Binary format, maiyeeva sakalam jātam. Answer 1 based on SAK is over. This is for manda adhikārī.

For senior Vicārasāgaraḥ students second answer based on RAK. Revised one

मन्दाधिकारिसमाधानार्थं स्थूलदृष्ट्या रज्ज्वादिकं सर्पाद्यध्यासाधिष्ठानमित्याश्रित्यैतादृशशङ्कासमाधाने कृते । परमार्थतस्त्वद्वैतसिद्धान्ते सर्पाद्यध्यासाधिष्ठानं साक्षिचैतन्यमेव, द्रष्टृ च तदेव । तस्मात् कल्पितसकलदृश्याण्डकोटिसहस्राणामधिष्ठानभूतात्मैव द्रष्टा । नास्मिन् पक्षे शङ्कासमाधानादिकं प्रसज्यत इति गुरुराह।

In revised AK, answer is simple. We said rope is āśraya of snake. According to RAK, rope is not the āśraya, CV2 is āśraya. Sākṣī alone is āśraya for all adhyāsa. That's why we say this is basis of dṛṣṭi sṛṣṭi vāda. Sākṣī is cetanam. We don't have to divide adhyāsa into two types. Once you come to revised anirvacanīya khyātiḥ, only one sākṣī caitanyam is āśraya. Sākṣī through tūlā vidyā or Mūlāvidyā is reason for projection of everything. When we come to advanced Vedanta, very big leap takes place. Normally in the initial stages, I'm the creator of swapna prapañca (prātibhāsikam), Bhagavān is creator of jāgrat prapañca (vyāvahārika)we say. This is ingrained in us. Creator somewhere. In advanced Vedanta, teacher disturbs the student. Stop saying God created the world. I alone am projecting the jāgrat prapañca as well as swapna prapañca. This statement disturbs when the meaning of I is forgotten. We should learn to use I and get away from body mind complex. (Tattvabodha defined Atma this way)

18th October 2014

Page 92 2nd para

मन्दाधिकारिसमाधानार्थं स्थूलदृष्ट्या रज्वादिकं सर्पाद्यध्यासाधिष्ठानमित्याश्रित्यैतादृशशङ्कासमाधाने कृते । परमार्थतस्त्वद्वैतसिद्धान्ते सर्पाद्यध्यासाधिष्ठानं साक्षिचैतन्यमेव, द्रष्टृ च तदेव । तस्मात् कल्पितसकलदृश्याण्डको-

टिसहस्राणामधिष्ठानभूतात्मैव द्रष्टा । नास्मिन् पक्षे शङ्कासमाधानादिकं प्रसज्यत इति गुरुराह।

The student raised a question to the teacher as to who is the experience of adhyāsa. Reply is 2 fold, based on SAK and RAK. According to this, whenever adhiṣṭhānam is acetanam, experience will be different from ādhāra and adhiṣṭhānam (rope snake). Whenever cetanam is both ādhara and adhiṣṭhānam, experience is not separate (dream example). This is based on SAK.

Now RAK, given in this para. All adhyāsa will have cetana adhiṣṭhānam only. Rajju is not adhiṣṭhānam, but stretched CV2 is adhiṣṭhānam or sākṣī caitanyam. Entire creation being adhyāsa, for that also, ādhāram, adhiṣṭhānam and draṣṭā experiencer, sākṣī caitanyam only plays all 3 roles(PSE-projector, sustainer, experiencer). Sākṣī excludes the mind (in pramāta, mind is included). For manda adhikārī, using SAK and uttama adhikārī who uses RAK, taking acetanam as adhiṣṭhānam accepting acetanam as adhiṣṭhānam. According to RAK, acetanam cannot be adhiṣṭhānam. According to advaita Siddhāntam (RAK), stretched CV2 topic 158 is adhiṣṭhānam. Experiencer also is sākṣī caitanyam only. Tameva bhantam anubhati sarvam... Sākṣī caitanyam alone experiences the mind as well as the world. With RAK, he is raising us to, I the Atma alone the PSE of all the thousands of akhilanda koti brahmandānam, kalpita, mithyā bhoota. In this paksha, there is no scope for further questions and answers in this regard.

Topic 165 मिथ्यासंसारनिवर्तनेच्छा नोचिता

(१६५) मिथ्यासंसारनिवर्तनेच्छा नोचिता – हे सोम्य । इत्थं मिथ्याभूतं संसारदुःखं भ्रान्त्या त्वयि प्रतिभासते । तस्मान्मिथ्यासंसारदुःखनिविवृत्सा तव न युज्यते । तत्रायं दृष्टान्तः – यदि कश्चन मान्त्रिकः कस्मैचित् पुरुषाय स्वमन्त्रप्रभावान्मिथ्याभूतं शत्रुं प्रदर्शयति, तदा तच्छत्रुविनाशाय न स पुरुषो यतते; तद्वन्मिथ्याभूतसंसारनिवृत्तये तवेच्छा न युज्यते । तथा चोक्तं गौडपादैर्माण्डूक्योपनिषत्कारिकायाम् – प्रपञ्चो यदि विद्येत निवर्तेत न संशयः। मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ (मा. आ. १७) इति । तथा वराहोपनिषदि चोक्तम् –अज्ञानमेव न कुतो जगतः प्रसङ्गो जीवेशदेशिकविकल्पकथातिदूरे। एकान्तनिर्मलचिदेकरसस्वरूपं ब्रह्मैव केवलमहं परिपूर्णमस्मि ॥ इति ।

The guru continues to point out that once the prapañca is understood as mithyā, effort to eliminate prapañca is meaningless. It is inappropriate to entertain a desire to eliminate mithyā. Hey dear student. Hey somya. (versus hey Bhagavān). In this manner, the chain of mithyā saṃsāra, appears because of delusion. Let the world talk about desire to eliminate prapañca, but not Vicārasāgaraḥ students. Suppose there is a magician, he clearly tells the other person, I can project imaginary entities, and produces a shatru or tiger or snake, after knowing that it has been falsely projected, nobody will try to destroy that. Whenever you tend to desire the elimination, remind yourself that it is mithyā. Nididhyāsanam is to neutralize our desire to eliminate mithyā. Gauḍapādacārya has said this in Maṇḍukya kārika. In Agama prakāraṇam..first chapter 17th śloka.

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ १७ ॥

Prapanco yati.... If there is a world, it can go away. But if there is no world, how will it go away? How will you experience? It is because of appearance. Cause is māyā due to which the entire dvaita prapañcam appears. Mūlā avidyā. Buddhists will say dvaitam is not there, only śūnyam or emptiness. Advaitins say "you are there". In varaha upaniṣad also, it is said so. There are 1180 upaniṣads. (because 1180 branches exist). Now only 10 to 20 are there. 180 are published in upaniṣad saṅgraha. In that you can find this upaniṣad. It is a big one with 5 chapters. In 2nd chapter 273, you can find this. Dialogue between Righu maharishi and Varaha. Quote>> worthy of nididhyāsanam really speaking, mūlā avidyā or māyā is in itself not there, how can product of māyā be there? Where is the possibility of universe? All, jīva, īśvara, guruhu are not there. (only from pāramārthika dṛṣṭi you can say this, you should never speak out. When you speak, from vyāvahārika dṛṣṭi, Īśvara is there.

There is only one Brahman, no triangular format possible, non dual, pure consciousness or existence or ānanda Brahman exists. That Brahman is me. I am that Brahman which is paripūrṇam. He uses word asmi instead of asti.

Topic 166 मिथ्यासंसारस्यापि दुःखहेतुत्वात्तन्निवृत्त्युपायप्रश्नः

(१६६) मिथ्यासंसारस्यापि दुःखहेतुत्वात्तन्निवृत्त्युपायप्रश्नः – हे स्वामिन् । 'जगत् त्वयि मिथ्यैव स्वप्नादिवत् प्रतिभाति, न चास्ति तत् परमार्थसद्रूपेण' इति यदुक्तं तत्सत्यमेव । तथापि, यथा मयि मिथ्यारूपेण वा रूपान्तरेण वा स जननमरणादिरूपः संसारो न प्रतिभासेत, तथा उपायः कृपयोपदिश्यतां मह्यम् । 'मिथ्याभूतसंसारनिवृत्तये साधनान्वेषणं तव न युज्यते' इति भवदुक्तं यद्यपि सत्यमेव तथापि यस्य मिथ्यापदार्थो दुःखहेतुर्भवति तेन स मिथ्यापदार्थस्तन्निवृत्तिसाधनैर्निवर्तनीय एव भवति । तथा हि, कस्यचित् प्रतिदिनं भयङ्करदुःस्वप्नदर्शनं जायते । स च मिथ्याभूतस्यापि तस्य स्वप्नस्य निवृत्तये जपपादप्रक्षालनाद्यनेकोपायाननुतिष्ठति । तथा मिथ्याभूतोऽप्ययं संसारो जन्मादिदुःखहेतुत्वेन मे प्रतिभाति । अतस्तन्निवर्तनमिच्छामि । तस्मात्तन्निवृत्त्युपायं कृपया वद भोः इति शिष्यप्रश्नः।

Here, Śiṣya points out, with due respect says, I would like to humbly disagree with you. Guru said it is inappropriate to desire elimination of mithyā padārtha. If mithyā padārtha is giving me problem, student says I will have desire to eliminate mithyā padārtha. Therefore, you should help me out. When there is bad dream that disturbs me, we do chant prayer to prevent it. I know it is mithyā, I any case need to eliminate this. In jāgrat avasthā, we are doing prayer. It is clear that people want to eliminate mithyā when it gives problem. Therefore I also want to eliminate mithyā prapañca. First Śiṣya admires Guru's statement. "The world is appearing in you falsely like swapna." This is nice to hear. Whether world is mithyā or satyam, it is giving me problem in the form of jananam and maraṇam, therefore, I want to eliminate this mithyā saṃsāra in a manner that mithyā saṃsāra will not be there for me. Please give me a method of removing the mithyā saṃsāra. (instead of satya saṃsāra!!!). I should not work for the elimination, you're saying. Although what you say is correct generally, in certain cases, it is not acceptable. When somebody else is facing problem, I say so but I cannot accept the statement when it impacts me. By appropriate method, it has to be eliminated. Guru gave example of magician. I have nightmares. I know it is mithyā. I need to eliminate that mithyā swapna, through japam, and other methods. In the same way, for me saṃsāra is like dusswapnam, they are serious, jananam, maraṇam etc. I want to eliminate mithyā saṃsāra. Therefore, tell me a method. May you tell.

25th October 2014

Page 92 last line at bottom

Based on the elaborate discussion of RAK, ācārya made a final conclusion that ātmā alone is the ādhāram, adhiṣṭhānam and draṣṭā experiencer of the entire universe. Protector, sustainer, experiencer. Atma is cV2 stretched consciousness. World deserves as much status as that of mithyā sarpa only. Saṃsāra is also mithyā. Ācārya made an important conclusion in topic 165, mithyā appears but does not exist as a substance. Since saṃsāra is mithyā, it exists but not as a substance. Therefore, you cannot eliminate saṃsāra. Elimination of mithyā is not possible. The very seeking of mokṣa is an illogical approach. Therefore an illogical pursuit of mokṣa is meaningless. That iccha is not ucitam. Two problems all seekers will have. 1 you will not be successful in eliminate saṃsāra. 2 the very effort will cause us to give more reality than what the mithyā vastu deserves. (Because you are lending existence)

I have memory of an insult that affected me 50 years back. We empower the insult and hurt ourselves. Hey śiṣya don't hurt yourself like baby pulling its own hair and crying..

Śiṣya says I disagree with you. Its ok for me to allow saṃsāra appear and disappear. But when it troubles me, I've to eliminate saṃsāra. Example.. Nightmarish dream. We do things to eliminate dreams in jāgrat avasthā. There is a chanting to alapoo hanuman for not dreaming or bad dreams. I want to eliminate the mithyā saṃsāra.

Topic 167 onwards

Gorouttaram. I'm going to repeat known facts, if you want to eliminate the known mithyā saṃsāra caused by self ignorance, only solution is ātmā jñānaṃ.

Title... (आ. १६७-१६८) गुरोरुत्तरम् –

Topic 167 आत्माज्ञानहेतुकसंसारनिवृत्तावात्मज्ञानमेवोपायः

(१६७) आत्माज्ञानहेतुकसंसारनिवृत्तावात्मज्ञानमेवोपायः – हे शिष्य । जगद्रूपदुःखस्यात्यन्तनिवृत्तये पृष्ट उपायः प्रागेव निरूपितः । श्रद्धाभक्तिपुरःसरं तत्र दृढनिश्चयः क्रियताम् । ततो जगद्रूपदुःखमणुमात्रमपि त्वयि न दृश्येत । हे सोम्य । अद्वितीयासङ्गचिन्मात्ररूपस्वात्मस्वरूपस्यापरिज्ञानाज्जगद्रूपदुःखं तव प्रतिभाति । तच्च तवात्मस्वरूपपरिज्ञानमात्रान्निवर्तेत । यद्वस्तु यस्याज्ञानाद्भवति तद्वस्तु तस्य

ज्ञानमात्रान्निवर्तत इति नियमः । रज्ज्वज्ञानात्प्रतीयमानः सर्पः 'रज्जुरेवेयम्' इति रज्जुज्ञानमात्राद्यथा निवर्तते, तथा आत्मज्ञानात्प्रतीयमानं जगदप्यात्मतत्त्वसाक्षात्कारमात्रेण निवर्तेत ।

Oh student, for the elimination of emotional pain, elimination of pañcānātmā around him, profession, possession, family, body, mind. For total elimination, the method you are asking for I will repeat.(ref page 27 topic 45, page 32 topic 53) . Let it not be mechanically stated, let it go into your mind. If it is very well assimilated, you will not accept the existence of world, where is saṃsāra then? There is only one non dual relation-less pure consciousness in this world. Dukham becomes prominent when ātmā becomes suppressed. During day time also, there are stars. In the night, stars becomes prominent. 5th capsule for vedānta.. By forgetting my real nature, I convert life into a burden. Life gives me an opportunity to claim my glory. Self forgetfulness is the night, problems are the star. Therefore, in vivekacūdāmaṇi, nididhyāsanam is said to be a lifelong procedure. In gita...bashyan shrunvan... Towards sahaja samādhi Whatever appears due to ignorance of something, that will disappear with the knowledge of the same thing. Thats the rule. He relates to rope snake example. Learning to claim I am the ātmā from the innermost heart without any reservations. Claiming to be pse of the world.

Continuing....next para

तच्चात्मतत्त्वज्ञानमुपदिष्टपूर्वमपि भूयोऽनुव्याख्यास्यामि – कालत्रयेऽपि मयि जगदणुमात्रमपि नास्ति; मिथ्यात्वात्, स्वप्नवत् । यन्मिथ्या तदधिष्ठानं न दूषयेत् । न हि मरीच्युदकमूषरदेशमार्द्रीकरोति । तथा मयि प्रतीयमानमपीदं जगत् मिथ्यात्वान्न मे कामपि हानिं कर्तुं प्रभवति । अहं सच्चिदानन्दानन्ताद्वितीयासङ्गब्रह्मस्वरूप एवास्मि, इत्येवं निश्चय एव ज्ञानम् इत्युच्यते । एतदेव ज्ञानमासुप्तेरामृतेश्च निरन्तरमभ्यस्यमानं मोक्षसाधनम्, नान्यत् किञ्चिदपि । तदिदं ज्ञानं पूर्वमेवोपदिष्टवानस्मीति गुरुराह ।

Only by sākṣātkāra was ended in previous para. Very useful section for nididhyāsanam. Getting by heart is difficult as it is in prose form. I'm deliberately repeating. This jñānaṃ otherwise called sākṣātkāra, claiming from the innermost heart with conviction without reservation that I'm the pse. All gurus repeat the ideas. Trait of all gurus. In upa also there is repetition. Reinforcement or nididhyāsanam.

I'm going to repeat or reinforce now. How a student must do nididhyāsanam. Kalatraye onwards. "In all 3 periods of time, in me even an anu of universe you accept, it is a problem. (Vedanta never negates world experience but not world existence. It is like dream). This pañca anātmā cannot disturb the adhiṣṭhānam. The mirage water does not wet the sand underneath. (Maiyeva sakalam..) this jagat cannot cause any harm to me, me the Atma (manobudhya....aham satcidānanda.. Brahma svarūpa). When I sit in a chair, call it jīvan mukti chair. Don't tell anybody. I have completed vedānta, can I drop the teaching. These 5 lines must be regularly repeated until you go to bed. You must revive in the mind. Especially when things are not fine. Daily quota of problems are there. Until the body falls, you repeat either in the form of śravaṇam, mananam or nididhyāsanam. (Rainy days, old people coming to class), new text also, or repeating all. , this is mokṣa sādhanam. For mithyā saṃsāra nivṛtti.

1st november 2014

Topic 167 2nd para last 2 lines

Ācārya established the effort to eliminate mithyā saṃsāra is inappropriate, because it is not there at all. Student disagreed with due respect referring to nightmare. We offer prayers or other things. In the same way nothing wrong in trying to eliminate. Guru appreciated student's desire and answered student's question. Jñānaṃ of the adhiṣṭhānam is the only way to eliminate. Therefore, your desire will be fulfilled through jñānaṃ. Kalatrayepi onwards... Aham satchidananda adviteeya brahma svarūpam ... 5 lines are very important, worth assimilating.

कालत्रयेऽपि मयि जगदणुमात्रमपि नास्ति; मिथ्यात्वात्, स्वप्नवत् । यन्मिथ्या तदधिष्ठानं न दूषयेत् । न हि मरीच्युदकमूषरदेशमार्द्रीकरोति । तथा मयि प्रतीयमानमपीदं जगत् मिथ्यात्वान्न मे कामपि हानिं कर्तुं प्रभवति । अहं सच्चिदानन्दानन्ताद्वितीयासङ्गब्रह्मस्वरूप एवास्मि

This assimilated knowledge helps in refining inner personality. Quote..8.25 Keep this knowledge during nididhyāsanam and in background at other times…Jñānaṃ alone is sādhanam. It is not one of the paths but only path. Nāmasankeerthanam is not an alternate means. I have already given this knowledge before in topic 99 to 106.

Topic 168 ज्ञानमेवाज्ञाननाशकम्, न कर्मोपासनादि

(१६८) ज्ञानमेवाज्ञाननाशकम्, न कर्मोपासनादि – हे सोम्य । अस्य जगत उपादानकारणमज्ञानम् । अस्याज्ञानस्य नाशमनु तत्कार्यं सर्वं दृश्यं जगत् स्वयमेव विनश्यति, उपादाननाशानन्तरं तत्कार्यस्य स्थित्ययोगात् । तस्याज्ञानस्य नाशस्तु ज्ञानमात्रेण जायते, न तु कर्मोपासनादिभिः साधनान्तरैः; यतो ज्ञानमेव साक्षादज्ञानविरोधि न कर्मोपासनादिकम् । यथा गृहान्तर्विद्यमानं तमः केनापि व्यापारेणानिवर्त्यमपि केवलप्रकाशेन निवर्त्यते तथाज्ञानरूपं निबिडं तमो ज्ञानात्मकप्रचण्डप्रकाशेनैव निवर्त्येत, न तु केनचिदपि साधनान्तरेण । हे सोम्य । द्वैतरूपं जगत् यथा निःशेषं निवर्तेत तथाहं ते साधनमुपादिशम् ।

तदेतन्मनसिधारयन् पुनःपुनर्युक्तिभिरनुचिन्तय । ततोऽपि संशयो यदि स्याद्यथेच्छं पृच्छेति गुरुराह ।

All fundamentals of vedānta redefined and restated. Knowledge alone removes ajñānaṃ, neither karma nor upāsanam. Ignorance is considered to be the material cause of cosmos. Mūlā avidyā or māyā or prakṛti. By the elimination of mūlā avidyā, the products entire perceptible universe is destroyed. Its existence is negated, its experience is not negated. Prapañca nivṛtti..(vidya ranya tells in pañcadaśī...quote.17.) elimnation of that ignorance is only by knowledge. Not by karma or upāsana. We don't say karma and upāsana are useless. They remove impurity, but not ignorance. Dont look down upon spiritual students doing rituals. Knowledge alone is opposed to ignorance. Just as the darkness inside the home cannot be eliminated by business activity...kayika manasa etc. just light up and it gets eliminated. Ignorance is reinforce ed by ahaṅkāra and mamakara. Even after 25 years, ignorance continues. Powerful intense light of knowledge is helped by śravaṇam, mananam, nididhyāsanam. I have taught you in previous 3 tarangas the dvaitaprapañcaniVṛtti. Like when camphor burns, there is no residue. Your job is to read first 3 tarangas again and again. Make the knowledge shine. After mananam, if you have doubts, you can come again if you want. Doubts may be silly, but for the student it is important to clear.

Next topic 169 onwards

Topic 169 गुरुपदेशं सङ्ग्रहेणानूद्य शिष्यः स्वशङ्कां सूचयति

heading only

(आ. १६९-२२५) पूर्वोपदिष्टविषये आक्षेपसमाधानानि –
(आ. १६९-१८८) जीवब्रह्मणोरभेदनिरूपणम् –
(आ. १६९-१७१) जीवब्रह्माभेदविषये तत्त्वदृष्टिप्रश्नः –
(१६९) गुरुपदेशं सङ्ग्रहेणानूद्य शिष्यः स्वशङ्कां सूचयति –हे स्वामिन् । जगत्कारणमज्ञानम्, तस्याज्ञानस्य तत्प्रयुक्तजगतश्च नाशो ज्ञानेनैव जायते' इति भवदुपदिष्टं सम्यगवगच्छामि । परन्तु 'जगन्मिथ्या, जीव आनन्दस्वरूपः, अतश्च स जीवो ब्रह्मणो न भिन्नः' इति भवतोपदिष्टेऽर्थे जगन्मिथ्यात्वम्, जीवस्यानन्दरूपत्वं चावगच्छामि । 'जीवो ब्रह्माभिन्नः' इत्यंशं तु नावधारयामि, तयोर्भेदशङ्कैव मे मनसि परिवर्तते, इति तत्त्वदृष्टिः पृच्छति ।

Śiṣya says, I will go to another tree and analyse. Then he comes back after few weeks. 169 to 225.. Doubt and answers with respect to teaching given earlier.

Topic 169 to 188 jīva brahmanoho abheda nirūpanam..anirvachabeeya khyāti. Jaganmityatvam was talked about but jīvabrahma aikyam was not focused

Topic 169 to 171. Jīva brahma abheda vishaye...Tattvadṛṣṭi

I am a small jīva has been reinforced by vedapoorva bhaga. We want to join God after death. Na jāyate mriyate vā kadācit.

In jñānakanda, I should claim maiyevasakalam jātam... How can I go anywhere? ..quote from Atmaboda 37.20

To be assimilated in apavāda prakaraṇam. Maṇḍukya 3 and 4 chapter reinforce the real mokṣa. Quote again..

Tattvadṛṣṭi summarizes the teaching given so far. Hey swamin..you have taught me ignorance is the root cause of the existence of the universe. Elimination of the ignorance and universe through jñānaṃ only. This upadeśa of yours I have understood clearly. Parantu, semi colon !! Therefore, jīva is not different from brahman. I understand the mithyatvam, but I am not clear on I'm brahman or jīva adhāraha.

Page 93 3rd para 3rd line ārdhri karoti. Check original. Mahavākhyam, I'm not able to accept completely. We should have tremendous courage born out of intellectual conviction. Tattvadṛṣṭi asks and gives reason why he has doubt.

Topic 170 read.

(१७०) जीवब्रह्मणोः स्वरूपभेदात्तयोरैक्यमसङ्गतमिति शङ्का –हे स्वामिन् । अहं हि पुण्यपापयोः कर्ता, तत्फलभूतजननमरणसुखदुःखादीन्यनुभवामि । विचित्ररचनाविशिष्टं जगन्मयि प्रतिभाति । जगत्कारणीभूतमूलाज्ञाननिवृत्तयेऽहं ब्रह्म विजिज्ञासे । ब्रह्मणस्तु पुण्यपापे न स्तः । जन्ममरणसुखदुःखादिक्लेशलेशोऽपि ब्रह्मणो न सम्भवति । अत एव तस्य न ज्ञानेच्छापि । तस्मान्मम ब्रह्मणश्च मिथः स्वरूपतो भेद एव वर्तते । ततो द्वयोरैक्यंनैव घटेत। यद्यपि जन्मादिसंसारः परमार्थतो मय्यपि नास्त्येव, तथापि मिथ्याभूतो जन्ममरणात्मकः संसारो मयि स्वप्नवत् भ्रान्त्या प्रतिभाति । ब्रह्मणि तु तन्नैव प्रतिभाति । जीवब्रह्मणोरित्थं भेदसद्भावादैक्यं न सम्भवति । अयं च प्रमेयगतसंशयः ।

The jīva and brahman are so different in nature, aikyam is therefore illogical. Therefore, it is blasphemy to claim brahman or īśvaraha. Brahman is loosely referred as īśvaraha. Brahman and māyā.. This is the idea about ourself, I'm puṇyapāpa karta. I have gone through several jenma and my prayer is this has to be my last jenma. I'm working for brahma jñānaṃ indicates that I'm not brahman. For the elimnation of mūlā ajñānaṃ. I desire to know brahman. There is no punarapi jananam and maraṇam. How can ignorant jīvātmā and never ignorant paramātmā be united? Therefore, this is not possible. Although, I know in reality ive no saṃsāra in me, ive mithyabhoota saṃsāra like dream or nightmare. Brahman does not have this problem. In this manner, since there is difference, aikyam is not possible. This is my doubt. I'm not able to assimilate, this does not become my basis for leading my life. It is there only in the book. It is the opinion of śāstram and Guru. 8th November 2014 Vicārasāgara

Topic 170 yadhyapi onwards last 4 lines

यद्यपि जन्मादिसंसारः परमार्थतो मय्यपि नास्त्येव, तथापि मिथ्याभूतो जन्ममरणात्मकः संसारो मयि स्वप्नवत् भ्रान्त्या प्रतिभाति । ब्रह्मणि तु तन्नैव प्रतिभाति । जीवब्रह्मणोरित्थं भेदसद्भावादैक्यं न सम्भवति । अयं च प्रमेयगतसंशयः।

The Guru completed his teaching in topic 168 pointing out that jñānaṃ alone is the means for liberation, brahma satyam jagan mithyā, jivo brahmaiva nāparaha. Now you reflect over this and if you have doubts, you are welcome to ask me questions. Then the student came back and is presenting his doubt. First 2 components are very clear, but jīvaha aikyam I have a doubt which you should clarify. First stage of doubt in topic 170. Prameya gata samśayaha. Prameyam – is the subject matter itself. Jīva alone has saṃsāra mithyā or satya we don't bother. Jīva has to go to Guru gain knowledge for this saṃsāra to go. Īśvara does not require Guru, no saṃsāra etc. Whats the cause for this difference? In this manner, there is a difference between jīva and Īśvara and hence aikyam is not possible. Topic 172 to 185 is the response.

Another doubt now...pramāṇagata samśayaha.

Topic 171 श्रुत्याकर्मोपासनविधिबलाच्च जीवब्रह्मभेदशङ्का

(१७१) श्रुत्याकर्मोपासनविधिबलाच्च जीवब्रह्मभेदशङ्का –हे स्वामिन् । मम संशयान्तरमपि जायते । श्रुत्यैव वक्ष्यमाणप्रकारेण जीवब्रह्मणोर्भेदः प्रतिपाद्यते – "द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाये । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति" (मु. ३.१.१, श्वे. ४.६) इति हि श्रुतिः । अयमर्थः – बुद्धिरूपे एकस्मिन् वृक्षे द्वौ पक्षिणौ वसतः । तावुभावपि समानस्वभावौ । तत्रैकः कर्मफलभोक्ता अपरः शुद्धो भोगरहितोऽसङ्गः सन् कर्मफलभोक्तारं प्रकाशयति । अनयोः कर्मफलभोक्ता जीव इति, अपरः परमात्मेति च प्रतीयते । इत्येवं श्रुत्यैव जीवब्रह्मणोर्भेदप्रतिपादनान्न तयोरैक्यं युक्तम् ।

Second doubt: regarding the central teaching of the veda. Jīva brahma aikyam. No doubt all mahavākyams talk of this, but veda has other portions. When we study these, we study bedhaha also. How do we know which is the main teaching? All karmakanda portions talk of jīva īśvara bedaha. Pujya poojaka bhedaha, upasaka upāsya bhedaha. Even in jñāna kāṇḍam also, several vākyams speak of bhedaha. Jīva brahma aikyam does not seem to get enough support. Even though prastāna trayam are common, only advaitam speaks of aikyam. Tattvadṛṣṭi asked. Shruti clearly talks of karma and upāsana in karma and upāsana kāṇḍam. Less pages for jñāna kāṇḍam. Hey swamin, I have got another doubt also (previous para pramāṇa gata samśaya). We saw in Jñāna kāṇḍam support for dvaitam. As presented in Muṇḍaka, 3.1.1, Sve 4.6, dva suparna... this is the meaning. In one buddhi itself, compared with a tree branch, two birds are there, one jīvātmā bird and another paramātmā bird. Both are compared to birds, one of them jīvātmā is experiencing karma phalam experiencing sukham duḥkham, miśram. The other one is śuddha paramātmā, no sukham, duḥkham, is uncontaminated , is just illumining the bhokta jīvātmā through sākṣī. Experience is jīvātmā, other is paramātmā. We can gather this. In this manner, the upaniṣad presents difference between jīvātmā and paramātmā. How do we know which one veda is favouring? Next para, student is going to karma upāsana kāṇḍa.

किञ्च, वेदे नानाप्रकाराणि कर्माण्युपासनानि च तत्र तत्र कथितानि । तानि निरर्थकानि स्युर्जीवब्रह्मणोरेकत्वाभ्युपगमे । तथा हि – जीवब्रह्मणोरेकत्वम्, किं ब्रह्मणि जीवस्वरूपान्तर्भावात्, किं वा जीवे ब्रह्मस्वरूपान्तर्भावात् । नोभयथापि सम्भवति । ब्रह्मणि जीवस्वरूपान्तर्भावाभ्युपगमे जीवस्यैव ब्रह्मरूपत्वात्

कर्मोपासनाद्यधिकार्यभावप्रसङ्गात् कर्मोपासनादीनि निरर्थकानि स्युः । जीवे च ब्रह्मस्वरूपान्तर्भावाभ्युपगमे जीवभावापन्नत्वाद्ब्रह्मण उपास्याभावप्रसङ्ग इत्युपासनावाक्यानि निष्फलानि स्युः । अपि च कर्मफलदातुरीश्वरस्याभावात् कर्मानुष्ठानमपि निष्फलं स्यात् । 'कर्मातिरिक्त ईश्वरो नास्ति, स्वतन्त्रं कर्मैव फलं ददाति' इति मीमांसकोक्तिरपि न युज्यते; जडत्वात्कर्मणः । न हि जडस्य कर्मणः फलदातृत्वरूपसामर्थ्यं घटते । अतः सर्वज्ञादेवेश्वरात् कर्मफलसिद्धिर्वाच्या । तस्माज्जीवात्मपरमात्मनोरेकत्वं न युज्यते इति । अयञ्च प्रमाणगतसंशयः ।

Varieties of meditation and rituals are presented. All these karmas will become meaningless and redundant if they are one and the same. Student elaborates. If advaitin says jīva and Brahman are the same, we have to merge one into another. Brahman is merged into Jīva therefore only Jīva there or vice versa. One of these has to be true. One is absent and other is present. To explain, the oneness of Jīva with Brahman, you have to merge one of them into another and one of them will become absent. Either way problem. Then nobody will be there to practice karma and upāsana if jīva is absent. If Brahman is merged and therefore Īśvara is absent. There is no upāsya devata. Therefore, upāsana and rituals will become fruitless. In the case of Karma kāṇḍa also, no one will get karma phalam and therefore Karma cannot produce phalam. Mimāmsaka cannot be accepted because Karma cannot produce result without Īśvara. In mīmāmsā, no Īśvara, when (see kena pada bhāṣyam) you do rituals you will get phalam but not given by God. Indra exists in the form of only words, no devata. By itself, karma will give phalam. In upadeśasāra, karma kim aram karma tajjalam.. The inert karma cannot give result. Therefore, we require Īśvara to give phalam. Karma phala bhokta jīva is also required. This is doubt regarding the central teaching of the veda.

Topic 172 to 185 response

(आ. १७२-१८५) स्वरूपभेदाज्जीवब्रह्मणोरैक्यासङ्गतिरिति शङ्कायाः समाधानम् –

Answer to Prameyagatasamśayaha: - Jīva svarūpam and Īśvara swaropam is different, therefore their oneness is not sustainable. The answer now.

For pramāṇagata samśaya 186 to 188, interpretation of dwasuparna. (samanvayaha... very important). Yukta yukti... yukta.. balādi

Whatever statement is harmonious and well balanced, whether it is coming from a boy or a parent, whatever is acceptable, accept without emotional involvement. Whatever is not acceptable after thorough analysis, you must be intellectually honest to drop, whether it is a boy or shuka saying. A family may inherit a type of aradhana, but philosophy is followed based on a person’s conviction. You should follow the darśaṇaṃ about which you are convinced.

Topic 172 आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः

(१७२) आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः

Here the ācārya is introducing a section borrowed from Pañcadaśī written by Vidyāraṇya swamy. 13th century. 2 chapters are very big. Smallest chapter has 8 ślokas. Biggest is 7th.. 298 verses. 6th chapter is also lengthy. Here 6th chapter is quoted. Citra dīpa prakaraṇam. Here he talks about 4 types of consciousness to communicate mahāvākyam. 2 types of OCs and 2 types of RCs. Micro RC, micro OC and one macro OC and one macro RC. Jīvatma is mixture of first 2, ad paramātmā is mixture of macro OC and RC. Oneness of micro and macro OC discussed as part of aikyam. Micro and macro RC division does exist. Four types of prakriya going to be used.

15th November 2014

(१७२) आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः – हे सोम्य । त्वत्सन्देहनिवर्तकविचाररूपमुपदेशं शृणु – यथा एकस्यैवाकाशस्य (१) घटाकाशः, (२) जलाकाशः, (३) मेघाकाशः, (४) महाकाश इति चतुर्विधभेदोऽस्ति तथा एकस्यैव चैतन्यस्य (१) कूटस्थः, (२) जीवः, (३) ईश्वरः, (४) ब्रह्म चेति भेदचतुष्टयम् अस्ति । एषां स्वरूपं विचारपूर्वकं यदा सम्यग्विजानासि तदा त्वदीयसन्देहानां समाधानं त्वं सवयमेव जानीयाः । अतस्तेषां स्वरूपं मयाभिधीयमानमवधारय । तदधिगमेन तव निःसंशयज्ञानोदयद्वारा जन्मादिदुःखं निःशेषं विनश्येत् ।

The student pointed out that of the 3 main components or parts of Vedanta, 2 parts are relatively clear. Brahma satyam, jaganmithya is quite clear based on anirvacanīya khyāti. Jīvātmā paramātmā aikyam does require some more confirmation. Suddenly shifting from dasoham to soham is not that easy. It may come at throat level but coming from heart level is difficult. Cit consciousness, chatur…four fold ,,, methodology of presenting the four fold consciousness. Vidyāraṇya introduces four-fold akāśa. Cit caturvida prakriya. Jīvātmā will be associated with 2 fold, paramātmā with 2. Jīvātmā with one OC and one RC at vyaṣṭi or micro level. Paramātmā level macro OC and RC. At RC level differences are immaterial as they are both mithyā. At OC micro macro differences are there or not? There are differences seemingly. Actually no difference, like ghaṭākāśa and mahākāśa. Indivisible OC is seemingly divided into micro and macro. Niścala Dāsa beautifies the idea from Vidyāraṇya. Heading: Like the space, consciousness also has four-fold division; as though. Hey somya, dear student, I'm going to present a teaching for you to eliminate your doubt regarding jīvātmā paramātmā aikyam. Hence this is mahāvākya vicāra. Just as one and the same space can be divided into ghaṭākāśa, Jalākāśa, meghākāśa, mahākāśa. Similarly, one and same consciousness is kūṭasthaha..micro OC, jīva, micro RC, īśvara..macro RC, brahma Macro OC. The 4 ones. Once you understand all these 4 terms, 4 plus 4 akāśa and caitanyam. In saddarśanam, class, ***football match, one team may be having the ball for most of the time, team b less time. Ultimately team b won the match. Match winning does not depend on ball possession, only for goal hitting. Similarly, how many years you study, courses you have repeated, notebooks you have used, CDs bought they are like ball possession. You have to hit the goal. Changing format from triangular to binary***. Through enquiry you will come to binary format. Answer to all your questions. If I'm not able to claim privately, there must be a problem with my intellect. Tell your own heart. Samādhānam: you will know yourself in your innermost heart. Therefore, the nature of these 8 words, taught by me, may you listen to with 100% mind. By understanding these 8 words clearly, you will have doubt less knowledge. You will claim mukthaha.

(आ. १७३-१७६) चतुर्विधाकाशवर्णनम् –

Topic 173 घटाकाशः

(१७३) घटाकाशः – जलपूरितघटावस्थानाय यावानाकशोऽवकाशं ददाति तावानाकाशः घटाकाश इति पण्डितैरुच्यते ।

Imagine a water filled pot. This occupies a particular volume of space. This space is ghaṭākāśa. For the existence of the water filled pot, how much original space offers for accommodation is ghaṭākāśa. (micro original akāśa). Niścala Dāsa is making a fine refinement (footnote) essence: normally we talk about internal akāśa enclosed by the pot and external akāśa outside the pot. Niścala Dāsa says, you are leaving out the space occupied by the thickness of the pot. In ghaṭākāśa, this space occupied by the pot thickness must be included.

Topic 174 जलाकाशः

(१७४) जलाकाशः – जलपूर्णे घटे नक्षत्रादिसहिताकाशः प्रतिबिम्बति । तादृशाकाशप्रतिबिम्बो घटाकाशश्चेत्युभयं मिलित्वा जलाकाश इत्युच्यते ।

Within the pot there is jalam, water is capable of reflecting, in front of the pot there is sky, this is reflected in the pot water. Reflected space is called Jalākāśa. Whereever reflected space is there, original space also must be there, since reflected space cannot be separated from original space, therefore original space must be included. Therefor jalākāśa is mixture akāśa. That reflected space (including the original space) is referred as jalākāśa. Later, he will refine a little bit more. Reflecting medium of water is also required. Therefore this also must be included. Jalākāśa is finally a mixture of reflected space, reflecting medium of water and original (RA+RM+OA).

नन्वाकाशस्य प्रतिबिम्बो न युज्यते, किन्तु केवलनक्षत्रादीनामेव सयुज्यते । रूपाभावान्नाकाशस्य प्रतिबिम्बः सम्भवति । रूपवतो हि प्रतिबिम्बः स्यात् । तस्मान्नाकाशस्य प्रतिबिम्बो युज्यत इति चेन्न । जले आकाशप्रतिबिम्बानभ्युपगमे गोष्पदपरिमाणकस्वल्पजले महागजादिपरिमाणकगभीरतायाः प्रतिबिम्बो न स्यात् । तथोपलभ्यमानत्वादाकाशप्रतिबिम्बोऽङ्गीकार्य एव । न च नीरूपपदार्थप्रतिबिम्बो नास्तीति वाच्यम् । नीरूपस्यापि शब्दस्य प्रतिध्वनिदर्शनात् । स च प्रतिध्वनिः शब्दस्य प्रतिबिम्ब एव। तस्मान्नीरूपस्याप्याकाशस्य प्रितबिम्बो युज्यत एव ।

What does not have shape or color cannot get reflected. Therefore, space can’t be reflected is the concern. Pratyakṣa pramāṇam: When I’m standing in front of mirror, mirror is 2 feet away from me. I see my reflection, gap between mirror and me is also felt in the mirror. 2 feet behind mirror is also seem. In physics lab, we do an experiment. Pin and mirror. Between the surface of mirror and reflected face, you experience the face and distance also. Pūrvapakṣī asked, reflection of space is not possible, only reflection of stars, cloud etc are possible. Without shape and color, akāśa cannot be reflected (rūpam refers to color and shape, tarkaśāstra..primary meaning is color). If you don’t accept this, imagine there is a small pool of water in the hoofmark of the cow. Depth of the jalam maybe max 1 inch or cm. When you look into this jalam, you can experience a longer depth. You see your face or entire body in it. How can you experience 5 feet reflection in 1 inch water. The depth which is of the size of a huge elephant, you cannot have such a reflection if it is not reflected space. Original space is very small. In fact when you see stars, the star is so far away. A thing which does not have form or color does not have reflection we cannot say. Like sound coming back as echo. This is a reflection. We experience this which does not have shape and color. Echo is nothing but reflection of sound.

Footnote: Logic is given.. based on a subtle agreement from tarkaśāstra. It has a rule. A substance is one that has an attribute. All substances have attributes. According to him even Atma has attribute. Substance is dravyam, attribute is guṇam, all dravyams have guṇa hence no nirguṇa vastu at all. Advaitin tackles this way. Ok dravyam has got attribute which has guṇa. Does your guṇa have attribute? Suppose you say attribute has an attribute, then attribute will become dravyam. For attribute to retain status, you have to say attribute does not have attribute. According to tarkaśāstra, attribute cannot have an attribute. Gunerguna ananangeekara. Therefore, they have to accept guṇa is nirguṇam. If you can have guṇa which is nirguṇam why can't I have ātmā which is nirguṇam? Color is reflected or not? When a substance is reflected, color is reflected. Color is nirguṇam. If nirguṇam color can be reflected in the mirror, why can't colorless akāśa be reflected? If you don't relate to this, understand the gap being reflected in the mirror, this is powerful.

22-11-2014

2nd para last 3 lines.

नीरूपस्यापि शब्दस्य प्रतिध्वनिदर्शनात् । स च प्रतिध्वनिः शब्दस्य प्रतिबिम्ब एव। तस्मान्नीरूपस्याप्याकाशस्य प्रतिबिम्बो युज्यत एव ।

Based upon the 6th chapter of the pañcadaśī, citra dīpa prakaraṇam, citcaturvidya prakriya has been presented by Vidyāraṇya. Niścala Dāsa is adopting this method. Enclosed micro Ākāśa original (ghaṭākāśa), micro Reflected ākāśa..jalākāśa, macro original akāśa is mahākāśa, macro reflected akāśa is meghākāśa. Same will be extended to jīvātmā paramātmā. We saw ghaṭākāśa and jalākāśa. Now meghākāśa and mahākāśa. Order is changed, first reflection then original.

Topic 175 मेघाकाशः

(१७५) मेघाकाशः – मेघस्थितये यावानाकाशोऽवकाशं ददाति तावानाकाशः, मेघजले प्रतिबिम्बिताकाशश्चेत्युभयं मिलित्वा मेघाकाश इत्यभिधीयते । नन्वाकाशेऽस्ति मेघः । तत्र मेघे जलमाकाशप्रतिबिम्बश्चास्तीत्यत्र किं मानमिति चेन्न

। यद्यपि मेघे जलस्याकाशप्रतिबिम्बस्य च न प्रत्यक्षतो ग्रहणमथाप्यनुमानेन ग्रहणं सम्भवत्येव । तथा हि, मेघाज्जलवृष्टेर्दर्शनात्तत्र जलमस्तीत्यनुमीयते । यदि मेघे जलं न स्यात्तर्हि ततो जलवृष्टिर्न स्यात् । किञ्च, ‘मेघस्थं जलमाकाशप्रतिबिम्बविशिष्टम्, स्वच्छद्रव्यत्वात्, दर्पणादिवत्’ इत्यनुमानेन मेघस्थजले आकाशप्रतिबिम्बानुमानं च सिद्ध्यति । यद्यस्ति जलं तर्हि तज्जलमाकाशप्रतिबिम्बेन विना न स्यादिति हि नियमः । एवं मेघे जलम्, तत्राकाशप्रतिबिम्बश्चानुमानेन प्रसिद्ध्यति ।

Whereever clouds occupy the space, there was original space. As much original space is required to accommodate the clouds, in addition there must be space for reflected clouds (meghajalam) also. Niścala Dāsa is taking the biggest mirror he can imagine the rain bearing clouds for reflection where the akāśa can reflect. Meghākāśa is mixture of the original and reflection. That there are clouds in the sky, we are able to accept. How do you know that in the cloud there is water? We are also imagining there is reflection of the sky in it. What is the pramāṇam? We don’t accept this objection. 1 pramāṇam: arthapatti for presuming the water. 2 Anumana pramāṇam…for reflection of water. Yes we agree we don’t perceive. We can presume water in the clouds …arthāpatti..during the rainy season we see the water pouring from the cloud. Therefore the water must have come from the clouds. If there were no waters in the cloud, there would be no jala vṛṣṭi. That’s why we look for rain bearing clouds and add silver iodide crystals for rain to pour. Anumānam: The waters in the cloud must have the reflections. Water is a reflecting medium. Therefore the space also must have been there. Because jalam is pure svaccha like a mirror or water in the pot. Ghata. Chandogya upa: even eyes are called reflected medium. Akṣi puruṣa virāṭ upāsanam.

Now Mahākāśaha

Topic 176 महाकाशः

(१७६) महाकाशः – ब्रह्माण्डस्यान्तर्बहिश्च व्याप्यैकरूपेण वर्तमान आकाशो महाकाश इत्युच्यते विद्वद्भिः ।

Niścala Dāsa does not take too much space for discussing mahākāśa. In the entire cosmos called aṇḍah, inside and outside, one indivisible whole space is called mahākāśa by the vedantin. This will be the example for Brahman. Dṛṣṭāntah. Now he has to go to drāṣṭāntah.

(आ. १७७-१८५) चैतन्यस्य चातुर्विध्यवर्णनम् –
Topic 177 उपोद्घातः

(१७७) उपोद्घातः – हे सोम्य । चतुर्विधाकाशलक्षणमुक्तम् ।
१. जलपूरितघटे दृश्यमानाकाशप्रतिबिम्बो घटान्तर्वर्त्याकाशप्रतिबिम्ब इति शङ्काव्यावृत्तये नक्षत्रादिसहितेत्याकाशविशेषणम् । अपि च जलं विना प्रतिबिम्बासम्भवात् ‘आकाशप्रतिबिम्बः’ इत्यनेन घटस्थजलसहिताकाशप्रतिबिम्बो ग्राह्यः ।

२. गुणो गुणमाश्रित्य न तिष्ठति, किन्तु द्रव्यमेवेति नियमः । अतश्च गुणत्वेनाभिमतानि नीलपीतादिवर्णानि नीरूपाण्येव । तथापि तेषां स्वच्छदर्पणादौ प्रतिबिम्बो दृष्टः । एवमेव रूपरहितयोराकाशचैतन्ययोश्च प्रतिबिम्बः सम्भवेदेव ।

चतुर्विधचैतन्यलक्षणमप्युच्यमानं शृणु। तस्य श्रवणमात्रेण विचारस्य महाफलं ब्रह्मज्ञानमवाप्येत ।

Hereafter the definition of 4 types of caitanyam which are to be mentioned may you carefully listen, if you listen receive understand assimilate the great benefit of shifting from triangular to binary format will happen. First is kūṭasta caitanyam; chap 8 of pañcadasi..kūṭasta caitanya prakaraṇam.

> Chap 12 Gita. Kūṭastham has been used. (३. ये त्वक्षरमनिर्देश्यम्, अव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यं च, कूटस्थमचलं ध्रुवम्।। here kūṭastham is immutable) (chap 15 kūṭastham should not be remembered here-१६. द्वाविमौ पुरुषौ लोके, क्षरश्चाक्षर एव च। क्षरः सर्वाणि भूतानि, कूटस्थोऽक्षर उच्यते – here refers to māyā).

Tattvabodha, rc1, rc2, rc3, rc4, rc5,rc6 viswa, taijasa, prājña so on. Jīva consists of 5 components, stūlā, sūkṣma, kāraṇa śarīram, RC in each of these plus OC. In Vedanta śāstra, different ācāryas define Jīva by taking 2 or more components from these 5 depending on the context. Each method is valid in that context. Prakriya is a very important technical word. Similarly Īśvara also has corresponding 5. Generally I give an example for this. One and the same word is used differently as per context. Suppose I say goldsmith has created the bangle. Word of the meaning bangle can mean only nāma and rūpa. He is not producing the gold. Word bangle therefore here does not include gold, as gold is not produced by the goldsmith. Suppose in another context, we say bangle weighs 10 gams, here it refers to the gold and not the nāma rūpa. Niścala Dāsa says sometimes Jīva is described as sūkṣma śarīram śarīra pratibimbita caitanya jīva. Especially in the context of the travel of Jīva. Some other ācārya defines this as kāraṇaśarīra pratibimbita jīva. Niścala Dāsa says both definitions are ok according to context. Niścala Dāsa says kāraṇaśarīra pratibimbita jīva has certain advantages and hence preferable. This is often called vyaṣṭi ajñānaṃ or avidyā. Kāraṇa prapañca is samaṣṭi ajñānaṃ or māyā. Definition of kāraṇa śarīram in Tattvabodha...anirvacya... avidyā. Definition of kūṭastham also must be appropriately adjusted according to the definition of jīva. If you define Jīva as the consciousness reflected in sūkṣma śarīram, then kūṭastham is consciousness enclosed within sūkṣma śarīram. Second definition: then kūṭastham is consciousness enclosed in kāraṇa śarīram. Following portion is hair splitting.

Topic 178 कूटस्थवर्णनम्

(१७८) कूटस्थवर्णनम् – बुद्धेर्व्यष्ट्यज्ञानस्य वा अधिष्ठानभूतचैतन्यस्य कूटस्थः इत्यभिधा । यन्मते बुद्धिविशिष्टश्चेतनो जीवस्तन्मते बुद्ध्यधिष्ठानचेतनः कूटस्थ

इत्युच्यते । यत्र तु मते व्यष्ट्यज्ञानविशिष्टचेतनो जीवइति कीर्त्यते तन्मते व्यष्ट्यज्ञानाधिष्ठानचेतनः कूटस्थ इति वर्ण्यते । अत्रायं सिद्धान्तः – जीवत्वापादकं विशेषणं यत् तदधिष्ठानस्य कूटस्थ इति नाम । अयं कूटस्थ उत्पत्त्यादिरहितः ।

Either of them can be taken as kūṭastham according to context. Both are OC in different enclosures.

29th November 2014

MIOS: Micro original space, MIRS reflected, MOOS, MORS. OC at individual level. kūṭastham caitanyam, at reflected individual level jīva caitanyam. Total OC: Brahman Total RC = Īśvara.

Matching:

Ghaṭākāśa==kūṭastham

Jalākāśa==jīva

Mahākāśa==Brahman

Meghākāśa==Īśvara

The individual consists of 5 components. Stūlā śarīram, sūkṣma, kāraṇa śarīram, RC, OC (3 reflecting medium). The acaryās do not take all 5 while defining jīva. 2 definitions of Jīva are going to be taken. We cannot find consistency in Jīva definition. Any case, Jīva's definition is like the scaffolding while building. You have to discard after using. Similarly, Īśvara also has 5 components. Different definitions are called prakriya, methodologies adopted by different ācāryas. Niścala Dāsa is considering 2 definitions.

1. sūkṣma śarīra pratibimbita caitanyam.
2. Kāraṇa śarīra pratibimbita caitanyam jīva. (Niścala Dāsa uses vyaṣṭi ajñānaṃ- as kāraṇa śarīram is defined as ignorance in vedānta)

Niścala Dāsa prefers one of them.

Note: even though we are using these 2, there is no physical distance between sūkṣma śarīram and kāraṇa śarīram.

Definition of kūṭastham: OC enclosed in each of the 3 śarīrams. Niścala Dāsa wants to make a fine difference while defining kūṭastham. When you take jīva as consciousness reflected in sūkṣma śarīram, in this context it (kūṭastham) is sūkṣma śarīra enclosed consciousness. Similarly for kāraṇa śarīra enclosed consciousness. In using the language there is a difference. Since Jīva's definition is of 2 types, kūṭastham is also of 2 types. A reflecting medium for Jīva will be the enclosing medium for the consciousness. Whatever is taken as the reflecting medium, that must be taken as enclosing medium. Now the difference between OC and RC.

अयं कूटस्थ उत्पत्त्यादिरहितः । अस्यायमभिप्रायः – ब्रह्मणो व्यतिरिक्ततया चिदाभासो यथोत्पद्यते, न तथा कूटस्थ उत्पद्यते; किन्तु ब्रह्मरूप एव स भवति । यथा घटाकाशो महाकाशान्न व्यतिरिक्तः, किन्तु माहाकाशरूप एव भवति, तद्वत् । अयं च कूटस्थ आत्मपदलक्ष्यार्थः । कूटस्थस्यैव प्रत्यगिति, निजस्वरूपमिति, जीवसाक्षीति च व्यपदेशः । कूटस्थो घटाकाशस्थानीयः ।

For RC, āgamanam, gamanam are there. OC is different from RC. Brahman and kūṭastham are referred as OC. Cidābhāsa is born along with sūkṣma śarīram. Feeling of location is due to RC. We see ourselves because of this. RC exists as long as RM is there. In sleep, it resolves. The OC is not born and gone. Nā jāyate mriyate va… in Gita. Kūṭastham is always Brahman. When pot is born, enclosed space is (even before it was there) not really born, ghaṭākāśa the word is born. Similarly kūṭastham the OC will be there before the birth of body and after also. Caitanyam is always there, you can introduce the word kūṭastham. OC is OC all the time. Just as pot space and total space are one all the time. In the same way, kūṭastham is Brahman all the time. Whenever we use the word jīvātmā and say jīvātmā is located, jīvātmā refers to the body mind cidābhāsa. ***Kūṭastham is the implied meaning of the word jīvātmā in the context of***

mahāvākyam. This kūṭastham is pratyagātma, the real nature, inner self, kūṭasthaḥ, OC. When you say sākṣī caitanyam, sākṣī refers to kūṭasthaḥ. Kūṭasthaḥ is equal to ghaṭākāśa. Niścala Dāsa gives definition of kūṭastham later. Word kūṭasthaḥ has got 2 meanings. Kūṭa and staha. Kūṭa has 2 meanings..chap 12. Śaṅkarācārya gives, other ācāryas give another definition.

Anvil used for working on various material. Anvil has to be stationery for hammering on it. It must be strong and supporting. Stiraha and nirvikāra. Enclosed consciousness is referred as kūṭasthaḥ like anvil. Upon the kūṭasthaḥ we have all the śarīrams, prārabdha karma keeps hammering away. Anvil is kūṭastham. Kūṭavat iti tiṣṭhati. Śaṅkara I think gives both definition.

2nd : Kūṭaha: anything false or fake. Any mithyā vastu is kūṭaha. It has to be supported by satyam. Koote (saptami..in mithyā śarīram..4 components) sareere adhiṣṭhāna roopena tiṣṭhati. This is the adhiṣṭhānam. Final meaning : OC enclosed in the śarīra trayam.

Next is jīva caitanyam.

6th Dec 2014

यथा घटाकाशो महाकाशान्न व्यतिरिक्तः, किन्तु माहाकाशरूप एव भवति, तद्वत् । अयं च कूटस्थ आत्मपदलक्ष्यार्थः । कूटस्थस्यैव प्रत्यगिति, निजस्वरूपमिति, जीवसाक्षीति च व्यपदेशः । कूटस्थो घटाकाशस्थानीयः ।

We have completed kūṭastham caitanyam, OC enclosed in the individual śarīram. 2 definitions for kūṭastham given later. In page 99, topic 181, second half. Now he has to enter second caitanyam. 2 definitions of jīva.

Topic 179 जीवस्वरूपम्

(आ. १७९-१८३) जीवस्वरूपवर्णनम् –
(आ. १७९-१८२) बुद्धिप्रतिबिम्बितचैतन्यं जीवः –
(१७९) जीवस्वरूपम् – अनन्तकोटिकामकर्मवासनावासितबुद्धौ प्रतिफलितचैतन्यप्रतिबिम्बो जीव इति विद्वद्भिरुच्यते । न हि तत् प्रतिबिम्बमात्रं जीव इत्युच्यते; किन्तु यथा घटाकाशसहिताकाशप्रतिबिम्बोजलाकाश इति कथ्यते, एवं कूटस्थसहितचिदाभासो जीव इति कीर्त्यते । तस्माद्बुद्धिस्थचिदाभासो बुद्ध्यधिष्ठानचैतन्यं चेत्युभयं मिलित्वा जीव इतिसिद्ध्यति ।

Jīva the individual is a composite entity comprising of 5 components, śarīratrayam, reflected consciousness plus OC. Many ācāryas are deliberatlely loose in their definitions because they want us to retain only OC. Kūṭastham. This is why they are not rigid. Niścala Dāsa is considering 2 definitions.

1. Sūkṣma śarīra pratibimbita caitanyam jīva. Then he quietly includes 2 more, the OC and RC in the sūkṣma śarīra and then RM sūkṣma śarīram SB+RC+OC
2. He considers causal body, kāraṇa śarīra pratibimibita caitanyam jīva, then adds OC, RC. CB+RC+OC

OC is not to be included in travelling Jīva(bhaga tyaga lakṣaṇa). In the case of birth of Jīva, we must include stūlā śarīram also. (ajahatī lakṣaṇa).

Jīvasvarūpa varṇanam: 179 to 183 Jīva is the reflected consciousness obtaining in the buddhi (sūkṣma śarīram), he will later add RM and OC. For reflection you require the RM buddhi or sūkṣma śarīram with a huge karma bank. Desires acquired in millions of jenma. Past manuṣya jenma. No acquiring in other jenma. This is called Jīva. It is not mere RC, but just as in space, jalākāśa includes Reflected and original space, here also RC and OC must be considered. Kūṭastham is OC sahita RC. RC, OC combined with this is called Jīva.

Topic 180 आभासस्वरूपविवेचनम्

(१८०) आभासस्वरूपविवेचनम् – प्राग् बिम्बरूपकूटस्थसहित- चिदाभासो जीव इति प्रपञ्चितम् । अत इदं प्रतीयते – बुद्धौ प्रतिफलितो यः प्रतिबिम्बः स कूटस्थस्यैव, न तु बाह्यब्रह्मचैतनस्यस्य । यस्य प्रतिबिम्बोऽन्यत्र प्रतीयते, स एव बिम्ब

इत्युच्यते। प्रकृते कूटस्थस्य बिम्बत्वाङ्गीकारात् जीवस्तत्प्रतिबिम्ब इत्येव प्रतीयते । तथा हि, अत्यन्तरक्तजपाकुसुमाद्युपाध्युपरिस्थस्वच्छस्फटिके तत्पुष्पादिरक्तिमा प्रतीयते। स च स्फटिकादिगतरक्तिमा तत्पुष्पादिप्रतिबिम्ब एव । तथा कूटस्थाश्रितबुद्धौ कूटस्थस्य प्रकाशः प्रतिफलति । स प्रकाश एव चिदाभास इत्युच्यते । अत्यन्तस्वच्छस्फटिकवत् बुद्धिरप्यत्यन्तनिर्मला; सत्त्वगुणकार्यत्वात्तस्याः। तत्र प्रतिफलितकूटस्थप्रकाशस्यैव प्रतिबिम्ब इति समाख्या। बुद्धेः कूटस्थाधिष्ठितत्वाद्बुद्धौ कूटस्थस्यैव प्रतिबिम्ब उचित इति जीवः कूटस्थप्रतिबिम्ब इति पक्षः प्रदर्शितः।

Niścala Dāsa is further hair splitting. When we say OC is reflected, Niścala Dāsa says we divided OC into 2 before. Original space enclosed in the pot and all pervading OS. Similarly enclosed OC and all pervading OC are there, kūṭasthaḥ and Brahman are 2 types. In sūkṣma śarīram we say OC is reflected, is it kūṭastha's reflection or brahman's reflection? Answer: you can take either of them. When you have a crystal and a red flower sticking together. This gets reflected in the crystal. Kūṭastham caitanyam is like red flower. Sūkṣma śarīram is like crystal. Because they are very close. Similarly we can have brahma pratibimba. Jalākāśa. In the pot there is water, in the water space is reflected. Space is of 2 types, enclosed space and all pervading space. In pot water do you get reflection of pot enclosed space or external vast space. Proof: you can see stars etc therefore it is external space. In the previous portion, jīva has been defined as RC along with OC and therefore the following observation can be made. In the buddhi reflected is the proximate OC not the all pervading consciousness. OC is always named bimba caitanyam. RC is named ābhāsa or pratibimba caitanyam. Kūṭastham caitanyam is defined as bimba caitanyam and jīva is kūṭastham pratibimba caitanyam. Let us imagine crystal and red flower. The redness is reflected. Here we find bimba and pratibimba are very close. In this comparison, kūṭastham is compared to red flower. Mind is compared to the crystal in order to explain the reflection. Chap 14 of Gita. Based on this example, it is appropriate to take reflection as kūṭastham pratibimba.

अथवा ब्रह्मचैतन्यस्य बुद्धौ प्रतिबिम्ब इति पक्षोऽपि सम्भाव्यत एव । तथा हि – घटान्तःस्थजले बाह्यमहाकाशप्रतिबिम्ब एव भवति, न तु घटान्तःस्थस्याकाशस्य प्रतिबिम्बः। घटस्थजले यावान् विस्तार उपलभ्यते तावान्विस्तारो घटान्तःस्थाकाशस्य नास्ति। घटस्थजले उपलभ्यमानविस्तारः आकाशस्य प्रतिबिम्ब एव। तस्माद्बाह्यमहाकाशस्यैव घटस्थजले प्रतिबिम्बो वाच्यः। एवं बुद्धौ व्यापकब्रह्मचैतन्यस्यापि प्रतिबिम्बो भवितुमर्हति।

All pervading consciousness is reflected not kūṭastham. Take pot and water. Within the water, when you are experiencing reflected space, you experience clouds, sun etc therefore it must be vast space and not the enclosed pot space. From this angle, in the mind, Brahman is reflected. Brahmapratibimba antahkarane.

व्यापकस्य ब्रह्मचैतन्यस्य प्रतिबिम्बो न युज्यत इतीयमाशङ्का आकाशदृष्टान्तेनैव निराकार्या। यथा आकाशस्य व्यापकस्यापि प्रतिबिम्बः सम्भवति, तथा व्यापकचैतन्यस्यापि प्रतिबिम्बः सम्भवेत्। रूपवत एव पदार्थस्य रूपविशिष्टे एव पदार्थान्तरे प्रतिबिम्बोदय इति नियमोऽपि नास्ति। नीरूपस्यापि शब्दस्य नीरूपाकाशे प्रतिबिम्बो दृश्यत एवेति प्रागुक्तत्वात्। तस्मात्सम्भवत्येव व्यापकनीरूपब्रह्मचैतन्यस्यापि प्रतिबिम्बः।

How can the all pervading bramacaitanyam get reflected in a small mind? Answer has been already suggested before. We said vast akāśa can be reflected in a small pool of water (reflection of stars). Distance also must be reflected. If that's possible, brahma caitanyam can also be reflected. Page 96, 2nd para..He reminds us of another point: Ākāśa does not have form or color, how can formless and colorless akāśa be reflected? Answer repeated. In the mirror when there are several people are reflected, we experience the gap also in the mirror. In hotels, that's why you have a mirror. You think the room is big.

20th December 2014

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रूपवत एव पदार्थस्य रूपविशिष्टे एव पदार्थान्तरे प्रतिबिम्बोदय इति नियमोऽपि नास्ति। नीरूपस्यापि शब्दस्य नीरूपाकाशे प्रतिबिम्बो दृश्यत एवेति प्रागुक्तत्वात् । तस्मात्सम्भवत्येव व्यापकनीरूपब्रह्मचैतन्यस्यापि प्रतिबिम्बः।

Niścala Dāsa is introducing the citcaturvidya prakriya in detail. As a part of this grand prakriya, 4 types of akāśa were introduced. Thereafter, they are treated as examples for 4 types of consciousness or caitanyam, kūṭastham, jīva, īśvara and brahma caitanyam. Ācārya's target is mahāvākyam. We are now in caitanyam, we defined kūṭastham caitanyam, original consciousness enclosed within the śarīratrayam (ghaṭākāśa and kūṭastham caitanyam are similar) 178, now 179 jīva caitanyam. Elaborate. Introduction was given last class śarīra trayam plus cidābhāsa plus cit was included in Jīva's definition. Here acaryas are not consistent, they add one or more of these 5. The aim is not to study Jīva but to distill Jīva. It is temporarily there to understand birth, travel, death of Jīva. During apavāda kala, we are going to negate all of this and retain only kūṭastham.

Quote: Maṇḍukya...na kascit jayate... 3rd chapter last verse important one.

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

Na niroho... pāramārthika 2nd chapter 32nd verse very important.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Essence : First version: Jīva is going to be defined sūkṣma śarīram plus sūkṣma śarīra pratibimibita caitanyam plus sūkṣma śarīra avacchinna caitanyam. SB: subtle body RC plus OC

Version 2: Instead of sūkṣma śarīram: kāraṇa śarīram. Sūkṣma śarīram will be resolved in pralayam. In the second version CB plus RC plus OC Kāraṇa śarīram plus kāraṇa śarīra pratibimbita caitanyam plus kāraṇa śarīra avacchinna caitanyam. Niścala Dāsa prefers Version 2, not that version 1 is wrong. Reason given.

He slowly builds the definition. In the last para, we saw reflection in consciousness is possible, like akāśa can reflected in mirror.

इत्थं बुद्धिस्थचिदाभासो बुद्ध्यधिष्ठानचैतन्यं चेत्युभयं मिलित्वा जीव इत्युच्यते। सोऽयं जीवः त्वंपदवाच्योऽर्थः । जीवस्थचिदाभासं विहाय परिशिष्टः केवलकूटस्थ एव त्वंपदलक्ष्यार्थः। अहंशब्दस्य वाच्यार्थो जीवः, लक्ष्यार्थस्तु केवलकूटस्थ इति विवेकः।

RC plus OC, plus the RM (sūkṣma śarīram) is referred as Jīvah. Niścala Dāsa says when anybody uses you in any other contest, Jīva must be the meaning but when Guru uses the word You, there must be only one component. RC and RM must not be taken into account. Retain OC component, kūṭasthaḥ. You is kūṭasthaḥ. Śiṣya must receive the second person singular to first person I. When Śiṣya uses I it is again kūṭasthaḥ. Mithyā means not getting obsessed with. Mithyātvam is exclusion or bhāgatyāga lakṣaṇa, exclusion of RC and RM. You popular meaning is jīvaha-3 components, implied meaning is kūṭasthaha-1 component. Having negated the cidābhāsa through bhāgatyāga lakṣaṇa, mere original consciousness enclosed within is You. In aham, popular meaning again is 3 components and real meaning is one component.

Jīva continuing.

Topic 181 चिदाभास एव पुण्यपापाद्याश्रयः

(१८१) चिदाभास एव पुण्यपापाद्याश्रयः, न कूटस्थः – उभयोः कूटस्थचिदाभासयोर्मिलितयोर्जीवत्वव्यवहारेऽपि कर्तृत्वादयो जीवधर्माः सर्वे चिदाभासमेवाश्रयन्ति । पुण्यम्, पापम्, तत्फलभूतसुखदुःखाद्यनुभवः, लोकान्तरं प्रति गमनम्, तत इहागमनमित्यादि सर्वं चिदाभासविशिष्टबुद्धिरेव करोति, न तु कूटस्थः। कूटो नामायोघनविशेषः अयस्कारादिप्रसिद्धः। तद्वन्निर्विकारतया तिष्ठतीति कूटस्थ उच्यते। अथवा मिथ्याभूतबुद्धिचिदाभासयोः कूट इत्याख्या। तत्रासङ्गतयास्ते इति कूटस्थ इष्यते। अतः कूटस्थे कर्तृत्वादयो न सम्भवन्ति, किन्तु चिदाभासस्य। भ्रान्त्या

ते धर्माः कूटस्थे प्रतीयन्ते ।

Topic 181

Here Niścala Dāsa wants to give an important information. We say Jīva has got puṇyaṃ and pāpam etc. In all these expressions, which component is really affected by birth death travel etc. OC is not affected by any of these. Puṇya pāpam belongs to RC or RM or the mixture. Na puṇyaṃ na pāpam… aham bodhanam… cidananda rūpaha shivoham Shivoham. All saṃsāra belongs to the mithyā component but not me. Cidabhāsaha eva puṇya papa…Puṇya papa belongs to RC, RM not OC. If we remove physically cidābhāsa, we have to remove sūkṣma śarīram, then you will be dead!! Like the wall. Our aim is not to physically eliminate any of these, it is only cognitive separation. In the mixture, even though word Jīva is used to represent a composite entity, kartṛtvam, bhokṛtvam ect belongs (attributes) to cidābhāsa component only. OC does not leave at the time of death. It is always there. Briha upa: artha bhaga … 2nd chapter, 4th chapter Intelligent people spend time in śāstram enjoying them, whereas ordinary people are preoccupied with family worries or sleep or get into a quarrel with neighbor. They belong to the mixture of cidābhāsa and sūkṣma śarīram. Now kūṭastham is defined strangely (should have been done in topic 178) here. 1st definition: the anvil, well known for a blacksmith's anvil. He uses iron pieces on the anvil, pieces on top will change shape but anvil remains (nirvikāratvam) changeless. Like OC remains same changelessly. The iron pieces are sūkṣma śarīram ec. Hammer is kala deśa prārabdha karma etc. Yama is using the hammer. I'm the anvil, not battered, this is the dṛṣṭi of the jñānī. 2nd definition: imitation or duplicate or mithyā Kūṭaha: thaha: that that remains as adhiṣṭhānam. Kūṭasthaḥ. RC and RM is mithyā, referred as kūṭaha. In that mithyā, remains as changeless without getting affected, the OC. Because of our confusion, all attributes of cidābhāsa, we are falsely transferring to the OC.

27th Dec 2014

Topic 181

अथवा मिथ्याभूतबुद्धिचिदाभासयोः कूट इत्याख्या । तत्रासङ्गतयास्ते इति कूटस्थ इष्यते। अतः कूटस्थे कर्तृत्वादयो न सम्भवन्ति, किन्तु चिदाभासस्य । भ्रान्त्या ते धर्माः कूटस्थे प्रतीयन्ते ।

Ācāryas give importance to one of the 3 śarīrams. One version being discussed here. Consciousness reflected in the mind plus RC plus OC discussed. Later kāraṇa śarīram plus RC plus OC will be used. Author is discussing another point. When we talk of Jīva travelling after death, the kartṛtvam and bhokṛtvam belongs to which component. Like when somebody says I am overweight, I refers to the physical body but not mind. When you say I am intelligent or dull, here it is the mental part of the individual. According to context, the relevant meaning is taken. Niścala Dāsa wants to say that the OC is not involved in kartṛtvam or bhokṛtvam, travel, puṇyaṃ, pāpam. OC kūṭastham caitanyam. Kūṭastham is not Jīva but one of the components of Jīva. Niścala Dāsa says I am not bothered about which component has these, but the point that kūṭastham does not have these attributes. If you want to talk of these you can say cidābhāsa is karta, bhokta or sūkṣma śarīram is karta bhokta or you can say mixture RM plus RC. In this topic 181, cidābhāsa is karta bhokta mentioned. In 182, Niścala Dāsa says mind is karta bhokta. Mind is capable of changing , thinking. Niścala Dāsa does not give 3rd option, cidābhāsa plus buddhi. We are now going to see mind as karta bhokta.

Topic 182 वस्तुतः पुण्यपापादयो न चिदाभासस्यापि धर्माः,किन्तु बुद्धेरेव

(१८२) वस्तुतः पुण्यपापादयो न चिदाभासस्यापि धर्माः,किन्तु बुद्धेरेव – विचार्यमाणे तु पुण्यपापतत्फलसुखदुःखलोकान्तरगमनागमनादि सर्वं बुद्धेरेव, न तु चिदाभासस्य अपि। बुद्धितादात्म्यादाभासे तत्सर्वं भाति। यथा जलपूर्णे घटे ऋजुवक्रादिस्वरूपे सति, तस्मिन् घटेऽन्येन नीयमाने वा आनीयमाने वा सति, तादृशघटसम्बन्धादेव तत्स्थाकाशाभासस्ताः क्रियाः करोति, न तु स्वतः किञ्चिदपि करोति; तथा

कामकर्मात्मकजलपूरितबुद्धिरूपघटः पुण्यपापादिसकलविक्रियाश्रयो भवति । तत्सम्बन्धाच्चिदाभासोऽपि विक्रियाश्रयो भवति । कूटस्थस्तु सर्वविकारशून्यः । यथा घटाकाशो जलपूर्णघटगतसर्वविकाररहितस्तथा कूटस्थोऽप्यसङ्ग इति विद्धि । अतो जीवत्वप्रयुक्तनिखिलधर्माश्चिदाभासे भवन्ति । कूटस्थे त्वज्ञानात्प्रतीयन्ते । अतः कूटस्थबुद्धितत्स्थचिदाभाससमुदायो जीव इत्युच्यते ।

In reality, when you make a finer enquiry, puṇyaṃ pāpam, resulting pleasures and pains, travel in the form of birth and death do not belong to the cidābhāsa, it belongs to the buddhi only. Neither OC nor RC have puṇya pāpam. Because we always connect reflection and reflecting medium, we say reflection(RC) also travels although only RM travels, we also say OC travels (due to the connection) (Normally we say original sunlight does not travel, but reflected light along with hand travels). In footnote, author refers to an example. Coldness of water cannot be transferred to the reflection of water. In a pot that is filled with water, pot has different shapes, in that water there is reflected akāśa. Ākāśa's shape now does not belong to orginal space or reflected space. The pot affects the reflected space, now when the pot is carried is reflected akāśa travelling along with it? Even this is "seeming" travel only. In the same way, our mind is like pot, jalam is kama krodha or emotions. In this mind there is RC, is the RC contaminated by raga dveṣa. It seems to be associated with puṇya pāpam etc. RC is not contaminated. As far as OC is concerned, it is free from all these. A vedāntin must disassociate himself from both RC and RM reflecting medium and associate with OC. RC is localized consciousness available only where body mind complex is there. Gita : you are asaṅgha nityah śuddhah sarvagatah. To claim I'm OC, I need RM and RC. Niścala Dāsa complete version 1, mind plus RC plus OC roll up into Jīva.

Topic 183 अज्ञानप्रतिबिम्बितचैतन्यं जीवः

(१८३) अज्ञानप्रतिबिम्बितचैतन्यं जीवः – प्रागुक्तजीवस्वरूपेऽङ्गीक्रियमाणे प्राज्ञस्य हानिरुपजायते । तथा हि – सुषुप्त्यभिमानिनो जीवस्य प्राज्ञ इति नाम । सुषुप्तौ बुद्धेरभावात्तत्स्थचिदाभासोऽपि न सिद्ध्यति । ततश्च प्राज्ञस्वरूपप्रतिपादकशास्त्रं निर्विषयं भवेत् । अतः प्रकारान्तरेण जीव स्वरूपनिरूपणं क्रियते । अज्ञानस्यैकदेशो व्यष्ट्यज्ञानम् इति, सम्पूर्णाज्ञानं तु समष्ट्यज्ञानम् इति चोच्यते । तत्राज्ञानैकदेशप्रतिबिम्बितचिदाभासः, तदज्ञानांशाधिष्ठानभूतकूटस्थचैतन्यं च मिलित्वा जीव इत्युच्यते । न चैतस्मिन् जीवस्वरूपे प्राज्ञस्याभावः सम्भवति, सुषुप्तावज्ञानस्य सत्त्वात् । सुषुप्तौ यः चैतन्यप्रतिबिम्बविशिष्टाज्ञानांशः स बुद्ध्यात्मना परिणमते । तत्र चैतन्यप्रतिबिम्बोऽपि सहैव वर्तते । अस्यां चिदाभासयुक्तायां बुद्धौ पुण्यापुण्यादिरूपः संसारः प्रतीयते । अनेनाभिप्रायेण बुद्धिरेव शास्त्रेष्वपि क्वचिज्जीवोपाधितया वर्ण्यते । विचारदृष्ट्या तु जीवस्योपाधिरज्ञानमेव ।

Previous definition of Jīva has been resorted to be several ācāryas. It is one of the prakriyas. If you use the word prakriya, then we do not eliminate that completely, we use it because ultimately we are not interested in discussing Jīva. We land on OC finally. It's like having payasam in plastic or silver container. The container should not matter, content matters. Don't be obsessive with containers or prakriya. Kāraṇa śarīram, we now take. Also referred as ajñānaṃ. Refer Tattvabodha definition of kāraṇa śarīram. This is a better definition of Jīva. Why? If the previous definition of Jīva is accepted, there is a problem. During suṣupti, mind is resolved, naturally RC in mind also is resolved. Therefore, during suṣupti is Jīva there or not? We have to say Jīva is not there. Therefore, when Jīva identifies with sthūla śarīram, visvah, and sūkṣma śarīram. Taijasa, there will be no prājña at all. Because we defined Jīva as mind plus RC plus OC. In order to accommodate prājña it is better to say jīva is kāraṇa śarīra pratibimbita caitanyam. Catuṣpād ātmā occurs in Maṇḍukya upaniṣad in mantra 2. Therefore, in a different version, we are defining Jīva. Mūlāvidyā or ajñānaṃ is divided into 2 vyaṣṭi avidyā (individual Jīva level) and samaṣṭi avidyā (macro level..at pralayam time). Vyaṣṭi and samaṣṭi ajñānaṃ. For our purposes, vyaṣṭi ajñānaṃ is kāraṇa śarīram and samaṣṭi ajñānaṃ is kāraṇa prapañcam. Based on this, Jīva comprises of RC, OC and RM kāraṇa śarīram.

3rd January 2015

Class 134

अज्ञानस्यैकदेशो व्यष्ट्यज्ञानम् इति, सम्पूर्णाज्ञानं तु समष्ट्यज्ञानम् इति चोच्यते । तत्राज्ञानैकदेशप्रतिबिम्बितचिदाभासः, तदज्ञानांशाधिष्ठानभूतकूटस्थचैतन्यं च मिलित्वा जीव इत्युच्यते । न चैतस्मिन् जीवस्वरूपे प्राज्ञस्याभावः सम्भवति, सुषुप्तावज्ञानस्य सत्त्वात् । सुषुप्तौ यः चैतन्यप्रतिबिम्बविशिष्टाज्ञानांशः स बुद्ध्यात्मना परिणमते । तत्र चैतन्यप्रतिबिम्बोऽपि सहैव वर्तते । अस्यां चिदाभासयुक्तायां बुद्धौ पुण्यापुण्यादिरूपः संसारः प्रतीयते । अनेनाभिप्रायेण बुद्धिरेव शास्त्रेष्वपि क्वचिज्जीवोपाधितया वर्ण्यते । विचारदृष्ट्या तु जीवस्योपाधिरज्ञानमेव ।

Continuing with the citcaturvidyāprakriyā, Vidyāraṇya is speaking about 4 types of consciousness, kūṭastham caitanyam enclosed within śarīratrayam. Now in Jīva definition, 2 versions. One version was over, sūkṣma śarīram plus sūkṣma śarīra pratibimba caitanyam and sūkṣma śarīra upahita caitanyam, RC, RM (sūkṣma śarīram... SB) plus OC. Now, 2nd version, kāraṇa śarīram instead of SB, CB in place of SB. CB+RC+OC. In all scriptures, Jīva is said to be anādi. In advaitam, there are 6 anādi entities. Only one of them is satyam, other 5 are mithyā entities. One was mentioned as Jīva. If it is taken as

CB+RC+OC, it will tally with anādi. If we take subtle body component, it can't be taken as anādi, since it has arrival and departure. In suṣupti and pralayam, sūkṣma śarīram is not available. Prājña jīva continues in pralayam. Here he says, kāraṇa śarīram is of 2 types vyaṣṭi and samaṣṭi. It is called ajñānaṃ therefore vyaṣṭi ajñānaṃ and samaṣṭi ajñānaṃ are 2. Samaṣṭi ajñānaṃ is Īśvara. Jīva is CB+RC+OC vyaṣṭi ajñānaṃ. Why should a few ācāryas take the previous definition? Niścala Dāsa wants to justify the other definition. In Suṣupti and pralayam even though prājña jīva continues, saṃsāra is not experienced. That kāraṇa śarīram alone is responsible for sūkṣma śarīram. When part of kāraṇa śarīram gets modified into sūkṣma śarīram, the RC available in kāraṇa śarīram will be available in sūkṣma śarīram. In this definition, only when prājña jīva is available as taijasa saṃsāra is experienced and all sādhanas are possible. When you do karmas, we have to be taijasa. Even enjoying jīvan mukti is possible only by taijasa. Therefore, this definition is also ok. That's why buddhi is said to be the medium of the Jīva. If you have to choose between the definitions, Niścala Dāsa would choose the second version (kāraṇa śarīram) through proper enquiry. CB+RC+OC. Now we have to go to macro. Īśvara and Brahman.

Topic 184 ईश्वरस्वरूपवर्णनम्

(१८४) ईश्वरस्वरूपवर्णनम् – मायायां प्रतिबिम्बितचिदाभासः मायाधिष्ठानचैतन्यं चेत्युभयं मिलित्वा ईश्वर इत्युच्यते । अयं चेश्वरो मेघाकाशतुल्यो भवति । अयमेव अन्तर्यामी इत्युच्यते। सर्वेषामन्तःस्थः सन् नियन्तृत्वात् = प्रेरकत्वादन्तर्यामी । अयं नित्यमुक्तः, स्वस्वरूपावारकाज्ञानाभावात्तस्य । अत एव जन्ममरणादिबन्धप्रतीतिरस्य नास्ति, तत एव ईश्वरो नित्यमुक्त इत्युच्यते । किञ्चेश्वरः सर्वज्ञः, तस्योपाधिभूतमायायाः शुद्धसत्त्वगुणप्रधानत्वादस्य सर्वज्ञत्वसिद्धिः । स्वप्रतिबन्धकीभूतरजस्तमसौ अभिभूय स्वयं ताभ्यामनभिभूतो यः सत्त्वगुणस्तस्य शुद्धसत्त्वम् इत्याख्या । सत्त्वगुणादेव ज्ञानमुत्पद्यते । अतः सत्त्वगुणः प्रकाशस्वभावः । एवंभूतसत्त्वगुणप्रधानमायायां प्रतिफलितचैतन्याभासरूपेश्वरस्य स्वविषये विषयान्तरे वा नैवावरणं सम्भवति । तस्मादीश्वरो नित्यमुक्तः सर्वज्ञश्च भवति ।

Īśvara svarūpa varṇanam. Here no two versions. Whenever we talk of origin of the world, two factors are contributing. Generally we take only one factor into account, but not true. Anādi Īśvara and Anādi Jīva contribute to the origin of world (Jīva---Karma, Īśvara- creator). Saptānna brāhmaṇam, 1-5 of briha upaniṣad. Māyā plus RC plus OC all 3 together is referred as Īśvara. In the akāśa dṛṣṭanta, it is meghākāśa. Sky reflected in the cloud. Also referred as (better) Antaryāmi (corresponding to Prājña). (Hiraṇyagarbha-taijasa). Antaryāmi brāhmanam..chap3-7 Bri upa. Lord Kṛṣṇa summarises in Chap 18. Quote>> Īśvara sarva bhūtāni....Inner controller-antaryāmi. Activator meaning. This Īśvara is also cidābhāsa pradhāna, is luckier

than Jīva. No saṃsāra for Īśvara, nitya muktah. Īśvara need not become nitya muktaha. Avidyā has got concealing power and projecting power, both powers of ajñānaṃ are operational. Jīva's original nature of kūṭastham caitanyam is concealed and hence Jīva never knows his original nature is kūṭastham caitanyam. Then vikṣepa shakti takes over. In the case of macro level, āvaraṇa shakti is not operational and therefore his OC is never concealed. He knows aham brahmasmi all the time. Īśvara voluntarily uses āvaraṇa shakti at the time of pralayam. Makes sarvajñya shakti concealed (āvaraṇa shakti) at the time of pralayam. Īśvara uses vikṣepa shakti during creation. Moreover, Īśvara is omniscient. Māyā has also got three guṇas. At samaṣṭi level, satva is unobstructed. (at vyaṣṭi level, it is partially obstructed). Niścala Dāsa wants to define śuddha satvam, māyā has got not only satva guṇa, it has rajas and tamas. Its (rajas and tamas) function is to suppress satva guṇa. In the case of Īśvara, rajas and tamo guṇa are there, but they do not obstruct the satva guṇa. Even in the class, if your rajo guṇa is slightly up, the mind will start wandering. Upasana yoga is prescribed only to improve satva guṇa. When satva is operational, jñānendriyam are alert. All sense organs are bright and alert. With regard to para vidya as well as apara vidya, Īśvara has no concealment. Īśvara is nitya mukta and sarvajñya.

11th January 2015

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सत्त्वगुणादेव ज्ञानमुत्पद्यते । अतः सत्त्वगुणः प्रकाशस्वभावः । एवंभूतसत्त्वगुणप्रधानमायायां प्रतिफलितचैतन्याभासरूपेश्वरस्य स्वविषये विषयान्तरे वा नैवावरणं सम्भवति । तस्मादीश्वरो नित्यमुक्तः सर्वज्ञश्च भवति ।

After talking about the cidābhāsa of Jīva and the cit of the Jīva, now Niścala Dāsa comes to cidābhāsa(samaṣṭi) of Īśvara and cit of the Īśvara. Individual cidābhāsa is reflected in vyaṣṭi kāraṇa śarīram(avidyā) and total cidābhāsa is reflected in samaṣṭi ajñānaṃ or kāraṇa prapañca (Māyā). In both avidyā and māyā all 3 guṇas are there. At the individual level, satva guṇa is partially covered by rajo or tamo guṇa. Therefore, partial ignorance. I case of wall, total ignorance therefore no saṃsāra. Īśvara, no ignorance. No saṃsāra. Īśvara is sarvagnyaha and sarva shaktimān and nitya muktaha. Omniscience of Īśvara includes para and apara vidya.

जीवेश्वरयोरधिष्ठानभूतं शुद्धचैतन्यं बन्धमोक्षादिनिखिलभेदशून्यं सदाकाशवदेकरसस्वभावं तयोरुभयोरपि वर्तते । बन्धमोक्षादिस्तु आभासांशे एव । अधिष्ठाने चैतन्ये त्वाभासस्य भ्रान्त्या प्रतीयते । तस्मात् केवलाभासे एव बन्धमोक्षादिव्यवहारः ।

Here he makes an aside note, kāraṇa śarīram plus cidābhāsa plus cit. Jīva is baddhah and Īśvara is muktaha. Do these belong to all 3 śarīratrayams and all 3 of Īśvara. Adjective bound only belongs to kāraṇa śarīram and cidābhāsa. RM and RC. The big I represents the OC not RC. ***When jñānī says I am liberated, I refers to RM, RC. When he says I'm beyond bandha and mokṣa, I refers to OC***. ***OC is common to Jīva and Īśvara. In Jīva context OC is called kūṭastham, in Īśvara context OC is called Brahman***. In the OC, we are falsely transferring bandha and mokṣa.. It appears to be in OC. Maṇḍukya kārika vaitatya prakaraṇam verse 32, elaborate commentary

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

From stand point of OC all these liberation mokṣa, etc is not there.

तत्राप्यस्त्येतावान् भेदः – यस्मिन्नाभासे स्वरूपावरणमस्ति तस्मिन्नेव बन्धः । यत्र नास्ति स तु मुक्त एव । ईश्वरे आवरणाभावादेव स नित्यमुक्तः । जीवे त्वावरणसत्त्वात् स बद्धः; यतो यस्या अविद्याया अंशे प्रतिबिम्बितस्य चिदाभासस्य जीवत्वं भवति तस्या अविद्याया आवारकत्वं स्वभावः । यद्यप्येकस्यैव वस्तुनो माया, अज्ञानम्, अविद्या, इत्यादिनामानि तथापि तस्यैव शुद्धसत्त्वगुणप्रधानत्वात् 'माया' इति, मलिनसत्त्वगुणप्रधानत्वाच्च 'अज्ञानम्', 'अविद्या' इति च व्यवहारः । रजस्तमोगुणाभ्यामभिभूतः सत्त्वगुणो मलिनसत्त्वगुण इत्युच्यते।

रजस्तमोगुणाधिक्यादेवाविद्या स्वप्रतिबिम्बितजीवरूपचिदाभासांशस्यावरणं करोति । अत एव जीवो बद्धो नेश्वरः । सर्वाधिष्ठानभूतशुद्धचैतन्यसहितो मायाप्रतिबिम्बितचिदाभासरूप ईश्वरस्तत्पदवाच्यार्थः । केवलाधिष्ठानशुद्धचैतन्यं तत्पदलक्ष्यार्थः । ईश्वरो जगदुत्पत्तिस्थितिसंहारान् करोतीति शास्त्रोक्तेरयमभिप्रायः – अधिष्ठानभूतशुद्धचैतन्यमाकाशवदसङ्गम् । मायाप्रतिबिम्बितचिदाभासांशो जगदुत्पत्त्यादिकं करोति । सर्वज्ञत्वादिगुणोऽपि तस्यैव । भक्तानुग्रहादिकर्तृत्वमैश्वर्यान्तरमपि तस्यैव चिदाभासांशस्य । चैतन्यस्वरूपं त्वेकरसं सर्वसमम् । तस्मिन् सत्तास्फूर्तिप्रदत्वम् अन्तरा अन्यदैश्वर्यादिकं न किञ्चिदप्युपपद्यते । इति ।

Very important paragraph. We do accept jīveśvara aikyam. We also accept jīveśvara bhedam. In viśiṣṭādvaitam, naichya bhavaha: putting down oneself.. You are great and wonderful, I'm helpless, I'm dinaha, youre dinabandho... Advaitins can do this also and at the end he will add a note vyāvahārika dṛṣṭyā or cidābhāsa dṛṣṭyā. In the company of viśiṣṭādvaitin, advaitin can join them. Like Śaṅkarācārya does in Śivānandalaharī, soundaryalahari etc...very same Śaṅkarācārya can write commentary on upaniṣads. Tattvameva tvameva tat...kaivalya upaniṣad. Even according to modern science, pillar is pillar, we will also say, there is no pillar, but it is non solid non tangible energy in very fast motion. Both visions we can have without contradiction. Jīva Īśvara bheda consolidation by advaitin... In that cidābhāsa, there is bandaha. In samaṣṭi cidābhāsa there is no āvaraṇam, that cidābhāsa is muktaha. In Īśvara, āvaraṇam, concealment of real naure is not there, therefore nitya muktaha. In which reflecting medium, cidābhāsa is concealed by ignorance, that is called jīva. Even though kāraṇa śarīram and prapañca are essentially the same material, a vyaṣṭi level there is satva guṇa suppression but no suppression at samaṣṭi level. In science they call emergent property. An individual does not have same nature, but mob may have a different nature different from individual. Therefore mob psychology can be very different. Therefore, Īśvara is not sum of all saṃsāra but satva utkarṣah. The overpowered satva guṇa is referred as malina satva guṇa. Because of this, this avidyā covers the cidābhāsa, it becomes ignorant of its own adhiṣṭhānam the cit. That's why Jīva is baddhaha. When you use Tat, it generally means Īśvara consisting of all 3 constituents and similarly tavam refers to all 3 constituents. In vedāntic context, tat refers to bhāgatyāga lakṣaṇa and remove cidābhāsa (including śarīra trayam) total RC and CB and include Cit only. When you say Īśvara is the creator, the creatorship (kāraṇatvam) to RC and RM. That's why first and second pāda is called kārya pāda, 3rd is kāraṇa pāda and fourth pāda is kārya kāraṇa vilakṣaṇa pada... OC constituent of Īśvara does not do anything. Tasya karthāram apimān...Gita....I do all of them, I do none of them. From cidābhāsa sand point, I do all of them, from cit sand point none. 5th chapter last para. Bhoktāram.. God is bhokta and abhokta from different stand points. OC is nirguṇa, RC is saguṇa... Īśvara although does not have any form, because of his saṅkalpa shakti, Īśvara can take any form at will. Sambhavami ātmā māyāya...Gita. OC does two important things. Providing sat and cit for cidābhāsa. Its like asking what does a screen in the movie? Without screen no movie is possible. Both Īśvara and Jīva possible only because of cit. In both RC and RM, both brilliance and existence are provided by OC. Other than that, no other power is there for OC. Providing this OC is not an action. By its mere presence, OC provides this. So its not karta or bhokta. We have covered 3, Jīva, Kūṭastham and Īśvara covered, only Brahman is left. Next brahma svarūpa varṇanam.

Vicārasāgaram 17th jan 2015

मायाप्रतिबिम्बितचिदाभासांशो जगदुत्पत्त्यादिकं करोति । सर्वज्ञत्वादिगुणोऽपि तस्यैव । भक्तानुग्रहादिकर्तृत्वमैश्वर्यान्तरमपि तस्यैव चिदाभासांशस्य । चैतन्यस्वरूपं त्वेकरसं सर्वसमम् । तस्मिन् सत्तास्फूर्तिप्रदत्वम् अन्तरा अन्यदैश्वर्यादिकं न किञ्चिदप्युपपद्यते । इति । Māyā....upapadhyate iti. Īśvara svarūpam is concluded in this para. Jīva has only finite reflecting medium. kāraṇa śarīram, mind , mind being inferior, jīva has inferior attributes (not caused by OC but rm). Between Jīva and īśvara rm and RC are diagonally opposite. Therefore īśvara is superior. From vyāvahārika dṛṣṭi, we accept īśvara has solutions to all problems. Oc being akarta and abhokta, it cannot solve any problems. Then why do people go after brahman and not Īśvara. Answer. Advaitin knows Īśvara alone has solutions to all problems, he never ignores Īśvara, karma, upāsana, jñāna yoga. Īśvara alone instructs the seeker that if you want freedom from saṃsāra, go to brahmarthārthīm. Kṛṣṇa asks this in Gita too. Even after receiving the instructions, seeker asks Īśvara on how to gain brahmarthārthīm and Īśvara says scriptures. It is Īśvaras instruction, scriptures that we follow. Any amount of puja, upāsana will not give you liberation. Īśvara says... Na karmana ... Even after coming to brahman, jñānī bhakta still prays to Īśvara, Gauḍapāda offers namaskāra to God at the end of Maṇḍukya kārika... Durdasha... Advaitin never ignores Īśvara before the study, during and after mokṣa. Thats why we say jñānī bhakta.

Topic 185 ब्रह्मस्वरूपवर्णनम्

(१८५) ब्रह्मस्वरूपवर्णनम् – महाकाशवत् ब्रह्माण्डानामन्तर्बहिश्च व्याप्य वर्तमानमखण्डपरिपूर्णचैतन्यं ब्रह्मेत्युच्यते । भाष्ये चोक्तम् – “ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयोऽर्थाः प्रतीयन्ते, बृहतेर्धातोरर्थानुगमात् । सर्वस्यात्मत्वाच्च ब्रह्मास्तित्वप्रसिद्धिः” (ब्र. सू. भा. १.१.१) इति । रत्नप्रभायामप्येवं व्याख्यातम् – “स चार्थो महत्वरूप इति व्याकरणान्निश्चीयते; ‘बृहि वृद्धौ’ इति

स्मरणात् । सा च वृद्धिर्निरवधिकमहत्वमिति, सङ्कोचकाभावात् श्रुतावनन्तपदेन सह प्रयोगाच्च ज्ञायते” इति, “अतो बृंहणाद्ब्रह्मेति व्युत्पत्त्या देशकालवस्तुकृतपरिच्छेदाभावरूपं नित्यत्वं प्रतीयते” इति च । तथा सूतसंहिताव्याख्यानेऽप्युक्तम् । (यज्ञ. ब्रह्मगी. ३.३१) “ब्रह्म सत्यज्ञानसुखाद्वयम्, बृहधात्वर्थस्यानुगमात् । तथा हि – ‘बृह बृहि वृद्धौ’ इति धातुर्वृद्धिमाचष्टे । सा च वृद्धिः प्रतियोगिविशेषानुपादानान्निरतिशयैव विवक्षिता । सति च वस्त्वन्तरे तेन परिच्छेदाद्वृद्धेर्निरतिशयत्वं भज्येत ।

Brahma svarūpa varṇanam We are entering the topic brahman. Niścala Dāsa gives the derivation. Mahākāśavat.. Like the all pervading akāśa, that consciousness that pervades entire cosmos outside and inside, always present, induvidual and full refered as brahman. 3 references Brahmasūtra bhāṣyam,, by Śaṅkara. 1.1.1 Brahman ..eternally pure, non dual, existent, all pervading can be derived from one root. Śaṅkarācārya does not say how to derive. A sub commentator derives, Word brahman is derived from brih datu or root. Existence of brahman cannot or need not be doubted at all. It says you are existence. Briha ushasta and kahola brāhmaṇam. Ratnaprabha written by govindananda Sarasvatī. Bhashyaratnaprabhā ... The glory of the gem called bhāṣyam. .... When you go to grammer, bruh.. To be big. Pānini.. Root bruh, to be big or vast ,,,, bruhi ir vruddihi.. Expanded.. Meaning of the word big is relative.. .the proximate noun will determine the bigness of the word, in brahman, there is no proximate noun to determine the bigness. Therefore, infinitely big.. In tai upa, we get an upapadam or synonym, satyam jñānaṃ, anantam brahman.. Limitlessly or infinitely big. Also, from this derivation, brahman is free from all types of limitation space wise, time wise. Niścala Dāsa quotes another text... Tathasa..... Soothasanhitani.... Book part of skanda puraṇam. Both saguṇa and nirguṇa . First part is on Śiva. In later part brahma gita and sūta gita. Brahma gita is similar to anubhūtiprakāśa . Looks like Sankārācārya studied sūta samhita several times before prasthānatrayam works. Here also, Niścala Dāsa quotes brahma gita vyākyānam, tatparya gita vyākyānam written by Vidyāraṇya. Yagna vaibhava kāṇḍam. In this comes, Taittirīya bhāṣyam is analysed.. Satyam jñānaṃ anantam.. Root bruh conveys the meaning of expansion. ...absolute bigness,, entire teaching can be derived from this word brahman. If brahman is infinitely big, there cannot be a second thing . Therefore, upaniṣad is saying there is no world when it uses the word brahman. We are experiencing the world like we are experiencing rope snake. What is brahman in jñānis vision is taken as world in ajñānī's vision, there is no time and space beyond brahman. World is also mithyā. Brahman alone is satyam. One more important idea we can derive. Brahman is pure. We need a second thing to contaminate. There is no second thing.

24th Jan 2015

तथा च वस्तुकृतपरिच्छेदरहितमेव ब्रह्मशब्दवाच्यं भवितुमर्हति। द्वैतप्रपञ्चस्य तत्स्वरूपेऽध्यस्ततयैव प्रतीतेर्वस्तुतस्तत्स्वरूपानतिरिक्तत्वात्। तथा च वस्तुकृतपरिच्छेदनिराकरणेनैव देशकालकृतपरिच्छेदोऽपि निरस्तो वेदितव्यः। देशकालयोरपि परिकल्पितत्वेन वस्तुतस्तद्रूपानतिरेकात् । एवं द्वैतापरोक्षस्याधिष्ठानत्वेन तद्बाधावधित्वेन च त्रिविधपरिच्छेदरहितं यदद्वितीयं तत्सत्यमेवेष्टव्यम्” इति ।

Niścala Dāsa is talking about Brahman which is the 4th and final factor of the caturvidyāprakriyā. The function of the adjective is to qualify the noun. The noun also in a way qualifies the adjective. A big ant, elephant, mountain example. Here you observe that the meaning of big changes with the noun it qualifies. So degree of the adjective is determined by the noun. It is always determined in relation to the noun it qualifies. When you convert the adjective itself into a noun, “The Big” , since its not used as an adjective, therefore there is no separate noun along with this adjective. The word Brahman is an adjective converted into a noun and hence no relative attribute but absolute. Like absolute bigness. The upapadam.. brahman is satyam jñānaṃ anantam. When anantam upapadam comes, it determines the degree of bigness, anantam..limitless. Absolute bigness. Without upapadam also Brahman conveys bigness, with upapadam also, it conveys bigness. Since world is mithyā, Brahman has to be satyam.

इदं च ब्रह्म न दूरे नाप्यन्तिके वर्तते । यद्धि वस्तु स्वस्मादन्यत्वेनानात्मभूतं देशादिरूपोपाधिपरिच्छिन्नं च भवति तदेव दूरे अन्तिके वा वर्तत इत्युच्यते । इदं तु ब्रह्म न प्रत्यगात्मनो भिद्यते; किं तर्हि, सर्वस्य प्रत्यगात्मभूतं देशादिरूपसर्वोपाधिशून्यं च भवति । तस्मादेव तत् दूरेऽन्तिके वा वर्तमानतया नोच्यते ।

Niścala Dāsa says from this very nature of Brahman itself, we can derive the mahāvākyam also. If Brahman is anything other than me, I will have deśa, kala, vastu paricchedaha. Since it is not an object different from me, I cannot say it is near or far away. This mahāvākyam also can be derived from Brahman itself. Quote>> Isha Na dure napi antike... Our Brahman is not a finite object, therefore it is not away from or different from I. That one Brahman alone is the inner self of all individuals. It is free from all the upādhis and their limitations. Therefore, only Upaniṣad does not introduce Brahman as a proximate or remote object, but as Yourself. Chandogya.. Chap 6... Śvetaketu wants to know where the jagat kāraṇa Brahman is. Uddalaka says 9 times, Aitaratya idagum sarvam tat satyam, tat saha ātmā, tat tvam asi śvetaketu.. Brahman knowledge exists only in one form.. not in the form of a mystic experience at all… claiming I am Brahman. This is not a mystic experience. Four types of consciousness. Micro RC, Macro RC, micro OC, macro OC. Four types of consciousness have been introduced. At RC level, micro macro division is really there, at OC level, micro, macro division is really not there. Aim of upaniṣad is to underline the micro macro OC difference is only seeming, no real division. For introducing micro and macro OC, the ācārya introduced 2 reflecting mediums also. Micro RM and Macro RM also. Jīva consists of Micro RM, micro RC, micro OC. Package is Jīva. OC is a part of Jīva. This micro OC is kūṭasthaḥ. This is Nirguṇaha. Jīvaha is sagunaha. Kūṭastham is a part of Jīva. We are preparing for bhāgatyāga lakṣaṇa. Saguna Jīva is a direct meaning of the word Tvam in the mahāvākyam (vācyārtha). Jīva is tvam pada vāchyārthaha. Nirguṇa kūṭasthaḥ is the implied meaning of the word tvam. Kūṭastham is tvam pada lakṣyārtha.

In the case of Macro, Īśvara is a mixture of macro RM, macro RC, macro OC. Īśvara is saguṇa. Macro OC of the Īśvara packet is nirguṇa. Macro OC- is Brahman which is nirguṇa. Saguna Īśvara is tat pada vācyārtha. Nirguṇa Brahman is tat pada lakṣyārtha.

Next lesson, there are differences between Īśvara and Jīva. They are diagonally opposite. Jīva Īśvara bheda is acceptable between the vācyārtha dṛṣṭi. From lakṣyārtha dṛṣṭi nirguṇa kūṭastham and nirguṇa kūṭastham are the same. This is generally declared and attributed to Anjaneya..

Śloka:

Dehamudhyastu dasoham (from the standpoint of the body, I'm your dasa)

Jīvamudhyatma tvadamśakaka (from cidābhāsa stand point, I'm part of you)..

Atma muddhyatma evaham (from Atma stand point, no difference)

Iti me niscita matihi

First line dvaitam, second. Viśiṣṭadvaitam, 3rd line advaitam..

Brahma śabdasya onwards 2 paras.. very important aside topic, not found elsewhere. Niścala Dāsa justifies this aside note. Therefore, it has become longer. The justification is little bit complex and longer. If I enter, I may lose the main flow. Therefore, I'm going to skip the justification part (yellow highlighted part) of the aside note. I will deal only with the aside note.

ब्रह्मशब्दस्य हि वाच्योऽर्थः सोपाधिक एव, व्यापकत्वधर्मविशिष्टस्य वस्तुनो ब्रह्मशब्दाभिधेयत्वात् । इदं च व्यापकत्वं द्विविधम्, सापेक्षं (सातिशयं) निरपेक्षं

(निरतिशयं) चेति । यद्वस्तु स्वव्याप्यापेक्षया व्यापकम्, स्वव्यापकापेक्षया व्याप्यं भवति, तद् आपेक्षिकव्यापकम् इत्युच्यते । यथा पृथिव्यादिरूपस्वकार्यापेक्षया व्यापिनी माया; चैतन्यापेक्षया तु न व्यापिनी, किन्तु व्याप्या । तस्मान्मायायामापेक्षिकमेव व्यापकत्वमस्ति । यद्वस्तु सर्वापेक्षया व्यापकं भवति तन्निष्ठव्यापकत्वं निरपेक्षव्यापकत्वम् इत्युच्यते । इदं च निरपेक्षव्यापकत्वं चैतन्ये एव वर्तते । “न तत्समश्चाभ्यधिकश्च दृश्यते” (श्वे. ६.८) इत्यादिश्रुत्या तत्समं वाधिकं वा न किञ्चन व्यापकं वस्तु विद्यते इति सिद्धत्वात् । तस्माच्चैतन्यस्यैव सर्वापेक्षया व्यापकत्वश्रवणात्तदेव निरपेक्षव्यापकमिति सिद्ध्यति ।

एतद्विविधव्यापकत्वविशिष्टं वस्तु ब्रह्मशब्दस्य वाच्यार्थः । मायाशबलितचैतन्ये द्विविधमप्येतद्व्यापकत्वं वर्तते । विशिष्टनिष्ठविशेषणीभूतमायारूपांशे आपेक्षिकव्यापकत्वं विशेष्यभूतचैतन्यांशे निरपेक्षव्यापकत्वं च वर्तते । चैतन्यैकदेशे मायायाः सत्त्वात्, मायाविशिष्टचैतन्यापेक्षया शुद्धचैतन्यस्याधिकव्यापकत्वाच्च तदेव निरपेक्षव्यापकम्, न तु माया विशिष्टचैतन्यम् । तथापि यतो मायाविशिष्टचैतन्यं परमार्थदृष्ट्या शुद्धचैतन्यादनतिरिक्तं सच्छुद्धरूपमेव भवति तस्मान्मायाविशिष्टेऽपि यश्चैतन्यांशस्तत्र निरपेक्षमेव व्यापकत्वमस्ति । इत्थं मायाविशिष्टचैतन्यमेव ब्रह्मशब्दस्य वाच्यार्थ इति युक्तमेवोक्तम् । शुद्धचैतन्यं तु ब्रह्मशब्दस्य लक्ष्यार्थः । तस्मादीश्वरब्रह्मशब्दयोरेक एवार्थः प्रतीयते; न भिन्नार्थता । तथाप्यस्त्ययं विशेषः – ब्रह्मशब्दः स्वरसतो लक्ष्यार्थमेव प्रायशो बोधयति, काचित्कतया तु वाच्यार्थमपि । ईश्वरशब्दस्तु वाच्यार्थमेव प्रायशो बोधयति, लक्ष्यार्थं तु काचित्कतया । ईदृग्भेदसद्भावादेव लक्ष्यार्थमवलम्ब्य ब्रह्मशब्दस्यार्थो भिन्नतया निरूपितः ।

First summary of the aside note, while consolidating I said tat pada vācyārtha is saguṇa Īśvara and lakṣyārtha is nirguṇa Brahman. This concept is developed by the advaitic ācāryas for the purpose of communication. When you go by śāstra, this is not a fact. Dayananda Sarasvatī has developed a terminology, meditation is upāsanam, contemplation is nididhyāsanam. Niścala Dāsa says really speaking both Īśvara and Brahman are synonyms only. Brahman also means consciousness and māyā only. Therefore, it is saguṇa caitanyam. Īśvara is also saguṇa caitanyam only. Īśvara's lakṣyārtha is nirguṇa caitanyam, lakṣyārtha of Brahman is nirguṇa caitanyam. Vācyārtha of both is saguṇa caitanyam. This is the original śāstra. In upaniṣads, both the words are used interchangeably. Therefore, we use Brahman is jagat kāraṇam. Ito vā imani bhootani..... tat brahmeti...Therefore, the aside note is Brahman and Īśvara are used as synonyms only. Later by ācāryas a convention has been developed. Īśvara...saguṇa māyā sahita caitanyam. Brahman,,, nirguṇa māyā rahita caitanyam.

31st January 2015

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तस्मादीश्वरब्रह्मशब्दयोरेक एवार्थः प्रतीयते; न भिन्नार्थता । तथाप्यस्त्ययं विशेषः – ब्रह्मशब्दः स्वरसतो लक्ष्यार्थमेव प्रायशो बोधयति, काचित्कतया तु वाच्यार्थमपि ।

ईश्वरशब्दस्तु वाच्यार्थमेव प्रायशो बोधयति, लक्ष्यार्थं तु काचित्कतया । ईदृग्भेदसद्भावादेव लक्ष्यार्थमवलम्ब्य ब्रह्मशब्दस्यार्थो भिन्नतया निरूपितः ।

Niścala Dāsa has introduced 4 words, jīva, kūṭastham, Īśvara and brahman. The meanings have to be clear in order to understand the mahāvākyam. Jīva: RM, RC plus OC at micro level. OC, part of Jīva is called kūṭasthaḥ. The bhāgatyāga lakṣaṇa removes kūṭastham from the Jīva. Simlarly Īśvara, RM,RC and OC at macro level. Here also, one member specially named, that is OC or Brahman. This is named separately so that it can be separated later through bhāgatyāga lakṣaṇa. The mixture is saguṇa, the kūṭastham portion is Nirguṇaha. Similarly Īśvara is saguṇa, Brahman is nirguṇa. Niścala Dāsa says really speaking both Īśvara and Brahman are synonyms only. Brahman also means consciousness and māyā only. Therefore, it is saguṇa caitanyam. Īśvara is also saguṇa caitanyam only. For the sake of communication, the ācāryas have used a convention. We use Īśvara for saguṇam only. Word Brahman is used to represent maha rahitam..without Māyā.. therefore nirguṇa caitanyam. Therefore, Vidyāraṇya uses Īśvara for saguṇa and Brahman in Nirguṇa sense. Generally Brahman is nirguṇam, rarely, Brahman is saguṇam. Generally Īśvara is generally saguṇam, rarely nirguṇam.

(आ. १८६-१८८) “द्वा सपर्णा” इति श्रुत्या जीवब्रह्मभेदः अवगम्यत इति, अन्यथा कर्मोपासनाविधिवैयर्थ्यमिति च शङ्कायाः समाधानम् –

Niścala Dāsa condenses the 2 objections raised by pūrvapakṣī. 1 Aikyam is not accepted in the Vedanta itself. 3.1.1 Muṇḍaka Upa. Jivātma and paramātmā are 2 distinct birds in the body, both are different. One is said to be karta, bhokta. Paramātmā is distinct in its nature. 2nd : In the entire karma kāṇḍa, jīvātmā and paramātmā are treated differently. Worshipper worshipped difference. In upāsana kāṇḍa also, meditator, meditated pair. Niścala Dāsa says, I will answer.

Topic 186 चैतन्याभासो भुङ्क्ते

(१८६) चैतन्याभासो भुङ्क्ते, कूटस्थोऽसङ्गः प्रकाशते – चतुर्विधं चैतन्यमुक्तम् । तत्र जीवस्वरूपान्तर्गतमिथ्याभूतचिदाभासांश एव पुण्यपापे कृत्वा तत्फलमनुभवति, न कूटस्थः । स त्वसङ्गतया आनन्दस्वरूप एव प्रकाशते । यदुक्तं ‘बुद्धिरूपवृक्षे जीवः परमात्मा चेति द्वौ पक्षिणो स्तः, तयोर्जीवः कर्मफलं भुङ्क्ते परमात्मा तं प्रकाशयन्नास्ते इति द्वा सुपर्णेति श्रुतेरर्थः;’ इति, तत्रोच्यते – न तत्र जीवपरमात्मानौ ग्राह्यौ; किन्त्वाभासः कर्मफलं भुङ्क्ते कूटस्थः प्रकाशमान आस्ते इति तस्याः श्रुतेरर्थो ज्ञेयः ।

Niścala Dāsa says whenever the question comes about jīveśvara bhedha or not. You should not give answer straight away. Question can be from 2 stand points. Its like asking wave and ocean are identical or different. Nama rūpa angle, wave is kāryam, ocean is kāraṇam. In the case of RM and RC, Jīva and Īśvara level are different. Attributes are diagonally opposite. Parviscient (alpagnyaha). In karmakāṇḍa, veda takes cidābhāsa angle. In Muṇḍaka upaniṣad, in the next para, aikyam is talked about. RC is karta bhokta, OC remains akarta, abhokta. This is heading's meanings. OC kūṭasthaḥ is asaṅgha. In Gita, all these ideas have been incorporated. When regarding dva suparna, Niścala Dāsa wants to make an observation. Śaṅkarācārya in 1.2.12 Brahmasūtra bhāṣyam, he makes an observation that it comes in muṇḍaka upa plus paingirahasya brāhmaṇam. In paingirahasya brāhmaṇam, veda gives the mantra and meaning here. Niścala Dāsa takes the meaning from paingirahasya brāhmaṇam. Here it says that the 2 birds are not referring to Jīvātmā and paramātmā, but 2 portions of the same jīvātmā, RC and OC part, ahaṅkāra and sākṣī part. Therefore, muṇḍaka mantra has not talked of paramātmā at all, where is the question of quoring this mantra for jīvātmā paramātmā aikyam.

Pūrvapakṣī says two birds refer to Jīvātmā and paramātmā. Jīva is karta bhokta, Īśvara is akarta and abhokta. That mantra does not refer to jīvātmā and paramātmā, but ahaṅkāra or pramāta or ābhāsa part(RC + RM), and Kūṭastham.

Topic 187 चैतन्याभास एव कर्मकर्ता

(१८७) चैतन्याभास एव कर्मकर्ता, फलदाता च; न तु शुद्धचैतन्यम् – जीवस्वरूपान्तर्गतचिच्छायारूपाभासांशः कर्म करोति; कर्म कुर्वत आभासांशस्य ईश्वरस्वरूपान्तर्गतचिच्छायारूपाभासांशः फलं प्रयच्छति । आभास एव कर्मकर्ता, आभास एव फलदाता च । अनेनायमर्थः सिद्धः – जीवस्वरूपान्तर्गताभासांशः पुण्यपापे कृत्वा तत्फलानि भुङ्क्ते । ईश्वरनिष्ठाभासांशस्तु कर्मफलानि प्रयच्छतीति ।

When we say I think, we treat I as mind. If we say I see, we take eye. Sometimes we take jñānendriyam, karmendriyam, praṇa, mind etc. Even in the case Of Jīva and Īśvara we should take correct component. When used as a karma karta, you should take RC and RM portion. Similarly when you say karma phala data, you should take RC, RM. Kṛṣṇa moves between karta and akarta stand points constantly in Gita. (RC to OC part). We accept viśiṣṭādvaitam from vyāvahārika angle. Advaitam alone is really real. Vyāvahārika dṛṣṭi does not give liberation. We do not insist people who stick to vyāvahārika dṛṣṭi to move to advaitam. The RC portion of the Īśvara alone is responsible for karmakarta, phala dhata. OC is like the movie screen. RC part is doing all the puṇya pāpam. Chap 14, RC part goes up and down. RC part of Īśvara gives karma phalam. Aikyam from OC point, bheda from RC point.

7th feb 2015

Topic 187 2nd para from bottom

अनेनायमर्थः सिद्धः – जीवस्वरूपान्तर्गताभासांशः पुण्यपापे कृत्वा तत्फलानि भुङ्क्ते। ईश्वरनिष्ठाभासांशस्तु कर्मफलानि प्रयच्छतीति ।

Niścala Dāsa is answering 2 objections raised by Pūrvapakṣa, if jīvātmā and paramātmā are aken as one and both are liberated, what is the use of karma kāṇḍa and upāsana kāṇḍa, 2nd in Muṇḍaka 2 birds representing jīvātmā and paramātmā are considered? How can they be one?

Niścala Dāsa answers with RM, RC, OC points. RM and RC are capable of doing karma. Thus jīvātmā has karta amśa , doing portion and Īśvara also has karta amśa. OC continues to be akarta and abhokta. We should know to take the right portion. In gita, pashyan shrunvan naiva kincit karomi. Therefore, no contradiction at all. As far as muṇḍaka mantra is concerned, it is talking of the karta amśa and akarta amśa of the same jīvātmā.

एतदुभयानुगतचैतन्यांशे न कापि वार्तास्ति । जीवगतचैतन्यांशे कर्मकर्तृत्वतत्फलभोक्तृत्वरूपसम्बन्धो न वर्तते । ईश्वरगतचैतन्यांशेऽपि न कर्मफलदातृत्वरूपसम्बन्धोऽस्ति । यस्तु तस्मिन् चैतन्ये कर्मकर्तृत्वफलदातृत्वादिकं वर्णयति स मूर्ख एव । यतश्चैतन्यमुभयत्राप्यसङ्गमेकरूपं च वर्तते |

Two portions RM, RC are mithyā. Only OC is satyam. You cannot talk of any biography. No speaking, conversation, there is no kartṛtvam or bhokṛtvam for Jīva's OC. Similarly for Īśvara also. If anybody thinks otherwise, he is an ignorant one ajñānī (moorkhaha). In Jīvātmā and paramātmā, it is asaṅghaha. That's mokṣa. Obsession with Punarjanma indicates sūkṣma śarīra abhimāna. For junior students, pirava varam tārum. Real mokṣa is, I'm of the nature of na jāyate mriyate... I don't need any boon from you.

चैतन्यमात्रे न कोऽपि भेदगन्धोऽस्ति । यस्तु जीवचैतन्यमीश्वरचैतन्यात्, ईश्वरचैतन्यं वा जीवचैतन्याद्भिन्नतया मन्यते, स विगर्ह्य एव भवति । तथा च श्रुतिः “ब्रह्म तं परादात् योऽन्तत्रात्मनो ब्रह्म वेद; सर्वं तं परादात् योऽन्यत्रात्मनः सर्वं वेद ।” (बृ. २.४.६, ४.५.७) “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.११, बृ. ४.४.१९) “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इति । एतेन, ‘जीवेश्वरयोरैक्याभ्युपगमे कर्मोपासनप्रतिपादकवेदभागोऽनुष्ठात्राभावान्निरर्थकः स्यात्’ इतीयं द्वितीया शङ्कापीदानीं समाहिता । जीवेश्वरानुगतचैतन्यभागयोरभेदः, आभासभागयोर्भेदश्चास्ति; तस्मादुभयविधयोरपि वेदभागयोः प्रामाण्यं समञ्जसम् ।

In the OC caitanyam, there is no difference. Only in RC, differences are accepted. Kūṭasthaḥ and Brahman are the names, but they are referring to same all pervading consciousness. No bheda. When a person is in Karma yoga level, never introduce aikyam, but promote dasoham through karma and upāsana yoga. It is the upanisadic teaching. “ब्रह्म तं परादात् योऽन्तत्रात्मनो ब्रह्म वेद; सर्वं तं परादात् योऽन्यत्रात्मनः सर्वं वेद ।” (बृ. २.४.६, ४.५.७) In Maitreyi brāhmaṇam, twice repeated. Concept is, when we first learn Vedanta, I’m different, World is different. Thereafter with Īśvara through mahāvākya vicāra we understand jīvātmā paramātmā aikyam. In stage 3 we say paramātmā is the cause of the world and Īśvara is appearing as the world. A corollary is Since I’m paramātmā and paramātmā appears as the world, I’m the world. So there is no difference. Manobudhyahankara cittani Aham. The last lesson is very important. As long as you say world is different and reject the world, you are making yourself limited. You will feel lonely and left out. Here Brahma means Brahmana. Part of the mantra has been quoted here. Never reject anyone. May you learn to claim everything as yourself. One who differentiates the brahmana(representative) from himself has a problem. I’m all(tamil) to I’m all (English), idagum sarvam yadayam ātmā.. Everythng will reject you if you reject everything. “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.११, बृ. ४.४.१९) From Kata and Briha upaniṣad. Whoever sees difference, will travel from mortality to mortality. “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इति । Jīvātmā, paramātmā, anātmā... common one is atma..we need to understand the 3 adjectives, jīva,param and an. Conclusion is jīvātmā paramātmā aikyam.

एतेन, ‘जीवेश्वरयोरैक्याभ्युपगमे कर्मोपासनप्रतिपादकवेदभागोऽनुष्ठात्राभावान्निरर्थकः स्यात्’ इतीयं द्वितीया शङ्कापीदानीं समाहिता । जीवेश्वरानुगतचैतन्यभागयोरभेदः, आभासभागयोर्भेदश्चास्ति; तस्मादुभयविधयोरपि वेदभागयोः प्रामाण्यं समञ्जसम् ।

Niścala Dāsa is consolidating his answer. By this analysis, second doubt of the pūrvapakṣī has been answered. Niścala Dāsa quotes the doubt. If aikyam is accepted, karma and upāsana kāṇḍa will have no followers, there will be nobody to worship Īśvara. Only for those people who have come to the OC part, karma and upāsana kāṇḍa will not be relevant. Population of such people is very low.

Topic 188 जीवब्रह्मणोर्लक्ष्यार्थाभेदसम्भवात् ‘अहं ब्रह्म’ इति जानीयादिति गुरोरुपदेशः

(१८८) जीवब्रह्मणोर्लक्ष्यार्थाभेदसम्भवात् ‘अहं ब्रह्म’ इति जानीयादिति गुरोरुपदेशः-

Śiṣya mentioned Vedanta has 3 components, I’m able to assimilate based on anirvacanīya khyāti, I can accept brahma satyam, jagan mithyā . 3rd part jivo brahmaiva naparaha is still not covered. If you remember the OC portion, claiming aham brahmasmi will not be difficult. If you remember lakṣyārtha, implied meaning of aham, similarly Īśvara’s OC part then you will have no problem in assimilating. Advantage with advaitin is he can switch both channels, vyāvahārika to pāramārthika dṛṣṭi. Jñāni has the advantage of all human feelings and also has facility to shake off all of them. When Śaṅkara's mother passed away he did identify himself as son too. Mokṣa is not absence of feelings, but it is management of feelings.

14th Feb 2015

(१८८) जीवब्रह्मणोर्लक्ष्यार्थाभेदसम्भवात् 'अहं ब्रह्म' इति जानीयादिति गुरोरुपदेशः-

– हे सोम्य । त्वत्कृतप्रश्नद्वयमध्ये 'एकस्मिन्वृक्षे द्वौ पक्षिणौ स्तः; तयोरेको भोक्ता, अपरो निरीहः; अतो जीवब्रह्मैक्यं न घटते;' इति हि प्रथमः प्रश्नः ।

Niścala Dāsa presented the cit caturvidya prakriya based on the 5th chapter of the pañcadaśī. 4 consciousnesses were introduced. All transactions in the vyāvahārika plane happen at RM, RC level only in the case of both jīvātmā and Paramātmā. OC is neither karta nor bhokta. Q raised earlier: Ref: Page 94, topic 170, 171 and 175. The student said, brahma satyam, jaganmithya part is very clear to me. My main difficulty is with respect to jivo brahmaiva nā paraha. Now the teacher reminds of these 2 questions and gives the answer also. Oh dear one, pleasing one, you had asked 2 questions "Muṇḍaka mantra: One bird experiencing the karma phalam, the second one is witnessing, one is bhokta other is abhokta, how can they be identical?

Because Jīvātmā is bhokta, paramātmā is abhokta therefore jīvātmā paramātmā aikyam is not possible". We are not talking of paramātmā at all in muṇḍaka mantra, they are only two portions of the same jīvātmā, kūṭasthaḥ (enclosed OC) which is asaṅgha, aparaha which is RC. Don't take tham as jīvātmā paramātmā. Upaniṣad talks of the difference between the 2 birds micro OC and micro RC. There is no macro at all. Corresponding Ākāśa: kūṭasthaḥ: ghaṭākāśa RC: jalākāśa (Mahākāśa and meghākāśa---Macro level).

तत्रैवं समाधानमुक्तम् – 'एकवृक्षस्थपक्षिणोर्मध्ये एकः कूटस्थोऽपरो बुद्धौ प्रतिफलितचिदाभास इत्येवं ग्राह्यम्, न तु जीवपरमात्मानाविति ग्राह्यमिति; एतयोर्घटाकाशस्य आकाशच्छायायाश्च भेदः' इति चोक्तम्।

Dwasuparna mantram cannot be quoted for dvaitam at all.

त्वत्कृतद्वितीयप्रश्नरीत्या न जीवः कर्मोपासनयोः कर्ता, नापीश्वरस्तत्फलदाता । किन्तु तौ चिदाभासावेव । जीवगताभासांशः कर्मोपासनादिकरोति, ईश्वरगताभासांशः फलं ददाति । जीवेश्वरानुगतचैतन्यांशस्तु घटाकाशमहाकाशवद्भेदशून्यः । इत्थं जीवब्रह्मणोरैक्यं सिद्ध्यति। अतः 'अहंब्रह्मास्मि' इत्येव त्वं विजानीयाः ।

Jīva is the upāsaka, Īśvara is upāsya. In upāsana khanda, this is propagated. In karma kāṇḍa also, same. If we say jīvaeswara aikyam, entire karma and upāsana kāṇḍa become futile. Veda will be validated only if the jīva īśvara beda exist. Niścala Dāsa answered, karma and upāsana kāṇḍa consider the RC part of jīva and Īśvara. From the standpoint of the 2nd question, the entire jīva is not karta, entire Īśvara also not tatphala data. Micro RC is the doer, macro RC is the blesser..anugraha karta. Whereas the OC part in both micro and macro part, pot space and total space, there is no difference at all. Where is the difficulty in claiming aham brahmasmi. Don't think of RC and RM at the time of claiming. May you loudly proclaim "aham brahmasmi"

अत्राहंशब्दार्थः कूटस्थ इति, ब्रह्मशब्दार्थो महाकाशसमतयोक्तलक्ष्यार्थभूतशुद्धचैतन्यमिति चावेहि । अहमिति ब्रह्मेति च शब्दयोर्वाच्यार्थयोरैक्यासम्भवेऽपि लक्ष्यार्थयोस्तत्सिद्ध्यत्येव । हे सोम्य । यावत् 'अहं ब्रह्मास्मि' इत्यपरोक्षसाक्षात्कारस्तव दृढतरो न जायते, तावद्दुःखदैन्य भयादिकं त्वां न जहाति । स्वस्वरूपाद्भिन्नतया परमात्मनो ज्ञानमेव ते भयहेतुर्भवति । "उदरमन्तरं कुरुते, अथ तस्य भयं भवति" (तै. ब्र. ७) इत्यादिश्रुतेः । तस्मात् 'अहं ब्रह्मास्मि' इत्येव त्वं विजानीयाः ।

In the context of claiming by a receptive student, the meaning of the word Aham in his mind refers to the OC component only, brahma śabda refers to the all pervading indivisible consciousness. Pot space does not really make a division. The implied meaning of the word Brahman is śuddha caitanyam, equated to mahākāśa the all pervading consciousness. Vācyārtha Popular meaning of jīva and Īśvara is RM plus RC. Omniscience attribute of Īśvara refers to RC part only. Next one: You have pointed out that jīveśvara bheda is also valid and abheda is also valid. Why can't I choose bheda only after all we are living in vyāvahārika world? As long as you are in bheda darśaṇaṃ, saṃsāra will never go away. In triangular format, Jīva is victim, world victimizer, God is savior. Karma is the most powerful. Oh dear student, as long as you don't come to soham bhāvana clearly, so long you will have physical pain, misery and fear etc. They will not leave you. Seeing jīva īśvara bhedaha is alone the cause of fear. In Tai upa and bhāṣyam, it is said, the smallest difference will cause bhayam. Even a person who has studied the Vedas thoroughly, even that person will have fear, as long as he uses veda to establish bheda. Will the dvaita darśaṇaṃ go away after I gain knowledge? It does not go away, Vedanta does not negate the experience, but negates the Vedanta experience based conclusion. If the experience continues, won't problems continue? Our body, back pain, potholes etc . Then whats the difference? Stars are there in the sky always, but during night we experience these stars very clearly. The stars are there in the day also. They are as though not there in the light of sun. In the pāramarthika knowledge, the other problems are as though absent. Dvaita saṃsāra mithyatva niścayaha. This is jīvan muktāha.

Class 141

21st February 2015

हे सोम्य । यावत् ‘अहं ब्रह्मास्मि’ इत्यपरोक्षसाक्षात्कारस्तव दृढतरो न जायते, तावद्दुःखदैन्य भयादिकं त्वां न जहाति । स्वस्वरूपाद्भिन्नतया परमात्मनो ज्ञानमेव ते भयहेतुर्भवति । “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इत्यादिश्रुतेः । तस्मात् ‘अहं ब्रह्मास्मि’ इत्येव त्वं विजानीयाः ।

In this portion, the ācārya clarified the question raised by the student. Q: Brahmasatyam jaganmithya part is clear, only 3rd component jeevobrahmaivanāparaha is not clear. The teacher started the citcaturvidya prakriya based on the 6th chapter of pañcadaśī. Jīvātmā also has OC, RC and RM. Paramātmā also 3. In all vyāvahārika portion, we only refer to RM and RC of Jīvātmā and Paramātmā... They can never be identical. Dasoham bhavana alone is appropriate from this angle. Vedanta aim is not to reject this. Aim of upaniṣad is to raise the student from empirical level to the pāramārthika level. OC is the consciousness enclosed in śarīratrayam. Enclosed consciousness and OC are the same only. You cannot say enclosed consciousness is part of all pervading consciousness like ghaṭākāśa and meghākāśa total space. Ghaṭākāśa is seemingly a part of total space. Similarly enclosed consciousness is seemingly part of total consciousness. Therefore at OC level, you have to take away the adjectives Jīva and parama. Chap 13...neyam chaturtham anyante sa ātmā... Without this knowledge you are in the prison called mahasamśara. HAFD. Hey Somya, don’t create jīvātmā paramātmā bheda. This is the teaching of upaniṣad. Student is now going to raise another question.

(आ. १८९-१९८) ‘अहं ब्रह्म’ इति ज्ञानं कस्येति विचारः –

Topic 189 तत्त्वदृष्टिप्रश्नः

(१८९) तत्त्वदृष्टिप्रश्नः – हे स्वामिन् । ‘अहं ब्रह्म’ इति ज्ञानं कस्य जायते । कृपयैतन्मे वक्तुमर्हसीति । प्रश्नस्यायमभिप्रायः – ‘अहं ब्रह्म’ इति ज्ञानं किं कूटस्थस्य जायते, उत चिदाभासविशिष्टबुद्धेः । यदि कूटस्थस्येत्युच्यते तदा विकारी स्यात्कूटस्थः । यदि चिदाभसविशिष्टबुद्धेरित्युच्यते तर्हि तस्योत्पद्यमानं ‘अहं ब्रह्म’ इति ज्ञानं भ्रमरूपं स्यात् । ‘कूटस्थो ब्रह्म चेत्युभयमेकमेव, आभासस्तु कल्पितत्वाद्ब्रह्मणो भिन्नः’ इति प्रागभिहितं भवता । तस्मात् ब्रह्मणोऽन्यस्य चिदाभासस्य ब्रह्मत्वेन ज्ञानं भ्रमरूपमेव स्यात्; यथा सर्पाद्विलक्षणायां रज्ज्वां सर्पज्ञानं जायमानं भ्रान्तिरूपमेव, तद्वत् । एवं च चिदाभाससहितबुद्धेर्जायमानं ‘अहं ब्रह्म’ इति ज्ञानं न यथार्थानुभवरूपं भवेत्, किन्तु भ्रमरूपमेव स्यात् ।

Now the student accepts the possibility of aham brahmasmi jñānaṃ. This knowledge has to arise in the jīvātmā. Tell me which part of the jīvātmā gains aham brahmasmi knowledge, OC or RC rm part. Either way we will have a problem.

Heading, this knowledge aham brahman, which raises when listening to the gurus śāstram words. Prama (knowledge) arises in the form of

Vṛttijñānam. Where does this arise? That is being enquired. Tattvadṛṣṭi asks, hey swamin. Kasya does not mean does it arise for jīvātmā or paramātmā but which portion of jīvātmā? Please tell me for my understanding. Kindly tell me. While asking this question, another idea is conveyed. The moment the question comes in the mind, you should not ask, but try to find out the answer within what you have learnt. Use your intellectual ability. Suppose you say rm plus RC is listening to the śāstram, mind plus cidābhāsa, RC is gaining this knowledge, RC plus rm is apūrṇam. Brahman is pūrṇam, therefore, it will be incorrect for RC, rm to claim I'm limitless. Bramanjñānam. Therefore, we can say OC can claim aham brahmasmi. Student says OC can never claim aham brahmasmi vṛtti jñānaṃ because thought can arise only in mind. Oc is akarta, abhokta. Therefore, OC cannot claim.

Does it take place in kūṭastham or cidābhāsa viśiṣṭa buddhe RC, rm medium? If you say OC gains knowledge, its not possible. Because it is nirvikāra, it cannot undergo modification gaining knowledge. No doubt buddhi can entertain this vṛtti, but that vṛtti jñānaṃ will be erroneous or brams, because RC can never claim "I am all pervading". We can accept kootstha and brahman as equals, their oneness we have no problem. We cannot say OC and RC can be equal. Rc can never be identical with all pervading OC. Was taught in cit caturvida prakriya. When finite buddhi and cidābhāsa claim I am all pervading, it is an error. You cannot mistake the false snake as a rope. Taking rope as a snake also is a mistake. When anyone claims so, it cannot be right knowledge. False knowledge cannot give liberation.

‘अहं ब्रह्म’ इति ज्ञानस्य भ्रमत्वाङ्गीकारे न तेन ज्ञानेन मिथ्याभूतं जगन्निवर्तेत । यथार्थज्ञानादेव हि मिथ्याभ्रमनिवृत्तिर्दृष्टा; रज्जुतत्त्वज्ञानेन मिथ्यासर्पनिवृत्तिवत् । तस्मादाभासविशिष्टबुद्धेः ‘अहं ब्रह्म’ इति ज्ञानं जायते इत्येतद्वचनमनुपपन्नमेवेति ।

This is what is said by dvaitins and viśiṣṭadvaitin. Gita... Quote.. Whoever claims I am Īśvara are all asuras. Very useful for dvaitins. Īśvaraham bhogi.. Kṛṣṇa himself says only asuras will claim I am īśvara. By this scarilagius or simple knowledge, the dvaita saṃsāra will never goaway by false knowledge. Through right knowledge alone, false perception can go away only by right knowledge. Jñānaṃ is tarkaśāstra is just cognition or perception. yathartha jñānaṃ. Just as false knowledge goes by the right knowledge of the rope. Therefore, if you claim the knowledge arises in mind plus cidābhāsa, then such a statement will be inappropriate.

Now teacher is going to answer based on 7th chapter of pañcadaśī. To analyse the locus of knowledge. 6th chap 293 verses 7.. 298 verses. 6 clarifies aikyam.

(आ. १९०-१९६) प्रागुक्तप्रश्नस्योत्तरम् –
(आ. १९०-१९१) आभासस्य सप्तावस्थाः –
Topic 190 ‘अहं ब्रह्म’ इति ज्ञानमाभासस्यैव
(१९०) ‘अहं ब्रह्म’ इति ज्ञानमाभासस्यैव – हे सोम्य, शृण्विदानीं मयोच्यमानाश्चिदाभासस्य सप्तावस्थाः । आस्ववस्थासु मध्ये न काप्यवस्था चेतनस्य कूटस्थस्य सम्भवति । ‘अहं ब्रह्म’ इति ज्ञानमप्यासु सप्तावस्थासु मध्ये पञ्चम्यामवस्थायामन्तर्गतम् ।
Answer to the objection with regard to the locus of knowledge. Based on pañcadaśī, Vidyāraṇya discusses the entire spiritual journey of a seeker is analysed. The journey is divided into 7 stages. 7 stages are going to be discussed here. First answer is there are 7 stages in spiritual journey. These 7 stages belong only to the rm, RC portion, not to the OC. Because to have various conditions, change is required and OC is nirvikāra. (Water,vapour, ice etc) . Whenever we say RC cidābhāsa, you must add rm also.

Heading: Among 7 states, one stage is knowledge. Vṛtti is a stage that rises later. Of these 7 stages jñānaṃ comes under 5th stage. Therefore, let me discuss all the seven avasthā.

28th Feb 2015

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Topic 190

(१९०) 'अहं ब्रह्म' इति ज्ञानमाभासस्यैव – हे सोम्य, शृण्विदानीं मयोच्यमानाश्चिदाभासस्य सप्तावस्थाः । आस्ववस्थासु मध्ये न काप्यवस्था चेतनस्य कूटस्थस्य सम्भवति । 'अहं ब्रह्म' इति ज्ञानमप्यासु सप्तावस्थासु मध्ये पञ्चम्यामवस्थायामन्तर्गतम् ।

From standpoint of RM, RC, aikyam is not possible, only from OC aikyam is possible. Kūṭastham at micro or vyaṣṭi level, Brahman at samaṣṭi level is OC. In topic 189, who gains the knowledge aham brahmasmi. Students problem is both RC and OC cannot claim aham brahmasmi, RC is mithyā, Brahman is satyam, therefore aikyam is not possible, suppose he says OC claims aham brahmasmi because OC cannot do anything, it is akarta abhokta. Therefore, it cannot claim. Therefore Q is who claims aham brahmasmi. So answer is going to be based on 7th chapter of Pañcadaśī sapta avasthā prakriya. Knowledge is gained by cidābhāsa only. When RC claims, there are some questions arising, ācārya says I will handle these. Entire spiritual journey of Jīva belongs to RC only. Entire journey is 7 stages. Jñānaṃ is stage 5. If we have to understand the mechanism of the 5th stage we have to understand the first 4 stages. Very beautiful portion. Credit goes to Vidyāraṇya.

M: Oh pleasing one!!! Now may you listen to seven stages belonging to the cidābhāsa. Of these 7, no one stage belongs to OC the kūṭasthaha. Amongst the stages, jñānaṃ comes as 5th stage.

Topic 191 तासामवस्थानां नामानि

(१९१) तासामवस्थानां नामानि – अज्ञानमावृतिः सम्यग्विक्षेपश्च परोक्षधीः । अपरोक्षमतिः शोकहतिस्तृप्तिर्निरङ्कुशा ॥ प. द. ७.३३ ॥ इति ।
(१) अज्ञानम्, (२) आवरणम्, (३) भ्रान्तिः (विक्षेपः), (४) परोक्षज्ञानम्, (५) अपरोक्षज्ञानम्, (६) शोकनाशः (अनर्थनिवृत्तिः), (७) अतिहर्षः (निरतिशयानन्दप्राप्तिः), इति ।

The names of the 7 avasthas. Pañcadaśī chapter 7 - 33rd verse. (298 verses in total). Vidyāraṇya takes examples for each stage. Tenth man story. In this śloka 2 mistakes are there. Instead of samyak, it must be tatvat. (original pañcadaśī). Instead of śoka hati:, it must be śoka mokṣaha. Freedom from sorrow. First 3 are saṃsāra, 4th and 5th transition or corridor, 6th and 7th mokṣa.

Ācārya is going to elaborate all 7 stages.

Topic 192 अज्ञानावरणयोः स्वरूपम्

(१९२) अज्ञानावरणयोः स्वरूपम् – हे सोम्य, 'अहं ब्रह्म न जाने' इति व्यवहारे कारणम् अज्ञानम् । 'ब्रह्म नास्ति, न भाति' इति व्यवहारकारणं तु आवरणम् । आवरणेन द्विविधो व्यवहारो भवति, यतोऽज्ञानस्य शक्तिद्वयं वर्तते । तत्रैका शक्तिरसत्त्वापादिका, अन्या अभानापादिका । उभयोरपि शक्त्योः आवरणम् इति साधारणं नाम । 'वस्तु नास्ति' इति प्रतीतिहेतुभूता शक्तिः असत्त्वापादिका इति, 'वस्तु न भाति' इति प्रतीतिहेतुभूता शक्तिः अभानापादिका इति चोच्यते । इत्थं 'ब्रह्म नास्ति' इति व्यवहारकारणमज्ञानस्यासत्त्वापादिका शक्तिरेव । 'ब्रह्म न भाति' इति व्यवहारकारणमज्ञानस्याभानापादिका शक्तिरेव । अनयोः शक्त्योः साधारणाभिधा आवरणमिति ।

The nature of ajñānaṃ and āvaraṇam. Oh pleasing one, if somebody asks you if you know Brahman, you say I do not know Brahman. This mental condition that makes you say this, this avasthā is called ajñānaṃ. Ajñānaṃ is centred on me. If we say Brahman is not there or brahman, I do not experience. With regard to Brahman, Brahman is not there (before reading Vedanta), this negating existence of Brahman, next negating experience of Brahman. Existence experience negation statement. The verbal statement is not called āvaraṇam, but the mental condition that expresses in the form of experience existence negation is āvaraṇam. Āvaraṇam is centred around Brahman. Even though āvaraṇam is one, it causes 2 types of verbal vyavahāra. Negation of existence and negation of experience. (tatva niṣedha (existence), bhāna niṣedha(experience)). Āvarana shakti itself is of 2 types as given above. Asatva abhāsika... negation of existence, abhānapādika... negation of experience. First he analyses for any object then he explains for Brahman.

Nirguṇam Brahman is non existent for dvaitam and viśiṣṭādvaitam philosophers. They also have prasthānatrayam. Viśiṣṭādvaitin do not accept nirguṇam Brahman only nārayan, saguṇa Viṣṇu.

In Tai up, satyam...brahma, they will equate Brahman with narayana. No existence or experience of nirguṇam Brahman.

We have covered 2 stages ajñānaṃ and āvaraṇam.

Topic 193 भ्रान्तिस्वरूपम्

(१९३) भ्रान्तिस्वरूपम् – कूटस्थे भासमानजन्मादिसंसारो वेदे भ्रान्तिः इत्युच्यते । अयमेव संसारः शोकशब्देनाप्युच्यते । “तत्र को मोहः कः शोक एकत्वमनुपश्यतः“ (ई. ७) “तरति शोकमात्मवित्” (छा. ७.१.३) “भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे” (मु. २.८) “मत्त परतरं नान्यत् किञ्चिदस्ति धनञ्जय” (भ. गी. ७.७) “न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः” (भ. गी. ५.१४) “अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः” (भ. गी. ५.१५) वासुदेवः सर्वमिति स महात्मा सुदुर्लभः” (भ. ७.१९) इत्यादिश्रुतिस्मृतिभिः संसारस्यात्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिर्भ्रममात्रत्वं बोधितम् ।

The third stage is the consequence of the āvaraṇam. Vikṣepa shakti takes over, it projects the mithyā prapañca.(anirvacanīya mithyā dvaita prapañca dṛṣṭi). Bhrānti Svarūpam: Jananam, maraṇam, all experiences at vyaṣṭi called janma and at samaṣṭi level called sṛṣti are all bhrānti. Mithyā or adhyāsa. All other systems of philosophy raise a big question. Where is this word Mithyā coming from, Veda never says mithyā or adhyāsa. All these are your interpretation. Brahmasūtra begins with adhyāsa bhāṣyam. Śaṅkarācārya starts here. Ramanujācārya negates adhyāsa first. Where is it said? Veda does not directly says this but indirectly says this. Śruti-arthapatti pramāṇam. Indirect message given by veda. Veda says Saṃsāra will go by jñānaṃ. If jñānaṃ can eliminate something, that something has to be mithyā. Our famous example rope snake example. Entire swapna prapañca goes away by the jñānaṃ of the waker. Knowledge eliminates saṃsāra is clearly stated. What can be eliminated by knowledge can neither be sat or asat, existent or non-existent but seemingly existent. This mithyā bhrānti is saṃsāra.

First one: anupashyantaha, means my dear knowledge. For a person who has this knowledge, no śoka or moha. Therefore, it is like rope snake or dream. आत्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभि. These śruti statements reveal the negatability of the world by mere knowledge. Several arguments are given. Jñāna mātra nivrutyatvam, veda quotes.

Veda is accepted by all philosophers. Several quotes: Knower of this crosses all sorrows. Next quotation. Muṇḍaka: tasmin drushte, by mere knowledge of Brahman, the knots of the heart goes away. These are śruti pramāṇam. Next Gita quotations.

“मत्त परतरं नान्यत् किञ्चिदस्ति धनञ्जय” (भ. गी. ७.७) “न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः” (भ. गी. ५.१४) “अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः” (भ. गी. ५.१५) वासुदेवः सर्वमिति स महात्मा सुदुर्लभः” (भ. ७.१९) इत्यादिश्रुतिस्मृतिभिः संसारस्यात्मैकत्वज्ञानमात्रनिवर्त्यत्वबोधिकाभिर्भ्रममात्रत्वं बोधितम् ।

7th march 2015

The student has raised a question. Who exactly gains the ātmā jñānaṃ? This question arises because of the 3 portions of the Jīvātmā, RM, RC cidābhāsa and OC.

Pañcadaśī chapter 7 is referred...description of the spiritual journey of the Jīva.

OC does not go through any experience or saṃsāra. Saṃsāra belongs to the empirical cidābhāsa (vyāvahārika plane only). Here Niścala Dāsa is dealing with ajñānaṃ, āvaraṇam and bhrānti. Ajñānaṃ: Mindset expressing in the form of I don’t know. Either verbal or mental. That mindset is the ajñānaṃ (not the expression). The condition for the expression “I don’t know” is ajñānaṃ. Āvaraṇam refers to the object of the event. When I say I don’t know that particular object. The object which is covered is āvaraṇam or concealment. Expresses in 2 forms: non- existence of the object and non-experience of the object. Not experience comes before non existence. Āvaranam brings about negation. Brahma nāsti and nabhāti. 3rd one : bhrānti: vikṣepa or śokah because of ignorance, whatever is projected. Entire world, dream etc. The confidence is śāstra pramāṇam. Śāstram says by jñānaṃ the world is negated. Therefore, world has to be projected by ignorance only. Dream is a projection because of the ignorance of the waker. When I wake up, the knowledge of the waker causes negation of dream world. Śāstram says, by merely knowing the advaita ātmā, dvaita saṃsāra is negated.

Gita 7.7: Hey Arjuna, other than Me, there is no second thing at all.

मत्तः परतरं नान्यत्, किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं, सूत्रे मणिगणा इव ।। ७-७

Oh Arjuna! There is no other cause at all apart from Me. All this is strung in Me like beads in a string ;Gita 5.14 :For the Atma, there is no kartṛtvam, no objects, no instruments, no actions chapter 5:15 : because of āvaraṇam, all the jīvas are deluded.

न कर्तृत्वं न कर्माणि, लोकस्य सृजति प्रभुः।

न कर्मफलसंयोगं, स्वभावस्तु प्रवर्तते ।। ५-१४

नादत्ते कस्यचित्पापं, न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं, तेन मुह्यन्ति जन्तवः ।। ५-१५

The Ātmā takes neither the pāpam nor the puṇyaṃ of anyone. Discrimination is veiled by ignorance. Hence the beings are deluded.

The Ātmā creates neither doership, nor objects, nor contact with the results of actions for the people. But māyā operates. Chapter 7:17 : Everything is vasudevah (Brahman not vasudeva putra).

बहूनां जन्मनामन्ते, ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति, स महात्मा सुदुर्लभः ।। ७-१७

At the end of many births one comes to Me as a wise man (with the wisdom) that Vāsudeva is everything. Such a noble soul is very rare.There is no world other than Brahman. All these reveal that world is negated by jñānaṃ.

Advaitin says clearly upaniṣad says through jñānaṃ is negated by saṃsāra which is born out of ignorance. Viśiṣṭādvaitin does not accept. Jñānaṃ and veda are used in 2 meanings. Jñānaṃ – means knowing and upāsana also. Advaitin takes veda meaning as upāsana. So they say you will get vaikunṭa through upāsana. Therefore they say world is not mithyā. Upasana comes under a type of karma only (the advaitin says), as a karma phalam the person will go to vaikunṭa. If mokṣa is reaching a place, then that phalam will be finite. We say, its not upāsana but a dream.

Fourth and fifth stages

Topic 194 परोक्षापरोक्षज्ञानस्वरूपम्

(१९४) परोक्षापरोक्षज्ञानस्वरूपम् – 'ब्रह्म नास्ति' इत्यसत्त्वापादकावरणांशं 'अस्ति ब्रह्म' इति वेदान्तवाक्यजन्यपरोक्षज्ञानं नाशयति । 'ब्रह्म सत्यज्ञानानन्तस्वरूपं भवति' इति ज्ञानं परोक्षज्ञानम् इत्युच्यते ।

इदञ्च परोक्षज्ञानं 'नास्ति ब्रह्म' इति प्रतीतिविरोधि, न त्वन्यस्य कस्यचिदपि विरोधि। 'अहं ब्रह्म' इति दृढतरनिर्विचिकित्सापरोक्षज्ञानन्तु सकलस्याविद्यातत्कार्यस्य विरोधि । अत एवेदम् अपरोक्षज्ञानम् (१) 'अहं ब्रह्म न वेद' इत्यज्ञानम्, (२) ब्रह्म नास्ति न भाति' चेत्यावरणद्वयम्, (३) 'नाहं ब्रह्म किन्तु पुण्यपापादिकर्ता तत्फलानां सुखदुःखानां भोक्ता च जीवः' इति भ्रान्तिः, चेत्येतावन्तमविद्यासमूहं नाशयति ।

Parokṣa jñānaṃ is 4th stage: Knowledge "this is Brahman". All those vedāntic people that talk about definition of Brahman, agrāhyam, agocaram etc, all these are avāntara vākyam. Brahman exists. Parokṣa jñānaṃ will remove āvaraṇam no 1. (existence negating āvaraṇam). There is no brahman experience. Second āvaraṇam cannot be negated by this. I have the knowledge of Brahman, but don't know when I will get Brahman experience. Aparokṣa jñānaṃ- generated by maha vākyam. You don't have to experience Brahman, as the ever experienced I the consciousness happens to be Brahman. You need not get Brahman anubhava as it is experienced as the self-evident awareness principle. Aparokṣa jñānaṃ is 5th stage.

M: Vedanta avāntara vākyam: "brahman satyam jñāna ananta rūpam bhavati" Such a knowledge is parokṣa jñānaṃ. This is Brahman. It does not destroy anything else (other than existence negating āvaraṇam)

I am Brahman is aparokṣa jñānaṃ. Every experience has a thought and consciousness associated with it. The consciousness is constant as "I am aware". You do not need any special time, space, condition to experience this. If Mahāvākyam is assimilated in the class, no student will wait for Brahman experience. Ācārya does not say what generates aparokṣa jñānaṃ. Briha upa 1.4.10. Aparokṣa jñānaṃ destroys 4 things, arthārthīm, āvaraṇam no 1, 2 and bhrānti or delusion also. Most powerful jñānaṃ. Entire avidyā, phase 1,2 and 3 are eliminated. Therefore, this aparokṣa jñānaṃ destroys the following things: 1) I don't know Brahman 2) the two fold āvaraṇa existence and experience based āvaraṇam 3) aham na brahman but a miserable jīva, I've done so many puṇya and papa, now I'm going through prārabdha. All these 3 stages are destroyed by aparokṣa jñānaṃ, the 5th stage.

14th March 2015

‘अहं ब्रह्म’ इति दृढतरनिर्विचिकित्सापरोक्षज्ञानन्तु सकलस्याविद्यातत्कार्यस्य विरोधि । अत एवेदम् अपरोक्षज्ञानम् (१) ‘अहं ब्रह्म न वेद’ इत्यज्ञानम्, (२) ब्रह्म नास्ति न भाति’ चेत्यावरणद्वयम्, (३) ‘नाहं ब्रह्म किन्तु पुण्यपापादिकर्ता तत्फलानां सुखदुःखानां भोक्ता च जीवः’ इति भ्रान्तिः, चेत्येतावन्तमविद्यासमूहं नाशयति ।

The student has asked a question regarding the locus of the aparokṣa jñānaṃ. Teacher gave answer that cidābhāsa alone gains knowledge. 7 stages of the Jīva's journey are being described. Ajñānaṃ, 2 fold ābaranam, vikṣepa, then parokṣa jñānaṃ. 5th is aparokṣa jñānaṃ. First 2 stages have to be eliminated. Parokṣa jñānaṃ is generated by the avāntara vākyam of the upaniṣad, aparokṣa jñānaṃ is generated by the mahāvākyam. Aparokṣa jñānaṃ can eliminate all the problems; ajñānaṃ, vikṣepa etc. It removes self-ignorance totally, 2 fold concealment that Brahman is non existent and non experienced. I will say Brahman is ever existent and ever experienced as "I am". Pratibodha vidhitam.

Topic 195 भ्रान्तिनाशस्वरूपम्

(१९५) भ्रान्तिनाशस्वरूपम् – 'मयि जननमरणादिभावविकारो नास्ति, मयि सुखदुःखादिकं लेशतोऽपि नास्ति, संसारधर्मगन्धोऽपि मयि नास्ति, किन्त्वहं जन्मादिविकारशून्यकूटस्थ एवास्मि' इत्येवमात्मनि सर्वानर्थानां निषेध एव भ्रान्तिनाशस्वरूपम् इत्यवधेयम् । अत्र च कूटस्थे जन्मनिषेधात्सर्वानर्था अपि निषिद्धा एव भवन्ति, जन्मानन्तरभावित्वादितरानर्थव्रातानाम् । आत्मनि जन्मनिषेधात् षडपि भावविकारा निषिद्धा भवन्ति । अयमेव भ्रान्तिनाशः शोकनाशशब्देनाप्युच्यते ।

The third stage in the spiritual journey we referred as vikṣepa, can be referred as bhrānti or śoka or grief or saṃsāra. Saṃsāra is wiped out of the mind. During mental shattering, I take stock of myself, am I successful or a failure (jīva bhava), for a jñānī, this bhava is not prominent, jñānī bhava is prominent. For vyavahāra, the jñānī behaves normally like other jīvas. I am beyond the 6 modifications of birth, death modifications etc. In me, sukham duḥkham etc are not there (even wee bit). Even smell of saṃsāra is not there. I am the kūṭastham at all times. Whenever the saṃsāra thought arises, instantaneously it must be wiped. Vasnakṣyaha: negate saṃsāra vāsana. Part of nididhyāsanam. May you know this important message. Once you negate janma, all consequent problems are negated. Don't say I don't want future jñānaṃ, instead say I never have janma in all

3 periods of time. Śoka nāśah. Topic 195 is 6th stage of the spiritual journey called bhrānti or śoka nāśah.

Topic 196 अतिहर्षस्वरूपवर्णनम्

(१९६) अतिहर्षस्वरूपवर्णनम् – हे शिष्य । ‘अहं अद्वितीयब्रह्मैवास्मि’ इत्येवं निर्विचिकित्सं स्वात्मस्वरूपसाक्षात्काररूपं ज्ञानं यदा तव जायते तदा तव निरतिशयानन्दानुभवो भवत्येव । अयमेव महाहर्षः इत्युच्यते ।

Happiness:stage 7 (stage 6 is peace). Two fold sukha prapthihi. Brahmananda is not an object of experience. It is gained in terms of claiming I'm Brahman. Pratibimba ānanda is also a benefit which is experienced. I'm the non dual Brahman, this is the doubtless (nirvichikitsam... Kaṭhopaniṣad) aparokṣa jñānaṃ, knowledge in the form of claiming where subject object division vanishes. This knowledge rises by listening to mahāvākyam. There is the highest joy in the form of bimbānanda and pratibimbānanda. Experiential joy will be directly proportional to the intensity of teaching. One person if thirsty whole day and then drinking the water is different. That's why śāstra says you must experience serious saṃsāra, only then desire for mokṣa becomes a high priority. That jñānī enjoys experiential pleasure as well as bimbānanda. In pañcadaśī, a śloka is there saying I got every thing, śāstram, guru etc, I got all of them and got jñānaṃ too.

प्रदर्शिताः सप्तावस्थाश्चिदाभासस्यैव । ‘अहं ब्रह्म’ इति ज्ञानं पञ्चम्यामवस्थायामन्तर्गतं भवति।

Aside note: Before coming to the student’s question, he completes the aside topic. These 7 stages are for the cidābhāsa or RC only. OC is not impacted by these. Aparokṣa jñānaṃ is the 5th stage amongst the 7 stages. Now ācārya is going to take up the objection.

Now footnote. 10th man story.

> दशमपुरुषाख्यायिकायां दशम आत्मानं विहायेतरान् नवैव पुरुषान् गणयन् स्वस्य दशमत्वं न जानातीति यत् तदेव अज्ञानम् । ‘दशमो नास्ति न भाति’ इत्येतद् आवरणम् ।‘दशमो ममार’ इति कल्पयित्वा रोदनं शोकः । अयमेव भ्रान्तिः, विक्षेपः इति च कथ्यते । ‘दशमो न मृतः, जीवति सः’ इत्याप्तोक्त्या दशमसत्त्ववेदनं परोक्षज्ञानम् । ‘त्वमेव दशमोऽसि’ इति साक्षादुपदिष्टः सन् पुनरपि गणनसमये स्वात्मानं दशमत्वेन गणयित्वा आत्मानं दशमत्वेन जानातीति यत् तदेव अपरोक्षज्ञानम् । ईदृशादपरोक्षज्ञानाद्रोदननिवृत्तिरेव भ्रान्तिनाशः । स्वस्यैव दशमत्वज्ञानात् जायमानसन्तोषः अतिहर्षः । आस्ववस्थासु ‘अज्ञानम्, आवरणम्, विक्षेपः’ इतीमास्तिस्रोऽवस्था बन्धकारणानि भवन्ति । अवशिष्टास्त्ववस्थाश्चतस्रोऽपि मोक्षसाधनानि भवन्ति ।

The 10th man does not know he is the 10th man. Ignorance of the 10th man status is called ajñānaṃ. Therefore, this man says there is no tenth man. He does not exist. I don’t experience him. Second stage: Dashamaha nāsti na bhāti. Third stage: we crossed the river as 10 people, now tenth man is not there, he has drowned in the river. He is wailing. This grief is bhrānti or vikṣepa. Then somebody says, the tenth man is there. Parokṣa jñānaṃ. He has not drowned in the river. This is stage 4. Guru brings everybody and counts the other 9. When he asks where is the 10th one? Guru says tat tvam asi. In Naiṣkarmyasiddhi also, Sureśvarācārya says this. After counting 9, he closes his eyes and says I’m the tenth one(stage 5). The crying ends, stage 6. He has got the tenth man and there is a joy experienced. This is 7th stage. Of these 7 stages, first 3 stages are called saṃsāra (bandakāranāni), later 4 stages are called mokṣa (mokṣa sādhanāni).

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Last para

तस्माद्ब्रह्मणो विभिन्नस्याभासस्य ‘अहं ब्रह्म’इति स्वस्य ब्रह्माभिन्नत्वज्ञानं मिथ्यैव स्यात् । सर्पाद्विलक्षणायां रज्ज्वांसर्प इति ज्ञानं यथा मिथ्या, तद्वत् । मिथ्या नाम भ्रान्तिः । वेदान्तप्रमाणजन्यमिदं ब्रह्मज्ञानं भ्रान्तिरूपमिति वदितुं न युज्यते ।

Tattvadṛṣṭi had asked a question related to the locus of aham brahmasmi jñānaṃ. The teacher explained the 7th stage. Aham brahmasmi the parokṣa jñānaṃ is the 5th stage. Thereafter, he pointed out that all 7 stages belong to cidābhāsa only. Cit or OC does not o through any stage as it is nirvikāra. Mind plus cidābhāsa is the locus of aham brahmasmi jñānaṃ.

Now student's question, if you remain in cidābhāsa you will have problems. Already mentioned in 189.

Topic 197

(१९७) 'अहं ब्रह्म' इत्याभासस्य जायमानं ज्ञानं मिथ्या स्यादित्याक्षेपस्याशयोद्धाटनम् – गूढाभिसन्धिः शिष्यः स्वाभिसन्धिमुद्धाटयति । हे स्वामिन् सद्गुरो । कूटस्थो ब्रह्माभिन्नः, आभासो ब्रह्मणो भिन्नइति च प्रागुपदिष्टम् । तत्र ब्रह्मणो विभिन्नस्याभासस्य 'अहं ब्रह्म' इति ब्रह्माभिन्नत्वज्ञानं नैव घटेत । 'ममाधिष्ठानभूतकूटस्थो ब्रह्म' इति ज्ञानं यद्याभासस्यजायेत, तद्यथार्थज्ञानं भवेत्, न तु 'अहं ब्रह्म' इति ज्ञानम् । 'अहम्' इतिशब्दः स्वकीयं निजं स्वरूपमवगमयति । आभासस्य निजं स्वरूपं तु मिथ्यैव ।अत एवायं ब्रह्मणो भिन्नः । तस्माद्ब्रह्मणो विभिन्नस्याभासस्य 'अहं ब्रह्म'इति स्वस्य ब्रह्माभिन्नत्वज्ञानं मिथ्यैव स्यात् । सर्पाद्विलक्षणायां रज्ज्वांसर्प इति ज्ञानं यथा मिथ्या, तद्वत् । मिथ्या नाम भ्रान्तिः । वेदान्तप्रमाणजन्यमिदं ब्रह्मज्ञानं भ्रान्तिरूपमिति वदितुं न युज्यते ।

the knowledge is forming in the mind as thought. Both cidābhāsa and mind are mithyā, I refers to mithyā the knower as it is a mixture of cidābhāsa and mind, how can mithyā I claim aham brahmasmi (satyam brahman). Student can say, if this has to be true, we have to say behind me there is adhiṣṭhānam and that adhiṣṭhānam is brahman. M: If student says aham brahman, this knowledge can be wrong because he is equating mithyā with satyam. (189th topic).You've said OC is identified brahman, OC enclosed. RC is different from OC as RC is mithyā. When the ābhāsa is claiming I am, the mithyā RC, how can it claim I am identical with the all pervading consciousness. At max, it can say my OC is adhiṣṭhānam and that can be equated to brahman. When you say God is in me, its ok. But God is me is not acceptable. The word me refers to cidābhāsa. The knowing nature belongs to RC only. It is like equating rope and snake. Rope is satyam, snake is mithyā. How can a false knowledge be generated by Vedanta? There is some problem somewhere. What is the meaning of Aham? We have to see. Answer is going to come.

Topic 198

(१९८) अहंशब्दस्य द्वावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य बाधायां सामानाधिकरण्यं च –

The teacher is going to justify the answer. Is Aham cidābhāsa or cit? Both can be justified. 2 technical words are going to be explained.. mukhya sāmānādhikaraṇyam and bādhyasāmānādhikaraṇyam. We saw in chapter 3 of Naiṣkarmyasiddhi, 3 levels of sāmānādhikaraṇyam.

In a particular sentence when words has different meanings, even though meanings are different if they mean one and same object, then it is sāmānādhikaraṇyam...one converging object, one object revealing words. Ideal example: prapañca parijātaya... Gita dhyana śloka. I am offering namaskāra to 5 words should mean 5 deities, but it is to one Kṛṣṇa. Each word has different meaning. Ultimately one object. These 5 words have sāmānādhikaraṇyam. .converging nature. Foot note has this.

Next message is all mahāvākyam are of this nature. Jīvatma and paramātmā are 2 separate words, they are not 2 separate objects. It is of one advaita caitanyam. Ekatma.

This sāmānādhikaraṇyam is of 2 types. (in one sūtra, 4 types are mentioned in Brahma sūtra). Here Aikya sāmānādhikaraṇyam. .oneness revealing S. Second is correction S. knockout meaning...bhādaka S. Example given: ayam sarpaha.. when a person has mistaken the rope as a snake. It is of this type knock out. It cannot be aikya sāmānādhikaraṇyam, because they can't be one.

Niścala Dāsa says in Aham brahmasmi mahāvākyam, if meaning of aham is taken as cit, aikya sāmānādhikaraṇyam is taken, between chidākāśa and mahakāśa aikya sāmānādhikaraṇyam. If a junior student, refers to aham the cidābhāsa, RC of the empirical world, it is bhādaka sāmānādhikaraṇyam. The I knocking sāmānādhikaraṇyam is bhādaka type. In both these cases, the left portion is I the OC.

In aikya S, jīvabhāva can be eliminated. Śaṅkarācārya has used AikyaS.

M: With respect to kūṭastham, AikyaS and cidābhāsa BhādakaS is referred.

Therefore, hey student, the knowledge takes place only in the mind, it is not in kūṭastham. But when a person uses the word I am the knower, I refers to cidābhāsa, but OC is never away from the knower RC. Knower and non knower are both included together in I. similarly tavam refers to both knower and non-knower component. Intention determines the type of sāmānādhikaraṇyam.

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topic 198

(१९८) अहंशब्दस्य द्वावर्थौ; तत्र कूटस्थस्य ब्रह्मणा मुख्यसामानाधिकरण्यम्, चिदाभासस्य बाधायां सामानाधिकरण्यं च –

हे सोम्य । 'अहं ब्रह्म' इति ज्ञानं बुद्धिसहिताभासस्यैव जायते, न तुकूटस्थस्य । तथापि स आभासः कूटस्थं स्वस्वरूपं चैकीकृत्य स्वात्मतया 'अहं' इति जानाति । तथा च कूटस्थसहितचिदाभासः 'अहम्' इति शब्देनगृह्यत इति, स एव अहंशब्दस्यार्थः ।

We have entered into some hair splitting discussions. The analysis of the sentence is taking place. Before this, I'm giving few notes.

We are analysing the mahāvākyam. This is slightly different from other mahāvākya vicāra we've been doing all the time, right from Tattvabodha, vivekacūdāmaṇi, vedantasāra, pañcadaśī. I've never noted and mentioned before. Earlier, in tat tvam asi, tat refers to Īśvara, tvam refers to jīva and both are saguṇa. We say that aikyam between these 2 are not possible because of diagonally opposite attributes, alpajña etc. Both sides of mahāvākya are saguṇa. Bhāgatyāga lakṣaṇa used to remove guṇa on both sides. Then attributeless consciousness are equated. Both sides of equation is saguṇa before we did the bhāgatyāga lakṣaṇa. This is most popular one. Even in Naiṣkarmyasiddhi also, this is used chap 3 verse 76,77.

Here we have to make a difference. In aham brahmasmi in Vicārasāgara, brahman does not refer to saguṇa īśvara. Therefore in Vedanta, whether word should refer to brahman or īśvara, 2 approaches are there. Both are ok. We just need to explain.

Here we are taking one side as saguṇa, aham is knower jīva, brahman is Nirguṇam. Between these 2 is the sāmānādhikaraṇyam aikyam or bhāda. And here aikyam and bhāda are both possible. In Naiṣkarmyasiddhi chap2 verse 29, bhāda sāmānādhikaraṇyam is used. One side jīva saguṇam jīva and other side Nirguṇam brahman. Vākyam tat vyapanena tat. Here Niścala Dāsa wants to talk about the type of sāmānādhikaraṇyam. By taking the appropriate meaning of aham cidābhāsa or cit, Niścala Dāsa will use bhāda or aikyam to explain. Vākyavṛtti of Śaṅkara...both are taken as saguṇa. Here its unique, we are doing one side saguṇa other side Nirguṇa.

Note 2: In Vedanta class, the jīva is a knower, the I includes RM, RC and OC, mixed one is I. the knower status we recently analysed in kshetragnya bhāṣyam in gita bhāṣyam. OC- should it have knower status. Vedanta says its ok, you can give to RM RC part-knower status and OC-left out since it does not participate in knowing. (approach 1-

Niścala Dāsa takes this approach here). Even though OC is non knower, when a person says I'm the knower, OC is included here although it is a non participant, however OC being adhiṣṭhānam, it has to be included in the word I (like the screen in a movie). I can refer to knower RC or non knower OC. Knower component-RC- bhāda sāmānādhikaraṇyam. When I refers to non knower OC integrally present there it is aikya sāmānādhikaraṇyam. This is Niścala Dāsa 's approach. Advaitavedanta grantha gives several approaches.

In kṣetrajña bhāṣyam other approach. Knower status can be given to OC also. When you say knower, only when all 3 are mixed together, knower can come into existence. Without mind, knower is not possible. Without RC also not possible. Without OC can RC and RM be the knower. RM and RC cannot exist, the isness comes from OC. We should say blessed by OC alone, the other 2 can become the knower. Therefore, knowerhood is a status distributed amongst the 3.RC and RM are knower along with OC after undergoing a change.. Along with RM, RC PC becomes a knower without undergoing a change. Sākṣī refers to the non changing knower status of OC along with RC and RM. OC is also given knower status. This is very common in upaniṣads. In briha upa, this is done several times. Chapter 3 antaryāmi and akṣara brāhmanam. Drashta, śrota… in swayamjyoti brāhmanam....Atma OC is called vignyāta the knower. Just to stress the importance of OC this is done, because you should not assume RM and RC can do things on its own (dvaitam). When OC is given knower status, its known as sākṣī. In RC case, we say pramāta. Without other 2 the third cannot be taken. In Gita also, knower status is given to OC. Chapter 13..upadrashtānu manta ca.

In this body, OC exists. Paramātmā purushaha..upadrashta, anumantha, bhokta. Krshina says OC is bhokta. First time if you read the śloka, we should get angry with Kṛṣṇa. The idea that Kṛṣṇa wants to convey that RM and RC can enjoy bhokta status only when OC is also there. Kalpita bhokṛtvam of OC. Kalpita jñātrutvam can also be given.

OC can be given knower status, need not be given knower status, both are ok is second message.

Here Niścala Dāsa wants to say, OC is non-knower (in kshetragnya bhāṣyam we gave knower status). Word I includes both knower RC and non knower OC, therefore I can be taken as cidābhāsa (bhada)or kūṭastham (aikya). Sureśvarācārya speaks of only bhāda in Naiṣkarmyasiddhi.

M: OC is not a knower here. Even though OC is non knower, when the student uses the word I , he uses cidābhāsa only, but non knower I kūṭastham is also included. Therefore, aham is a mixture of knower and non knower. Cidābhāsa and kūṭastham. Therefore, I can refer to any of these.

तत्र ‘अहम्’ इति शब्देन प्रतीयमान-कूटस्थस्य सर्वदा ब्रह्मणा सहाभेदः सिद्ध एव; यथा घटाकाशमहाकाशयोरभेदः सर्वदा सिद्धस्तद्वत् । अनेनैव हेतुना कूटस्थस्य ब्रह्मणा सह मुख्यसामानाधिकरण्यं वेदान्तशास्त्रेष्वभिधीयते । यस्य वस्तुनो येन वस्तुना सहसदाभेदसम्बन्धोऽस्ति तस्य वस्तुनस्तेन वस्तुना सह मुख्यसामानाधिकरण्यम्उच्यते । यथा घटाकाशस्य महाकाशेन सह मुख्यसामानाधिकरण्यंभवति । इत्थं कूटस्थब्रह्मणोः सदाभेदस्य सत्त्वात् कूटस्थस्य ब्रह्मणा सहमुख्यसामानाधिकरण्यं भवति । तस्मादहमितिशब्दबोध्यस्य कूटस्थस्य ब्रह्मणासह सदाभेद एवास्ते ।

The word aham is a mixture. Brahman refers to pāramārthika satyam, śuddha caitanyam. You can refer to any meaning for I, the cidābhāsa knower, aham brahmasmi refers to falsification of cidābhāsa. Bhāda sāmānādhikaraṇyam. When you say entire world is brahman, nāmarūpa prapañca, bhāda sāmānādhikaraṇyam. If you refer to cit or sākṣī component, it is aikya sāmānādhikaraṇyam. (he uses mukhya for aikyam) Niścala Dāsa will explain both in detail.

4th april 2015

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यस्य वस्तुनो येन वस्तुना सहसदाभेदसम्बन्धोऽस्ति तस्य वस्तुनस्तेन वस्तुना सह मुख्यसामानाधिकरण्यम्उच्यते । यथा घटाकाशस्य महाकाशेन सह मुख्यसामानाधिकरण्यंभवति । इत्थं कूटस्थब्रह्मणोः सदाभेदस्य सत्त्वात् कूटस्थस्य ब्रह्मणा सहमुख्यसामानाधिकरण्यं भवति । तस्मादहमितिशब्दबोध्यस्य कूटस्थस्य ब्रह्मणासह सदाभेद एवास्ते ।

Here Niśćala Dāsa is analyzing 2 topics. One we completed is locus of aham brahmasmi vṛtti jñānaṃ…mind plus cidābhāsa. Kūṭastham caitanyam cannot entertain a vṛtti. Therefore, locus is mind plus cidābhāsa. Next topic is when a student claims aham brahmasmi, what should the sāmānādhikaraṇyam is possible? Niśćala Dāsa says bāda and aikya are both possible depending on the intended meaning of the word I. The word I is a composite entity. OC, RC. You cannot separate them and say I. similarly OC by itself cannot do anything. If I refer to OC component, between OC and brahman, it is aikya or mukhya sāmānādhikaraṇyam. In the next para, Niśćala Dāsa will say I is the RC component.

M: when the relationship between two things are total oneness, then it is mukhya sāmānādhikaraṇyam. Then we have abeda sambandha.

The relationship is one of non-difference meaning no relationship. Relationship between the two words is mukhya sāmānādhikaraṇyam. (only word sambanda). Example: ghaṭākāśa and mahākāśa. There is total identity. You cannot say pot space is part of total space. Gauḍapāda carefully negated this part in Maṇḍukya kārika. What is wrong? If you say part, then you are countering “space is always indivisible akhaṇḍa”. Mukya and aikya are same. Here same thing is applied for aham brahmasmi, kūṭastham and brahman. If you exclude the cidābhāsa and mind intellectually from I, claim the OC part kūṭastham through bhāgatyāga lakṣaṇa. Enclosed OC and brahman have permanent nondifference. Tasmat…therefore, a student can say without a reservation, mayeva sakalam jātam……. Now RC and brahman.

Next topic…Naiṣkarmyasiddhi this is touched in 2 places. This is bāda sāmānādhikaraṇyam.

‘अहम्’ इति शब्देन प्रतिभासमानचिदाभासस्य तु ब्रह्मणा सह स्वस्वरूपबाधपूर्वकमेवाभेदः सिद्ध्यति । तस्मात् वेदान्तशास्त्रेष्वाभासस्य ब्रह्मणासह बाधायां सामानाधिकरण्यमेवोच्यते । यस्य हि वस्तुनः स्वरूपनाशपूर्वकं येन वस्तुना सहाभेदो जायते, तस्य वस्तुनस्तेन वस्तुना सहबाधायां सामानाधिकरण्यम् उच्यते । यथा मुखप्रतिबिम्बस्य स्वरूपबाधपूर्वकंमुखरूपबिम्बेनाभेदस्य दृष्टत्वात्प्रतिबिम्बो मुखमेव नान्यत्, अतः प्रतिबिम्बस्यबिम्बेन सह बाधायामेव सामानाधिकरण्यं भवति;

यथा वा स्थाणौ पुरुषभ्रमानन्तरं विचारात् स्थाणुत्वेन ज्ञाने सति 'पुरुषः स्थाणुरेव' इति पुरुषस्यस्थाणुना सह बाधायामेव सामानाधिकरण्यं जायते; तथाभासस्यापिबाधानन्तरमेव ब्रह्मणा सहाभेदः सम्भवति ।

Instead of referring to OC, the student can refer to RC and then if you compare RC to brahman, they are not identical. No mithyā vastu existing separate from satyam. Aham iti...by using the word I, not only is the OC there, but RC is also shining, 2 fold consciousness is evident in the word I, the RC will lose its svarūpam (independent existence). For cidābhāsa, the sāmānādhikaraṇyam is bhāda only. When one entity loses its independent existence which I have wrongly attributed, therefore it is non different from the other entity, like pot is like clay, therefore bādāyam sāmanādhikāraṇam. Pot becomes non separate from clay. Losing its existence, it becomes non different from the other entity. Two examples: first one original and reflected face, I think they are 2 entities but they are non separable. Therefore bāda sāmānādhikaraṇyam, reflected face loses its identity. It is only seemingly different. 2nd: in the stump of a tree, a person sees a human being, somebody corrects saying it is none other than a stump. They cannot be the same. The human being loses its independent existence. This is bāda type. Like these two examples, the student can say I don't have an independent existence (bhaktas like this) without you. No world separate from me. The choice is yours to go with aikya or bāda.

तस्मात् ‘अहम्’ इति शब्दबोध्याभासो ब्रह्मैव, न ततोऽन्यः । आभासस्य ब्रह्मणा सहेदृशो बाधायां सामानाधिकरण्यं सम्भवति ।हे सोम्य । इत्थमेव ‘अहम्’ इति शब्दगम्यस्य कूटस्थस्य ब्रह्मणा सहमुख्याभेदः, आभासस्य तु बाधायामभेदः इति जानीहि ।

conclusion: when bhakta uses the word I, cidābhāsa part. This is bādāyam sāmānādhikaraṇyam concluded.

Oh student, Tattvadṛṣṭi, between kūṭastham and brahman mukhyabhedaha (oneness) exists, between cidābhāsa and brahman (non-different). Between satyam there is oneness, between satyam and mithyā, there is non-difference.

You cannot relax while studying vicārasāgara unlike 10th chapter of gita. Vibooti yoga.

Topic 199 to 218

(आ. १९९-२१८) कूटस्थाभासयोः ‘अहंवृत्तौ’ भानं किंक्रमेणोत क्रमं विनेति विचारः —

whenever we use the word I, we experience cit and cidābhāsa, RC and OC. In kena bhāṣyam we discussed. Pure RC cannot be experienced in

I am, because pure RC does not exist independently. Can you say you left your reflection in the mirror. Can we experience pure OC in self-awareness? Never possible. In the wall, OC is there or not? OC is there, but in the wall it is present in the form of existence principle. RC is possible only in the mind. Wall does not have self-awareness. Pure OC can never have self-awareness. Only when RC comes into existence, thought I am will come. Therefore, whenever we say I am, in the aham vṛtti always there is a mixture of OC and RC. Nirvikalpaka Samadhi wont help you experience pure brahman. With thoughts gone, mid gone, RC gone. Only pure OC is there. Nobody can experience pure OC in nirvikalpaka Samadhi, you will lose self-awareness because there is no RC. To gain knowledge, you have to retain RC. Never meditate in class. Keep OC, RC, mind and then gain knowledge, not by eliminating RC, but excluding RC in understanding. Topic: self-awareness is always a mixture of RC and OC. Which order RC first or OC?? Sequentially or simultaneously? In self-awareness, how do RC and OC appear in I thought? Answer: simultaneously..when person dies, sūkṣma and kāraṇa śarīram go away and hence no self-awareness.

12th April 2014

Topic 199 प्रश्नः

(१९९) प्रश्नः – हे स्वामिन्, अहंवृत्तौ साक्षिचिदाभासयोः प्रतिभानं भवतीति भवतोक्तम् । तत्र किं तयोर्युगपत्प्रतीतिर्जायते, उत कालभेदेनेति मे संशयः । तन्मे भवान् विस्पष्टं बोधयतु ।

The ācārya has answered both questions raised by the student. What is the locus of aham brahmasmi knowledge? (mind) And what is the sāmānādhikaraṇyam used? (both aikya and bāda). After this, the ācārya proceeds further to talk of type of ajñānaṃ and brahma jñānaṃ. Epistemology of knowledge is going to be discussed. We have not discussed this at all before. Heading: Aham vṛtti..I thought or self-awareness (I am), what I am aware of is continuously changing. The avasthās etc. In this I thought is cidābhāsa there or cit there or both? Answer: both are there. Wall is not self aware because cidābhāsa is not there. Do they come sequentially or are they there all the time? They are there always. Cit or kūṭastham (consciousness enclosed in the body) and cidābhāsa. Question: Oh Lord, sākṣī (instead of kūṭastham used) and cidābhāsa are shining , you said, do they shine simultaneously or do they happen sequentially. May you clearly teach me regarding the status of them.

(आ. २००-२१८) पूर्वप्रश्नस्योत्तरम् –

Topic 200 अहंवृत्तौ साक्षिचिदाभासयोर्युगपद्भानम्

(२००) अहंवृत्तौ साक्षिचिदाभासयोर्युगपद्भानम् – हे सोम्य, विस्पष्टं सारतरमुत्तरमुच्यते, शृणु सावधानमनाः । एतच्छ्रवणजन्यज्ञानसूर्यप्रकाशोदयमात्रेण गाढाज्ञानरूपतमो निःशेषं विनङ्क्ष्यति । हे शिष्य, साक्ष्याभासावुभावप्यहंवृत्तौ युगपदेव प्रतीयेते । वेदान्तप्रकरणेषु सर्वत्र 'आभासः' इति शब्देनान्तःकरणसहितचिदाभास एव ग्राह्यः । अन्तःकरणसहितचिदाभासः साक्षिणो विषयतया भाति । साक्षी तु स्वयंप्रकाशतया भाति ।चिदाभाससहितान्तःकरणवृत्त्या न साक्षी विषयीक्रियते ।

Hey somya, I am going to give you the answer very clearly and comprehensively. May you listen with 100 percent concentration. If you listen carefully, when the jñānaṃ in the form of sūrya rises in your mind which is full of nocturnal darkness, darkness in the form of thick ignorance perishes. Both sākṣī and cidābhāsa shine in the I thought. RC and RM always... throughout in the vedāntic parlance, whenever we talk of RC, its always along with RM, may you note. Whenever I say I the knower, subject is never a single entity, its always mixture of OC, RC, RM. Within the knower we make a subject object division, cognitive division. For understanding, OC is called knower, from this stand point mind and cidābhāsa are called known. Mind has got borrowed consciousness. To show this, mind is referred as known and OC is knower. Oc is called dṛk, mind dṛśyam. In the composite knower, two components RM, RC are presented as dṛśyam or object of knowledge. Whereas OC the sākṣī is dṛk or kṣetrajña knower, because it has got its own consciousness is called ultimate knower. Through a thought in the mind along with cidābhāsa can objectify external world but thought plus cidābhāsa cannot reveal the OC. sākṣī cannot be objectified. Mind can be objectified as sākṣī lends consciousness to mind.

घटादिबाह्यपदार्थज्ञानोत्पत्तिक्रमस्त्वेवम् – इन्द्रियाणां घटादिविषयैःसह संयोगदशायामिन्द्रियद्वारा बहिर्निर्गतान्तःकरणं घटादिविषयसमानाकारतांप्राप्नोति । यथायसा मृदा वा निर्मितमूषायां निषिक्तद्रुतताम्रादिर्मूषासमानाकारतां भजते; एवमन्तःकरणवृत्तिरपि घटादिसमानाकारतां भजते । इयञ्चवृत्तिश्चैतन्याभाससहितैव जायते, नाभासं विनोदेति । वृत्तिरन्तःकरणस्य परिणामः । अन्तःकरणपरिणामस्य वृत्तिः इति सञ्ज्ञा । अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते ।तथैव वृत्तेरपि स्वच्छान्तःकरणकार्यत्वात् तत्रापि चैतन्याभासोजायते ।उत्पद्यमाना सा वृत्तिः साभासान्तःकरणादेवोत्पद्यते । अतोऽपि कारणात् वृत्तिराभासविशिष्टैवोदेति ।

How does any knowledge take place? Vruti vyapti and phalavyāpti we saw earlier.

Because of knower all knowing process takes place. Knower comprises of OC, RC, RM. Only if we understand this, we can understand difference between brahma jñānaṃ and viṣaya jñānam. Rise of knowledge of various external objects like pot etc is in the following manner. The mind has to contact the external object and only through the 5 sense organs. Mind does not physically go out. Like the torch light's light rays. Every thought is like a beam or ray. The thought also is associated with RC. This will meet the object as directed by the sense organ. When the sense organ and sense object gets into alignment, through the sense organ, mind in the form of thought goes out. Vṛtti envelops the object and gets the shape of the vṛtti. When a person wants to make a vigraham in metal, first they make a mould, then the metal is molten, this moltn metal does not have any shape but takes on vigraha ākara once poured. When the thought goes out of the mind and contacts the object it becomes vishayākāraha. In this thought, there is cidābhāsa also. Along with thought arising, cidābhāsa arises. Always they are together only. To educate us about vṛtti, Vedanta says cidābhāsa sahita all the time. Vṛtti, any modification the takes place in the mind. Even change in state of the mind. Each avasthā is called a vṛtti. Antahkāraṇam is also jaḍam, wall is also jaḍam why does mind form a reflection? Mind is predominantly of satva guṇa type and hence reflect through. In thought also RC is there, when thought is hanging out also. Vṛtti has got cidābhāsa due two reasons. 1) because thought is fine 2) thought is born out of the mind mixed with RC, therefore thought has RC.

18th April 2015

अन्तःकरणं हि सत्त्वगुणकार्यत्वात् स्वच्छम् । अतस्तत्र चैतन्याभासो जायते ।तथैव वृत्तेरपि स्वच्छान्तःकरणकार्यत्वात् तत्रापि चैतन्याभासोजायते ।उत्पद्यमाना सा वृत्तिः साभासान्तःकरणादेवोत्पद्यते । अतोऽपि कारणात् वृत्तिराभासविशिष्टैवोदेति ।

The ācārya answered the 2 questions raised by the student regarding the locus of aham brahmasmi vṛtti jñānaṃ. Ācārya now wants to talk about the process of knowledge taking place. As a part of that, he pointed out that the knower is a mixture of OC, RC and rm. No member on its own can become the knower. Even though this mixture alone is called knower, in vedāntic parlance a convention is followed, OC is called the changeless knower from the stand-point of mind. Mind becomes known due to the permanent presence of cidābhāsa. Cidābhāsa is because of OC. Therefore OC is termed knower and mind is called known. When OC is referred to as knower, from stand point of mind, its called sākṣī. It lends cidābhāsa all the time. This was a significant information. Now he is proceeding with the methodology of knowledge. Doorway is the sense organ through which mind contacts the world. Point 1: Thought is generated ..viṣayakāra vṛtti. Point 2: mind always has cidābhāsa in it. Although mind is matter only but it is subtle, a product of samaṣṭi satva guṇa, a fine matter unlike a table. Therefore, mind becomes Sensient. Vṛtti born out of mind is satvik only...A thought is also fine matter, it can become sencient due to cidābhāsa. At the time of knowledge, mind with cidābhāsa remains in the body, thought with cidābhāsa extends like a beam of light.

Last para: along with RC, thought is there. Vṛtti vyāpti and phalavyāpti (202 in next page). Ācārya feels he has to introduce a technical topic now.

Topic 201 चैतन्यमेवाज्ञानस्याश्रयो विषयश्च

(actual continuity 200 then 202)

Naiṣkarmyasiddhi...mūlāvidhya located in ātmā or anatma..that's going to be summarized(advanced Vedanta)

(२०१) चैतन्यमेवाज्ञानस्याश्रयो विषयश्च – घटादिर्विषयस्तमोगुणकार्यत्वात्स्वरूपतो जडः । तस्मादज्ञानं तत्कार्यमावरणं च जडे घटादिविषयेऽस्तीत्याहुः केचन । तदिदमापातरमणीयम् । विचारदृष्ट्या तु चैतन्येएवाज्ञानतत्प्रयुक्तावरणे स्तः, न तु घटादौ विषये । अज्ञानं चैतन्यमेवाश्रित्यतदेव विषयीकरोतीति वेदान्तसिद्धान्तः ।

Jñānam involves 2 factors always. Take chines knowledge. Who has chinese knowledge? Locus : knowledge requires the knower the pramāta or āśraya: second factor is prameyam the object of knowledge. Any pramā requires both these factors. For the jñānaṃ, pramāta is locus or āśraya, prameyam is object or viṣaya. Vedanta extends this to ajñānaṃ also. When I say Rama has chinese knowledge and Kṛṣṇa has no chinese knowledge. Kṛṣṇa becomes locus of chinese language ignorance (ajñānasya āśraya) . Ignorance also requires knowledge (ajñānasya viṣaya). (chinese language)

Bottom line, just as jñānaṃ requires āśraya and viṣaya, ajñānaṃ also requires both. From the standpoint of Vedanta, entire creation is a projection of ignorance. Only when you say entire world is projection of ignorance, only then you can say world is mithyā. Jagat mithyā agnyāna kāryatvāt.This fundamental ignorance mūlā avidyā or māyā (chapter 3 Naiṣkarmyasiddhi) or the great sleep.(Maṇḍukya kārika...maha suṣupti). 2 factors: āśraya and viṣaya... What is the āśraya of mūlāvidhya and viṣaya? Normally āśraya and viṣaya are different. I don't know the president. Āśraya is I, president is viṣaya. In the case of mūlāvidhya, āśraya and viṣaya are the same; caitanyam. Before anything came (creation), only caitanyam adviteeyam was there. Whenever we talk about ajñānaṃ, the locus of ajñānaṃ has to be a sencient being only. (locus of knowledge has to be sencient). When you say I am ignorant, its not in the body or mind but caitanyam enclosed in the body, sākṣī or kūṭastham (tūla or mūlāvidhya).

What is ajñānasya viṣaya? When I'm ignorant of chair, the object of ignorance is chair. Therefore, viṣaya is acetanam chair. Vedanta says really speaking the viṣaya is not the chair, but it is the caitanyam enclosed in the chair.

Heading: caitanyam or consciousness is āśraya or locus of the ajñānaṃ (here mūlāvidhya). Objects like pot, because they are the product of māyā or pañcabhūta are intrinsically inert, therefore, both ignorance as well as the āvaraṇam, some people wrongly say, both these belong to the object pot. Vedanta does not agree with this. This statement is only superficially fine and acceptable (ignorance is concealing the pot). Really speaking, on deeper enquiry, ignorance must be located in caitanyam only therefore concealment also must be of caitanyam only... ajñānaṃ covers pot enclosed consciousness. Mūlāvidya or tūlavidyā... In the case of mūlāvidhya, remaining located in the all pervading consciousness, it conceals that caitanyam. What it conceals is viṣaya. When you say location it is pramāta or āśraya. A great ācārya has declared this .famous one. Sañkṣepa śarīrakam (śarīrakam means Brahmasūtra) A concise brahmasūtram..2000 odd ślokas.. 4 chapters. Sādhanādhyaya, phaladhyaya... Sureśvaracārya's disciple sarvajñātmā muni.A very great scholar. (earlier also quoted) chapter 1, 319th verse. Almost Śaṅkaracārya's time 8th century AD or 5th century bc.

आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला ।पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो भवति नापि गोचरः ॥(सं. शा. १.३१९) इति वृद्धोक्तेः ।

Here vruddha refers to sarvajñātmā munihi (few people say he is Śaṅkara's direct disciple). Before creation there was only one undivided consciousness. For projecting the world mere caitanyam is not enough, a second factor or Mūlāvidya was needed. Mūlāvidya's location is in caitanyam. Has the status of being the locus of Mūlāvidya. It is also the viṣaya object of ignorance also. Therefore we call it self-ignorance. Who am I? enquirer and enquired are the same. Mūlāvidya which was there before the origination of the world, latter world to be created, later mind to be created cannot be the locus of the earlier ignorance nor can it be viṣaya. Father cannot sit on the lap of the child at his wedding. Caitanyam is locus and object of Mūlāvidya..one or two more notes would be given. There was a previous discussion, in page 107 topic 191, 192. There he said something and now he is saying something. Ācārya himself raises the objection and resolves it.

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14th june 2015

In these portions, Niścala Dāsa is discussing the profound topic of nature of ignorance. We are talking of Mūlāvidya or self-ignorance often equated to Māyā also. This is the cause of the entire creation. Even before the mind originated, mūlāvidhya was there as the cause of the creation. Where did it exist? What is the locus of ignorance? Second topic: not only we talk of ignorance being present somewhere and some place (āśraya), but also of what (viṣaya)? I'm ignorant of chinese language, when I say, I'm the āśraya or locus, chinese is viṣaya. In advanced vedānta, they come to the topic of Mūlāvidya and ask the same questions. Niścala Dāsa is elaborating the answer. Answer is very easy. Mūlāvidya existed even before the creation arrived. Other than mūlāvidhya, there was only one thing, caitanyam, ātmā or brahman. Caitanyam eva ajñānasya āśraya and viṣaya. Self-ignorance means ignorance of myself for myself. Vedanta siddhānta. He quotes a śloka... āśrayasya... one undivided consciousness alone is locus and object of ignorance. The future mind cannot be the locus of the present mūlāvidhya obtained before creation. A profound corollary, this mūlāvidhya alone is the material cause for the entire creation. Entire matter or material world is condensed version of ignorance.

Ignorance disappears on enquiry for this reason. World will also disappear. When you analyse darkness with light, darkness will disappear. Niścala Dāsa is taking a diversion, introduced before vacation.

Niścala Dāsa had concluded that caitanyam is the āśraya of ajñānaṃ. If you analyse previous portion and current portion, you will find a contradiction. Page 107..seven stages. Topic 191.. śloka from pañcadaśī.. Jīva going through 7 stages, ajñānaṃ, āvṛtti, vikṣepaha, parokṣa jñānaṃ, aparokṣa jñānaṃ, śoka nāśa, tṛpti. Cidābhāsa plus mind was defined as Jīva. Kūṭastham was OC. Ajñānaṃ, he said belongs to mind plus cidābhāsa called ahaṅkāra. Current one- ajñānaṃ belongs to kūṭastham. Which one is correct? Bimba caitanyam or pratibimba caitanyam.

Before, in 191, during 7 stages of ahaṅkāra,

प्राक् सप्तावस्थानिरूपणप्रसङ्गे अज्ञानाश्रयोऽन्तःकरणविशिष्टचिदाभास इत्युक्तम् । स चाज्ञानस्याभिमानी आश्रयः । ‘अहमज्ञः’ इत्यभिमानोऽन्तःकरणसहिताभासस्य जायते इति यावत् । तस्मादाभासोऽज्ञानाश्रय इत्युच्यते । मुख्याश्रयस्तु चैतन्यमेव , नाभाससहितान्तःकरणम्; आभाससहितान्तःकरणस्याज्ञानकार्यत्वात् । यद्यस्य कार्यं न तत्तस्याश्रयो भवेत् । तस्मादज्ञानस्य केवलचैतन्यमेवाधिष्ठानरूपाश्रयः।

Locus of ignorance, was cidābhāsa along with antahkaraṇam, ahaṅkāra. One is the answer from empirical stand point, then there is a real and appropriate answer. Cit being āśraya is real and ultimate answer. Because ahaṅkāra is a product of ajñānaṃ. Even before the ahaṅkāra arose, mūlā vidya was there. Therefore, only kūṭastham caitanyam is the answer. After creation, we have ahaṅkāra, kūṭastham caitanyam and ajñānaṃ. Self-ignorance is claimed by ahankara only. During suṣupti, when ahaṅkāra is resolved, there is no complaint that I am samsārī. Sādhanas are done by ahaṅkāra alone. We therefore, figuratively say ignorance belongs to ahaṅkāra. Ajñānaṃ has two fold āśraya. One claims other is real āśraya.

Footnote: like the money in the safe, locker box or bank and the owner.

That ahaṅkāra mentioned there is the support in the form of the claimer. Abhimāna is by antahkaraṇa...original support is kūṭastham caitanyam. Logic: because ahankara comes after pralayam or creation. This topic is very unique subtle topics.

Ajñānasya viṣaya.

Viṣayashcha... sambhavataha: before 202

विषयश्च तस्य चैतन्यमेव । स्वरूपतिरस्कार एवाज्ञानविषयत्वमित्युच्यते । एतदज्ञानकृत्यमावरणं जडवस्तुनि न युज्यते । जडवस्तुनः स्वरूपतएवावृतत्वात्तत्राज्ञानकृत्यावरणस्य प्रयोजनाभावात् । तथाचाज्ञानं स्वाश्रयचैतन्यमेवविषयीकरोति । यथा गृहान्तःस्थं तमः स्वाश्रयभूतं गृहमेवावृणोति तद्वत् ।तस्माद्धटादौ जडेऽज्ञानावरणे न सम्भवतः ।

What is the object of ignorance? The object of ignorance is that whose existence is covered by ignorance. When I say, I am ignorant of that picture behind, then I'm not aware of its existence. Ignorance conceals the existence of that thing. Anything that's concealed by ignorance is the object of ignorance. Niścala Dāsa says, this concealment of existence by ignorance can happen only for conscious entity whose existence is self-revealed. Ajñānaṃ need not cover the existence of inert entity. Inert entities never reveal the existence by themselves. Naturally, itself their existence is covered since they are not revealed. During waking state, we are aware of existence of ourselves and the world. During sleep, ajñānaṃ covers our existence. We don't need a second ajñānaṃ to cover the world's existence. Cetana padārtha alone is ajñānasya viṣaya.

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20th June 2015

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विषयश्च तस्य चैतन्यमेव । स्वरूपतिरस्कार एवाज्ञानविषयत्वमित्युच्यते । एतदज्ञानकृत्यमावरणं जडवस्तुनि न युज्यते । जडवस्तुनः स्वरूपतएवावृतत्वात्तत्राज्ञानकृत्यावरणस्य प्रयोजनाभावात् । तथाचाज्ञानं स्वाश्रयचैतन्यमेवविषयीकरोति । यथा गृहान्तःस्थं तमः स्वाश्रयभूतं गृहमेवावृणोति तद्वत् ।तस्माद्धटादौ जडेऽज्ञानावरणे न सम्भवतः ।

In these portions, Niścala dāsa is analyzing the locus and object of experience. Rama is ignorant of an object. Rama is locus, viṣaya is the object of ignorance. Here we are discussing an advanced topic like anirvacanīya khyāti. In conventional Vedanta we say rope is adhiṣṭhānam for false snake. When it comes to revised Vedanta, we modified rope to rope avacchinna caitanyam as rope was any case mithyā. Revised vedānta is for senior students. In revised Vedanta, they say ignorance cannot cover a jada vastu, therefore we should say rope or Himalaya or object avacchinna caitanyam. Inert object is that which does not reveal its existence to itself or to others. Empty chair does not know its empty, it will not call somebody and say I'm empty. Step 1: Since its (insentient object) existence is not self-revealed, we say it is intrinsically concealed. Step 2: Since its existence is intrinsically concealed, we cannot say it is not concealed by something. Sugar is sweet. Milk is sweet because of sugar. But you need not say sugar is sweet because of milk!!! Jada vastu svabhāvataha āvrutam.. therefore it does not require a cover (ajñānaṃ) to conceal the existence. In the case of jada vastu, ajñānaṃ does not need to do the job of concealment. Whatever is self-revealed, if the self-revealing entity is concealed any time, that concealment must be due to an external factor. Ajñānaṃ. Atma is self revealing enity, its brahma svarūpam is concealed, it is because of ajñānaṃ.

Topic 202 बाह्यार्थप्रकाशे वृत्तिचिदाभासयोरुपयोगः

(२०२) बाह्यार्थप्रकाशे वृत्तिचिदाभासयोरुपयोगः – अत्रेदंबोध्यम् – चैतन्याद्भिन्नं सदसद्विलक्षणमज्ञानं चैतन्यमाश्रित्य वर्तते; तेन च चैतन्यमावृतं भवति । तदेव घटादिस्वरूपाद्भिभिन्नमज्ञानं घटाद्यनाश्रितमपि स्वसदृशं प्रकाशशून्यं जडस्वभावं घटादिरूपं कार्यंजनयति । तस्माद्घटादिवस्तु अन्धवत्सदा आवृतमेव भवति । अयं च घटादीनामावृतत्वस्वभावोऽज्ञानहेतुकः । तथा हि, तमोगुणप्रधानादज्ञानात् पञ्चभूतोत्पत्तिद्वारा घटादयो जायन्ते । तमोगुणश्चावरणस्वभावकः । तस्मात् घटादयः प्रकाशशून्या अन्धीभूता एव वर्तन्ते । एवमन्धतारूपमावरणं घटादावज्ञानकार्यत्वात् स्वभावतः सिद्धम् । घटाद्यधिष्ठानचैतन्यमाश्रित्य वर्तमानमज्ञानं चैतन्यमावृत्य, स्वभावत एवावृतं घटादिकमप्यावृणोति ।

Based on the discussion, Niścala Dāsa wants to analyse the epistemology of jñānaṃ in revised Vedanta format. Vṛtti vyāpti phalavyāpti we already discussed. An introduction now. A very new point. Bāhyārtha prakase, In the revelation of an external object, what's the role of vṛtti or relevant thought. Role of vṛtti vyāpti and phalavyāpti...The following fundamental principle must be noted. Before the origination of the world, Brahman was there, mūlā avidyā or ajñānaṃ (Māyā) was there. Sadasat vilakṣaṇa or mithyā... seemingly existent category. Ajñānaṃ being mithyā requires an adhiṣṭhānam support which is caitanyam. This ajñānaṃ was there before our mind was created. Anirvāchya anādi rūpam...Tattvabodha... nirvikalpaka rūpa ...kāraṇa śarīram. In that definition, author has said ātmā is āśraya and viṣaya. This ajñānaṃ creates a problem. Caitanyam is covered by ajñānaṃ. That original ignorance which is different from all the objects of the world. Ignorance existed before mind and intellect came. Ajñānaṃ creates a jada prapañca. *We say Māyā projects the world in Vedanta, as a senior student we say ajñānaṃ generates the world*. Since Ajñānaṃ is the upādāna or material cause of the world. Both ignorance and world are jaḍam. Ignorance is sadasat vilakṣaṇa. It's of the nature of jaḍam. Therefore, object like pot, like a blind person cannot see others or reveal its own existence. This self concealment of every inert object is intrinsic. To explain this flow of intrinsic self-concealment, the Mūlāvidyā which has 3 gunas, (note 3 gunas of ajñānaṃ), with its tamo guṇa playing dominant role, pañca bhootas are born, pot etc are created. Tamo guṇa has covering nature, all the jada prapañca are "blind", they do not know "I am". Note: Niścala Dāsa says even though jada prapañca has intrinsic concealment, because of ajñānaṃ, pot or any jada vastu will get a secondary āvaraṇam due to ajñānaṃ. Suppose there is dark room and there is an object, object pen is already covered. Even though the pen is naturally covered, suppose you put a cloth on the pen, then you have 2 avaranams, by itself and cloth. If we need to reveal the pen, you have to remove the cloth (incidental āvaraṇam) and then show light and remove the intrinsic āvaraṇam. Similarly, jada prapañca has two āvaraṇam, one intrinsic and other caused by ajñānaṃ (removed through vṛtti vyāpti).

27th June 2015

एवमन्धतारूपमावरणं घटादावज्ञानकार्यत्वात् स्वभावतः सिद्धम् । घटाद्यधिष्ठानचैतन्यमाश्रित्य वर्तमानमज्ञानं चैतन्यमावृत्य, स्वभावत एवावृतं घटादिकमप्यावृणोति ।

Niścala Dāsa wants to discuss the process of knowledge, especially the process of self-knowledge. First some fundamental principles are being talked about. The different products in nature are jaḍam because they are born out of Mūlāvidyā. The jada padārtha cannot reveal its existence to itself nor can it reveal to others too. A chair cannot says I'm a chair or cannot call others and say I'm a chair. Natural concealment is already there hence another concealment is not required. An additional concealment happens because of ajñānaṃ. Vṛtti or thought that is required to remove the natural concealment or svabhāvika āvaraṇam. Blindness in the form of non-awareness of its own existence. For consciousness, there is no svābhāvika āvaraṇam,

only ajñānaṃ caused āvaraṇam. Jada padārtha has svābhāvika (inertness) and ajñānaṃ based āvaraṇam.
स्वभावत एव संवृतपदार्थस्य पुनः संवरणे प्रयोजनाभावेऽपि, आवारकः पदार्थः स्वप्रयोजनापेक्षां विनैवानावृतपदार्थवदेवावृतमपि पदार्थं पुनरावृणोत्येव ।
Imagine a dark room, there is a lamp, lamp is self-revealing, all other objects have natural āvaraṇam. Suppose you want to cover the lamp and the other objects are there. How many cloths you require? Once you cover the lamp, the lamp is covered and does not reveal its existence? Do you need cloth for others now? No, because they are all naturally non-illuminous. Just as cloth has prayojanam with regard to the lamp, with regard to other objects there is no use.
एतच्च सर्वलोकप्रसिद्धम् । तादृशाज्ञानावृतघटादिसंयुक्तान्तःकरणपरिणामरूपायां चिदाभाससहितघटाद्याकारवृत्तौ यो वृत्तिभागः स घटादीनामावरणं निवर्तयति । चिदाभासभागः तु घटादिविषयं प्रकाशयति । इत्थं बाह्यपदार्थप्रकाशविषये वृत्तितत्स्थचिदाभासयोरुभयोरपि विनियोगो भवति ।

The additional covering for these objects is very common. When the eye contacts an inert object, what happens? Nanachidra....Just as from the torch light, as light goes out. Vṛtti also goes out. When vṛtti comes in contact with the object, ghataha, ghatakāra vṛtti envelopes the pot. The vṛtti by itself is acetanam. Because vṛtti belong to mind born out of pañcabhūtas born out of Mūlāvidyā. Vṛtti component eliminates the ajñānaṃ of the pot (additional āvaraṇam). It has natural āvaraṇam in the form of inertness. Vṛtti cannot remove the natural āvaraṇam. In the vṛtti, there is cidābhāsa, this bright cidābhāsa reveals the ghatam (phala vyāpti). The advaitic ācāryas who came later have worked these out. Śaṅkarācārya has not discussed these. Each one has polished. Between 8th and 21st century, they have taken place. This is not there in any prasthanatraya bhāshyams. Anatahkāraṇa parināma is Vṛtti, vṛtti that comes in contact with pot, a pot that's is now concealed with ajñānaṃ. Additional concealment you can eliminate. Natural concealment (inertness) cannot be eliminated. When it envelops, vṛtti comes in contact with pot along with cidābhāsa the RC, it removes the additional ajñāna āvaraṇam. Cidābhāsa the RC, reveals the ghataha. Cidābhāsa is general, it is the vṛtti that specifies the object whose ignorance is to be removed (the targetter??). In this manner, with regard to bāhyapadārthaprākāśa, both vṛtti and cidābhāsa in the thought, have specific utility. Aside note: in illumining the thought both ajñāna nivṛtti and viṣaya prakāśa take place simultaneously.

Topic 203 अत्र दृष्टान्तः

(२०३) अत्र दृष्टान्तः --— तमसि मृद्भाण्डेन केनचित् मृण्मयं लोहमयं वा किञ्चिद्वस्तु संवृतमास्ते । तत्र दण्डादिना मृद्भाण्डे आवरणे भग्नेऽपि विना तु दीपादिप्रकाशं तदन्तःस्थं वस्तु न प्रकाशते, अपि तु दीपादिनैव प्रकाशते । तथाज्ञानावृतघटादेर्विषयस्यावरणे वृत्त्या विनाशितेऽपि न घटादिरूपविषयः प्रकाशेत

। यतो घटादिर्विषयो जडः, वृत्तिरपि जडा; तस्याः विषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात् घटादिविषयावभासको वृत्तिस्थचिदाभास एव ।

In darkness, a clay pot is there. There is an object in the room made of clay or metal, assume metal object. You’ve covered the metal object by a clay pot (or bowl). Let us suppose. Suppose I remove the covering bowl with my hand or I break with a stick, stick being non luminous, it has the power to remove the cover, but metal object cannot be seen as it is not self-lumining. Stick has capacity to only remove the āvaraṇam, it has not got capacity to reveal the object. We need an additional torchlight. Similarly we need the cidābhāsa torch. Stick is like vṛtti. The clay pot has been brought in to signify a cover that can be removed. This knowledge takes place only in jāgrat avasthā.

4th July 2015

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यतो घटादिर्विषयो जडः, वृत्तिरपि जडा; तस्याः विषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात् घटादिविषयावभासको वृत्तिस्थचिदाभास एव ।

Consolidating what we've seen until now in the 4th chapter. Tattvadṛṣṭi pointed out that of the 3 components, 2 are clear to me, brahma satyam and jagnmithya, through anirvacanīya khyāti vicāra. Only jivo brahmaiva nā paraha is not clear. Teacher entered into cit chatur vidya prakriya based on chapter 6 of pañcadaśī. You've to take to the relevant meaning of jīvātmā (OC in the individual-kūṭasthaḥ) and paramātmā (OC in the Īśvara—macro…brahma). Kūṭastham brahma aikyam …no conflict. Next question: this jñānaṃ takes place for whom? The locus is the mixture of all these 3, kūṭastham-OC, cidābhāsa-RC, RM. What type of sāmānidhikaryam is relevant? Badaka or aikya. Both can be employed depending on what you mean by the word I. Cidābhāsa or kūṭastham component. If student uses the word I, kūṭastham, then it is aikya sāmānādhikaranyam. To explain this mokṣa, the ācārya went to the 7th chapter of pañcadaśī and described the 7 stages. 6th stage aham brahmasmi knowledge takes place. Since he pointed out that jñānaṃ will remove ajñānaṃ, the location had to be discussed…āshrayaha and viṣayaḥ? As an answer, he pointed out that kūṭastham caitanyam is adhiṣṭhāna āshrayaha. Claiming I am ignorant is done by ahaṅkāra(abhimāni rūpa āshrayaha). Ajñānaṃ can primarily can cover only cetana tatvam, acetana tatvam is not self-revealing. Ajñānaṃ does conceal the jada padārtha secondarily. In a dark room, an object need not be covered by a cloth. Phalam refers to pratibimba caitanyam.

Topic 203 last para

चक्षुरिन्द्रियगोचरवस्तुप्रत्यक्षज्ञानं पूर्वोक्तक्रमेण जायते । श्रोत्रादीन्द्रियगोचरपदार्थप्रत्यक्षज्ञानमपि इत्थमेव जायत इति विज्ञेयम् । वृत्तिविषययो

We said any ajñāna āvaraṇam is removed and ajñāna āvṛta padārtha is revealed. How does this vṛtti take place? The vṛtti is called pramaVṛtti. Therefore, the knowing candidate pramāta, using the relevant pramāṇam, will have to generate pramā vṛtti dealing with the prameyam. Take a laddoo on the table. The pratyakṣa jñānaṃ with respect to other sense organs is also the same procedure.

Vruti vishayo ho, ekatvam, d,,,,,

इत्थं श्रोत्रादीन्द्रियविषयाणां प्रत्यक्षक्रमो विज्ञेयः ।
रेकदेशस्थत्वात् घटज्ञानं प्रत्यक्षम् इत्युच्यते ।
अन्तःकरणवृत्तिर्यदा घटादिविषयैः सह सम्बन्धालाभात् बहिर्निर्गमनाभावेनान्तरेव घटाकारा भवति, तदा जायमानं घटादिज्ञानं परोक्षज्ञानम् इत्युच्यते ।

Suppose somebody says behind you cat is walking, knowledge has taken place, but vṛtti and viṣaya are not within the range of sense organs. The vṛtti did not go and pervade the cat. It remained with my mind. Viṣaya kāra vṛtti is generated due to śabda pramāṇam. There are 6 pramāṇam to give parokṣa jñānaṃ. In the case of parokṣa jñānaṃ, I will say there is a pot or that pot. Aside note: even pratyakṣa jñānaṃ when I remember later becomes parokṣa jñānaṃ (smṛti vriti. Therefore, when I remember later, it will come under parokṣa jñānaṃ.

4th July 2015

Page 114 topic 203 last 3 lines

यतो घटादिर्विषयो जडः, वृत्तिरपि जडा; तस्याःविषयावरणनिवृत्तिमात्रं प्रयोजनम्, न त्वनया विषयप्रकाशो जायेत । तस्मात्घटदािदविषयावभासको वृत्तिस्थचिदाभास एव ।

Consolidating what we’ve seen until now in the 4th chapter. Tattvadṛṣṭi pointed out that of the 3 components, 2 are clear to me, brahma satyam and jagnmithya, through anirvacanīya khyāti vicāra. Only jivo brahmaiva nā paraha is not clear. Teacher entered into cit chatur vidya prakriya based on chapter 6 of pañcadaśī. You’ve to take to the relevant meaning of jīvātmā (OC in the individual-kūṭasthaḥ) and paramātmā (OC in the Īśvara—macro…brahma). Kūṭastham brahma aikyam …no conflict. Next question: this jñānaṃ takes place for whom? The locus is the mixture of all these 3, kūṭastham-OC, cidābhāsa-RC, RM. What type of sāmānidhikaryam is relevant? Badaka or aikya. Both can be employed depending on what you mean by the word I. Cidābhāsa or kūṭastham component. If student uses the word I, kūṭastham, then it is aikya sāmānādhikaranyam. To explain this mokṣa, the ācārya went to the 7th chapter of pañcadaśī and described the 7 stages. 6th stage aham brahmasmi knowledge takes place. Since he pointed out that jñānaṃ will remove ajñānaṃ, the location had to be discussed...āshrayaha and viṣayaḥ? As an answer, he pointed out that kūṭastham caitanyam is adhiṣṭhāna āshrayaha. Claiming I am ignorant is done by ahaṅkāra(abhimāni rūpa āshrayaha). Ajñānaṃ can primarily can cover only cetana tatvam, acetana tatvam is not self-revealing. Ajñānaṃ does conceal the jada padārtha secondarily. In a dark room, an object need not be covered by a cloth. Phalam refers to pratibimba caitanyam.

Topic 203 last para

We said any ajñāna āvaraṇam is removed and ajñāna āvṛta padārtha is revealed. How does this vṛtti take place? The vṛtti is called pramaVṛtti. Therefore, the knowing candidate pramāta, using the relevant pramāṇam, will have to generate pramā vṛtti dealing with the prameyam. Take a laddoo on the table. The pratyakṣa jñānaṃ with respect to other sense organs is also the same procedure.

Vruti vishayo ho, ekatvam, d,,,,,

चक्षुरिन्द्रियगोचरवस्तुप्रत्यक्षज्ञानं पूर्वोक्तक्रमेण जायते । श्रोत्रादीन्द्रियगोचरपदार्थप्रत्यक्षज्ञानमपि इत्थमेव जायत इति विज्ञेयम् । वृत्तिविषययोरेकदेशस्थत्वात् घटज्ञानं प्रत्यक्षम् इत्युच्यते ।
अन्तःकरणवृत्तिर्यदा घटादिविषयैः सह सम्बन्धालाभात् बहिर्निर्गमनाभावेनान्तरेव घटाकारा भवति, तदा जायमानं घटादिज्ञानं परोक्षज्ञानम् इत्युच्यते ।
Suppose somebody says behind you cat is walking, knowledge has taken place, but vṛtti and viṣaya are not within the range of sense organs. The vṛtti did not go and pervade the cat. It remained with my mind. Viṣaya kāra vṛtti is generated due to śabda pramāṇam. There are 6 pramāṇam to give parokṣa jñānaṃ. In the case of parokṣa jñānaṃ, I will say there is a pot or that pot. Aside note: even pratyakṣa jñānaṃ when I remember later becomes parokṣa jñānaṃ (smṛti vriti. Therefore, when I remember later, it will come under parokṣa jñānaṃ. Even though it is parokṣa jñānaṃ, it is born out of the samskāras. Past experience. Vasana and memory are not synonymous in the conscious mind. Vasana produces smṛti. Anubhava produces vasana. Whereas parokṣa jñānaṃ generated by śabda or anumāna pramāṇam are not born out of samskāra but pramāṇam.

(आ. २०४-२०९) प्रमाणप्रसङ्गात्प्रत्यक्षानुमानशब्दोपमानार्थापत्त्यनुपलब्धिप्रमाणानि निरूप्यन्ते –

Topic 204 प्रत्यक्षप्रमाणम्

(२०४) प्रत्यक्षप्रमाणम् – चार्वाकमतस्थाः प्रत्यक्षमेकमेव प्रमाणमित्यङ्गीकुर्वन्ति ।

Because of the context of pramānāni, means of knowledge, 6 are explained. Pratyakṣa, anumāna, śabda, upamāna, arthapathi, anupalabdhi. All systems of philosophies do not accept all of them. He is listing each philosophy.

Shabda pramāṇam is the only pramāṇam accepted by the materialistic people. Attractive philosophy, very beautiful and attractive, cārvāka. Charu ....nāstika darśaṇaṃ. In the footnote, materialists are divided into 2. Lokayatika and cārvāka.. lokayata accept pañca bhoota, body alone is Atma...no sūkṣma śarīram. Modern science. According to these scientists, even psycology is treated as science. They believe in brain not mind. Second type: these people say pañcabhūtas are not there, akāśa is not a thing, its absence of anything else. Is void. So only 4 bhootas. You should never teach cārvāka to others, you can teach only if you accept śabda pramāṇa. You need to accept pratyakṣa and śabda pramāṇa.

11th July 2015

(२०४) प्रत्यक्षप्रमाणम् – चार्वाकमतस्थाः प्रत्यक्षमेकमेव प्रमाणमित्यङ्गीकुर्वन्ति ।

Indriya vṛtti and mano vṛtti. Eye can perceive even when object is far away. Whereas for organ of taste, it has to be near. Reference Page 39, topic 57..Niścala Dāsa analysed how different sense organs functions. Vṛtti vyāpti and phala vyāpti. Prama vṛtti or knowledge vṛtti are generated in the mind with different pramāṇam. Niścala Dāsa introduced the 6 pramāṇam accepted by advaita śāstram. He is enumerating these and briefly describe. Pratyakṣa, anumāna, śabda, upamāna, arthapathi, anupalabdhi. For śabda pramāṇam, śrotrendriyam needs to be used. One of the 5 sense organs. Can we include śabda pramāṇam (heard through ears) within pratyakṣa pramāṇam, sensory perception. It appears so superficially. If we include śabda what happens? Its not included because, for hearing the sound of any object, we need only the ear to function. When śabda pramāṇam is operating, language is used to communicate. Student should not only have good ears but have the knowledge of language. Sabdha pramāṇam is additional knowledge we get due to knowledge of language. Imagine a person comes to vicarasāgaram classs, he has good ears. Imagine he does not know any language, however he has pratyakṣa pramāṇam. He will know Swamiji is making noise. You all have pratyakṣa and śabda pramāṇam. Telugu lady safety pin example.

For śabda pramāṇam to function, we need proper pratyakṣa pramāṇam.

Cārvāka and lokayata pramāṇam accept only pratyakṣa pramāṇam. Therefore, they are not supposed to write books, because they do not accept śabda pramāṇam.

Topic 205 अनुमानप्रमाणम्

(२०५) अनुमानप्रमाणम् – कणादसुगतमतानुसारिणो द्वितीयमनुमानमपि प्रमाणत्वेनाङ्गीकुर्वन्ति । प्रत्यक्षस्यैकेन प्रमाणत्वाङ्गीकारेतृप्तिमिच्छतो भोजने प्रवृत्तिर्न स्यात्; भाविभोजने तृप्तिनिरूपितहेतुत्वस्य प्रत्यक्षप्रमाणजन्यप्रत्यक्षज्ञानाभावात् । अतः ‘आगामिभोजनं तृप्तिकारणम्, भोजनत्वात्, पूर्वानुभूतभोजनवत्’; इत्यनुमानेन पूर्वभोजनेऽनुभूतं यत्तृप्तिहेतुत्वं तद्भाविभोजनेऽपि ज्ञात्वा तृप्तिकामो भोजने प्रवर्तत इति वाच्यम् ।तस्मादनुमानमपि प्रमाणम् । इत्थं कणादसुगतमतानुसारिणः प्रत्यक्षमनुमानंचेति द्वयमपि प्रमाणत्वेनाङ्गीकुर्वन्ति ।

Anumānam and pratyakṣam are accepted by khanāda (founder of Vaishesika philosophy) and sugata (baudha madam). If you don’t accept anumāna pramāṇam, you can never explain how a hungry person goes after food. How does the seeker of food know that this food can remove the hunger? Because pratyakṣa pramāṇam cannot reveal this. Therefore, it must be generated by something different from pratyakṣa. Therefore, it must be from anumānam. His mother used to give food initially. Then he made an anumānam, that food seemed to remove hunger. If you accept only pratyakṣa pramāṇam, he will never go after food because he would not have had this knowledge. In the food, he is going to eat in the future, how does he know it will remove hunger? Only through anumānam. Food will remove my hunger is nishcaya jñānam..like the food that I consumed in the past. Fire and smoke is standard example given. Even animals have these kinds of minimum anumānam. Cow goes after grass this way.

Topic 206 शब्दप्रमाणम्

(२०६) शब्दप्रमाणम् – साङ्ख्यशास्त्रप्रणेतृकपिलमतानुसारिणस्तुतृतीयं शब्दमपि प्रमाणत्वेनाङ्गीकुर्वन्ति । तथा हि, देशान्तरे कस्यचित्पिता मृतः । आप्तः कश्चित्तं वृत्तान्तं तत्पुत्रायाचख्यौ । आप्तवाक्यात् पुत्रः पितृमरणं निश्चिनोति । तच्च न स्यात् प्रत्यक्षानुमानात्मकप्रमाणद्वयमात्राङ्गीकारे; देशान्तरोत्पन्नपितृमरणज्ञानस्य प्रत्यक्षानुमानाभ्यामसम्भवात् । तस्मात् कपिलमतानुसारिणः प्रत्यक्षानुमानशब्दात्मकं त्रयमपि प्रमाणत्वेनाङ्गीकुर्वन्ति ।

Sānkya philosopher (Kapilācārya) says we must include śabda pramāṇam. Use of language. Bhagawata kapila (believes in Vedanta) is different from this kapila (sāñkhya). An example: the father of someone who is far away has died, son is here and does not know of this incident, son gets the knowledge through somebody coming and reporting. (sootaka āshaucha prakaraṇam... birth or death theetu) . Religious pollution. This jñānaṃ would not have come through pratyakṣa and anumāna alone.

(२०७) उपमानप्रमाणम् – न्यायशास्त्रप्रणेतृगौतममतानुसारिणश्चतुर्थमुपमानमपि प्रमाणत्वेनाभ्युपगच्छन्ति । तथा हि, कश्चित् गवयमृगमजानानः कुतश्चिदारण्यकपुरुषात् 'गवयो गोसदृशः' इति श्रुत्वा कदाचिदरण्यं गत्वा यदा गवयमृगं पश्यति, तदा आरण्यकपुरुषोक्तं 'गोसदृशोगवय' इति वाक्यं तदर्थं च स्मरति । तादृशस्मरणानन्तरं 'अयं गवयः' इतिज्ञानं तस्य जायते । तच्च ज्ञानं न स्यात् प्रत्यक्षादिप्रमाणत्रयमात्रमभ्युपगम्योपमानप्रमाणस्यानभ्युपगमे। तस्मादेतादृशविलक्षणज्ञानहेतुभूतम् उपमानप्रमाणम्अङ्गीकुर्वन्ति गौतममतानुसारिणः।

Topic 207 उपमानप्रमाणम्

Upamāna Pramāṇam:

4th pramāṇam is upamāna pramāṇam: nyāya philosopher propounder: gautama muni. Nyāya and vaiśeṣika are very similar. (sānkhya and yoga are almost similar). That's why they are always referred in pair. Vaisheshika accepts only 2 pramāṇams, here nyāya philosopher accepts 4 pramāṇams (dissimilar here). Vaisheshika will not take upamāna as separate pramāṇam but will take it under anumāna pramāṇam. Nyyāyika and advaitin will treat it as different. Vedanta paribhāsha analysed this elaborately. One book by RK Mission. Swami Satprakasānanda: methods of knowledge.. entire book has only this one topic. Description of upamāna by nyāya and advaitin philosopher, there is a subtle difference. Here definition as per Nyāya.

To explain further, there is a person who has never gone to a forest. There is a wild animal called wild ox or cow...gavayaha. Local cow has a flesh hanging near the neck. Dewlap...for gavaya its not there. All other respects, they are similar. This villager does not know gavayaha. The villager got this knowledge from another person (forester) about gavayaha is like gau the cow. Then he goes to the forest and sees the gavayaha, and remembers the words uttered by the forester that gavaya is similar to cow. Now pratyakṣa reveals gavaya. Now he gets additional knowledge, this is gavaya is not revealed by pratyakṣa the eye. This person gets the knowledge that this is gavayaha. Shabdha-artha conection he knows. This animal is wild cow. Perception reveals only animal not gavayaha. By comparing with what forester told, he derives this knowledge that it is gavaya. Forester is not there now to reveal through shabda pramāṇam. Samgnya samgnee ..pada artha sambhanda jñānaṃ cannot be gained through first 3 but upamāna, comparative statement we have heard.

18th July 2017

तादृशस्मरणानन्तरं ‘अयं गवयः’ इतिज्ञानं तस्य जायते । तच्च ज्ञानं न स्यात् प्रत्यक्षादिप्रमाणत्रयमात्रमभ्युपगम्योपमानप्रमाणस्यानभ्युपगमे। तस्मादेतादृशविलक्षणज्ञानहेतुभूतम् उपमानप्रमाणम्अङ्गीकुर्वन्ति गौतममतानुसारिणः।

Niścala Dāsa is discussing the 6 pramāṇam. The study is only of academic interest. For us only śabda pramannam is useful. However, these are useful for thinking. We covered pratyakṣa, anumana and Shabda. Now upamana. We saw wild cow case. After remembering the comparison given by the forrester long back, the experience of the wild cow is pratyakṣam, this is gavayaha is upamāna. Such a knowledge can be gained through upamāna not by any of the earlier three. Therefore, for the knowledge of this unique relation, upamāna pramāṇam will have to be accepted. Vaisheshika include upamānam into anumānam, Gautama accept these as different. Advaitins accept upamāna pramāṇam, but their explanation is different. They say because of the comparison knowledge, the new knowledge that comes is different. Advaitin gives a new knowledge. He says, when the villager looks at the wild cow, he remembers that it is similar to normal cow. While he understand this and experiences the similarity, he understands another similarity. Gavaya is similar to gau. Similarly gau is similar to the gavaya. (this is new knowledge gathered, the second one---this is beautiful !!!!!)

Topic 208 अर्थापत्तिप्रमाणम्

(२०८) अर्थापत्तिप्रमाणम् – पूर्वमीमांसकैकदेशी भट्टशिष्यः प्रभाकरः पञ्चमीम् अर्थापत्तिमपि प्रमाणत्वेनाभ्युपगच्छति । दिवा अभुञ्जानस्य पुरुषस्य पीनत्वं दृष्ट्वा 'अयं रात्रौ भुङ्क्ते' इति निश्चयो जायते; रात्रिभोजनमन्तरा दिवा अभुञ्जानस्य पीनत्वानुपपत्तेः । भोजनं पीनत्वहेतुरित्यतः पीनत्वं रात्रिभोजनस्य कार्यम् । रात्रिभोजनं पीनत्वस्य कारणम् । तत्र पीनत्वमुपपाद्यम्, रात्रिभोजनमुपपादकम् । तथा चोपपादकरात्रिभोजनस्य ज्ञानं प्रति कारणभूतपीनत्वरूपोपपाद्यज्ञानम् अर्थापत्तिप्रमाणम् इत्युच्यते ।

Poorvamimasaka accept arthapatti. Bhassta matam...kumarinaha bhatta (accept 6) and prabhākara matham (only 5) prabhākara is the disciple of Kumarinaha. Prabhākara matam accept arthapatti.

There is a person who never eats food during day time. We expect him to become thinner and thinner. But he becomes fatter and fatter. Obviously we presume that he eats in the night. (presumption of arthaha..unseen fact). In order to explain another unseen fact. Knowledge of the seen fact is arthapatti pramāṇam, the knowledge of the unseen fact is arthapatti pramā. This person must be eating well during night. Since the rātri bhojanam is the cause for fatness, therefore, fatness is a kāryam or effect, ratri bhojanam is the cause. Cause is not experienced. Fatness is a fact to be explained, upapādhyam(to be explained fact), ratri bhojanam is upapādhakam(explainatory fact). This is invisible. Upapādhya jñānaṃ is arthapati pramāṇam. Upapādhaka jñānaṃ is arthapatti pramā. Knowledge of the fact that is seen and to be explained is arthapatti pramāṇam. The fact that you've parents is presumption. (arthapatti pramāṇam).Īśvara is also presumed by arthapatti pramāṇam. We experience the universe. It requires a creator. That creator must be the unseen Īśvara. Oordvamūlām adahashākam.

Topic 209 अनुपलब्धिप्रमाणम्

(२०९) अनुपलब्धिप्रमाणम् – पूर्वमीमांसको भट्टः षष्ठीम् अनुपलब्धिमपि प्रमाणत्वेनाङ्गीकरोति । वेदान्तिभिरपि षट् प्रमाणान्येवाङ्गीक्रियन्ते । 'व्यवहारे भट्टनयः' इति न्यायात् । गृहाद्यधिकरणेषु घटादेरभावज्ञानमनुपलब्धेः प्रमाणत्वाभ्युपगमे प्रयोजनम् । यस्य पदार्थस्य प्रतीतिर्न भवति तत्पदार्थविषयकाभावज्ञानं जायते । अस्या अप्रतीतेरनुपलब्धिरिति सञ्ज्ञा । घटादेरप्रतीत्या घटादेरभावनिश्चयो जायते । इत्थं पदार्थप्रतियोगिकाभावनिश्चयं प्रति कारणीभुतपदार्थाप्रतीतिरेवानुपलब्धिप्रमाणम् इत्युच्यते ।

Anupalabdhi: I don't experience a pot in the hand. Non experience of the pot is anupalabdhi pramāṇam. The knowledge is absence of pot. Non existence is the knowledge pramā. Non experience is with respect to internal condition. Bhattaha. A great ācārya before Śaṅkarācārya, bhāsta vārthikam on the commentary on poorvamimamśaka śāstram (written by Jaimini-1000s of sūtras). Sabhara muni wrote bhāṣyam. Śaṅkarācārya has great reverence for shābara bhāṣyam. The vartikam was on this. He admires. Many portions Śaṅkarācārya bodily lifts and borrows. Kumarila bhatta alone has refuted bhauda matam himself. We hink Śaṅkarācārya drove away baudhās, actually it was kumarila bhatta. Drove away nāstikasa. Advaitins are inbebted to kumarila bhatta. The 6th pramāṇam anupalabdhi…non experience or non cognition. Vedantins don't get into any discussion. They just accept all 6 pramāṇam already discussed by others. (Kumarina bhatta already had accepted, only refinements were made). Viśiṣṭadvaitins accept 8. 2 more. With regard to all empirical matters, advaita śāstram follows bhashtā mīmāmsā śāstram.

In the house etc, the knowledge of the absence of things like pot, cannot be explained by any of the above 5. When you look for an empty chair, you are looking for non existence of people on a chair, then you go and sit there. All the previous 5 pramāṇam are for knowing the existence of things. None are for abhāva. Non experience of whichever object is had by a person-pramāṇam, conclusion of non existence happens (external) .pramā. this is called anupalabdhihi. Very complicated pramāṇam. Nyāya śāstra discusses 4 types, taiteraya bhāṣyam sikshavalli. Abhāva comes under sat or mithyā or asat category is a huge debate. Vedantic conclusion is mithyā category.

With regard to the knowledge with regard to the non existence, the causal non experience is anupalabdhi. Niścala Dāsa continues with this topic. Epistemology.

Topic 210 प्रमाणप्रमयोर्लक्षणम्

(२१०) प्रमाणप्रमयोर्लक्षणम् – प्रमारूपज्ञानकरणम् प्रमाणम् । स्मृतिभिन्नत्वे सत्यबाधितार्थविषयकं ज्ञानं प्रमा । स्मृतिरूपं ज्ञानं न प्रमा । प्रमाज्ञानं हि प्रमातारमाश्रयति, स्मृतिस्तु न प्रमातारमाश्रिता; किन्तु साक्षिणमाश्रितेत्यभ्युपगम्यते । तथैव भ्रान्तिज्ञानसंशयज्ञाने च साक्ष्याश्रिते इत्यङ्गीकृतम् । अत एव स्मृतिर्भ्रान्तिः संशयश्चेत्येतत्त्रयमपि चिदाभाससहिताविद्याया वृत्तिरूपम्, नान्तःकरणस्य वृत्तिरूपम् । ततश्च तत्त्रयमपि न प्रमात्राश्रयं किन्तु साक्ष्याश्रयम् । यदेवान्तःकरणस्य वृत्तिरूपं ज्ञानं, तदेव प्रमातारमाश्रयति । अन्तःकरणवृत्तिरूपं ज्ञानमेव प्रमेत्युच्यते । अन्तःकरणवृत्तिरूपत्वाभावादेव न स्मृतिः प्रमातारमाश्रयति; प्रमापि न सा भवति । अत एव स्मृतिभिन्नत्वं प्रमालक्षणे देयम् । स्मृतेरबाधितार्थविषयज्ञानत्वेऽपि न स्मृतिभिन्नत्वम् । तस्मादबाधितार्थविषयकं स्मृतिभिन्नमेव ज्ञानं प्रमा इत्युच्यते । नास्मिन् लक्षणे दोषगन्धोऽप्यस्ति ।

Definition of a pramāṇam: a means of knowledge or an instrument of knowledge. Pramā-knowledge. Pramā and jñānaṃ are not to be used as synonyms.

Pramāṇam: Anything that is the cause for Prama is called pramāṇam. Any jñānaṃ with regard to an object which is not negated by any other pramāṇam. Anything negated, it will come under bhrānti jñānaṃ. Otherwise called pramā jñānaṃ. A technical issue. We do have memory. I experience a peson, that's pramā. After he has gone away. I've a thought of that person called smṛti. Should smṛti come under jñānaṃ or pramā? Two opinions are there. Some people include smṛti in jñānaṃ. Now we have pramā jñānaṃ, bhrānti jñānaṃ and smṛti jñānaṃ. Whats the difference? Branti is knowledge about an object is negated. smṛti jñānaṃ cannot come under pramā or bhrānti jñānaṃ. Because smṛti is generated by my rememberance even when my eye is closed. Generated by memory. Not be pramāṇam. For pramā pramāṇam is involved. For smṛti, pramāṇam is not used. The person even may not be alive. Therefore, smṛti jñānaṃ is different from pramajñānam. smṛti is vāsana janyam. So we've to give a definition that will exclude smṛti and bhrānti jñānaṃ.

25th July 2015

Topic 210

(२१०) प्रमाणप्रमयोर्लक्षणम् – प्रमारूपज्ञानकरणम् प्रमाणम् । स्मृतिभिन्नत्वे सत्यबाधितार्थविषयकं ज्ञानं प्रमा । स्मृतिरूपं ज्ञानं न प्रमा । प्रमाज्ञानं हि प्रमातारमाश्रयति, स्मृतिस्तु न प्रमातारमाश्रिता; किन्तु साक्षिणमाश्रितेत्यभ्युपगम्यते ।

Niścala Dāsa has entered into the study of epistemology, knowledge, different pramāṇam and how they work. Many ideas are borrowed from tarka śāstram also known as pramāṇa sāstram. When it comes to interpretation of veda vākhyam, we borrow from mīmāmsā therefore known as vākyaśāstram. For grammer we use vyākāraṇa or pada śāstram. Prefix, suffix and root 3 parts of a word - to understand the meaning of word. Fundamental books - mīmāmsā---artha saṅgraha, for tarka śāstra---tarka saṅgraha, vyakāraṇam—laghu siddhānta kaubhihi??? Whatever Niścala Dāsa is talking about is borrowed from tarka saṅgraha. We make relevant modifications. Without this we cannot come to advaita śāstram.

The topic is: definition of pramā and pramāṇam. Rules of a definition: (mistakes all discussed) trivida doṣa (avyāpti, ativyāpti, asambhava) rahita.

Definition of Prama: jñānaṃ is introduced. Means cognition. Cognition is divided into 3, one branch is smṛti jñānaṃ (recollection or memory), pramā (to be defined), bramaha (error or mistake). Prama is that jñānaṃ, which has 2 adjectives. स्मृतिभिन्नत्वे sati- it not smṛti, neither bhrama jñānaṃ—which is also abādhitārtha viṣaya jñānaṃ. Whether recollection should be considered under pramā or not is a debate. Some say smṛti can be included in pramā, another says no. if you take second group, in the definition you have to exclude smṛti. Niścala Dāsa wants to talk about both groups, then he will point out vote for one group. Group 1: smṛti included in pramā. Group 2 excluded.

Recollection is not part of pramā. Why this confusion? smṛti is not generated by Prama. It can occur in our mind even when we are not operating any of the 6 pramāṇam. In the night, you recollect many things without operating any pramāṇam. Therefore, different from pramā. smṛti is generated from vāsanās. From this angle, smṛti seems to be different from pramā. Object of a pramāṇam is never negated. Abādhitatya viṣayaka. Object of smṛti is also not negated. Badrinath is recollected by me after years. This is not negated by any other pramāṇam. From the standpoint of non-negatability, smṛti and pramā seem to be the same. From pramāṇa janyam angle, both seem to be different. All the pramas are in the form of vṛtti, therefore part of antahkaraṇam or sūkṣma śarīram. All the jñānaṃ other than pramā jñānaṃ are in the form of vṛtti only classified as Kāraṇa śarīra vruttayaha (avidyā or Mūlāvidyā... anirvāchya anādi avidyā rūpa......). Avidyā Vṛtti---all smṛti, all adhyāsa vṛttis. Raju vṛtti is sūkṣma śarīra vṛtti, rajju sarpa vṛtti is kāraṇa śarīra vṛtti. Kāraṇa śarīra vṛtti can be negated by pramāṇam. Niścala Dāsa is introducing.

All pramā jñānaṃ are dependent or antahkaraṇam or pramāta. Whereas smṛti jñānaṃ (as well as brahma jñānaṃ) is not located in pramāta or antahkaraṇam, is located in kāraṇa śarīram or sākṣī.

तथैव भ्रान्तिज्ञानसंशयज्ञाने च साक्ष्याश्रिते इत्यङ्गीकृतम् । अत एव स्मृतिर्भ्रान्तिः संशयश्चेत्येतत्त्रयमपि चिदाभाससहिताविद्याया वृत्तिरूपम्, नान्तःकरणस्य वृत्तिरूपम् । ततश्च तत्त्रयमपि न प्रमात्राश्रयं किन्तु साक्ष्याश्रयम् । यदेवान्तःकरणस्य वृत्तिरूपं ज्ञानं, तदेव प्रमातारमाश्रयति । अन्तःकरणवृत्तिरूपं ज्ञानमेव प्रमेत्युच्यते। अन्तःकरणवृत्तिरूपत्वाभावादेव न स्मृतिः प्रमातारमाश्रयति; प्रमापि न सा भवति । अत एव स्मृतिभिन्नत्वं प्रमालक्षणे देयम् ।

If you separate smṛti from pramā, it is one group. Their āśraya antahkaraṇam or sākṣī is different. Memory, erroneous knowledge, doubts (samśaya jñānaṃ) are dependent on kāraṇa śarīram's adhiṣṭhānam that is sākṣī. Therefore, all these 3 although are called jñānaṃ, are kāraṇa śarīra vṛtti rūpam although they take place in jāgrat avasthā. They are not located in pramāta or antahkaraṇam, but sākṣī. Whatever jñānaṃ is antahkaraṇa vṛtti rūpam, that alone is located in pramāta, such a jñānaṃ alone deserves the title pramā. Therefore in the definition of Prama you must add the adjective different from smṛti. While defining pramā, you must necessarily give the adjective, both smṛti and bhrama jñānaṃ must be excluded. (this is called dala prayojanam as per tarka śāstram)

स्मृतेरबाधितार्थविषयज्ञानत्वेऽपि न स्मृतिभिन्नत्वम् । तस्मादबाधितार्थविषयकं स्मृतिभिन्नमेव ज्ञानं प्रमा इत्युच्यते । नास्मिन् लक्षणे दोषगन्धोऽप्यस्ति ।

When you try to apply the definition of pramā in smṛti, you will face a problem. In pramā lakṣaṇam, 2 adjectives are there, one will fit in with smṛti, abādhitārtha is applicable to smṛti also. Other part will not fit (smṛti bhinnatvam). Therefore such a jñānaṃ is called pramā. (abādhitārtha---non negatable)

Topic 211 स्मृतिरपि प्रमेति वादिनां पक्षः

(२११) स्मृतिरपि प्रमेति वादिनां पक्षः – अन्ये तु स्मृतिरूपज्ञानमपि प्रमेत्यभ्युपगच्छन्ति । तन्मतरीत्या प्रमालक्षणे न ‘स्मृतिभिन्नत्वम्’ देयम् । तन्मतेनाबाधितार्थविषयकज्ञानमेव प्रमेति वर्ण्यते । भ्रान्तिज्ञानं तु नाबाधितार्थविषयकम्, अपि तु बाधितार्थविषयकमेव । तस्मात्प्रमालक्षणस्य न भ्रान्तिज्ञानेऽतिव्याप्तिः । स्मृतिज्ञानमपि प्रमेत्यङ्गीकर्तृमते स्मृतिज्ञानमन्तःकरणस्य

वृत्तिरूपं न त्वविद्याया वृत्तिरूपम् । नापि साक्ष्याश्रयम्, अन्तःकरणवृत्तेः प्रमात्राश्रयत्वेन साक्ष्याश्रयत्वाभावात् ।

Second group: smṛti and pramā are similar because in both cases object cannot be negated. They say memory also is pramā. According to this matam, you need not add adjective smṛti bhinnatve. If you take this new definition, will it become applicable to bhrama also or can it exclude bhrama. Abhāditārthaviṣayakam will take care of this. There is no ativyāpti (over extension) here. If smṛti is excluded from pramā, smṛti is taken as kāraṇa śarīra vṛtti where as second group considers pramā and smṛti as– antahkaraṇa vṛtti. In advaita, kāraṇa śarīra can have vṛtti. That's why in deep sleep state, I slept well and did not know anything, both are vṛtti only ajñānaṃ and ānanda vṛtti. According to the second group, smṛti is not sākṣiāśrayam, but belongs to pramāta only.

1st August 2015

Page 117 2nd para last 3 lines

स्मृतिज्ञानमपि प्रमेत्यङ्गीकर्तृमते स्मृतिज्ञानमन्तःकरणस्य वृत्तिरूपं न त्वविद्याया वृत्तिरूपम् । नापि साक्ष्याश्रयम्, अन्तःकरणवृत्तेः प्रमात्राश्रयत्वेन साक्ष्याश्रयत्वाभावात् ।

Niścala Dāsa has entered into the definition of 2 factors, namely pramāṇam and pramā. Here he is following the rule given by tarkaśāstra. A definition must be very tight and have only minimum words. Also, it must reveal the lakṣya padārtha very clearly. It should apply only to the defined object. If it is applicable to more than 1 it is ati vyāpti. If it does not apply completely to the object, then its less extensive or avyāpti doṣa. Ativyāpti example. Suppose I want to define satyam. I say kāraṇam satyam. It's a general definition, but its not very strict. It is definitely applicable to Brahman. Jagat kāraṇam satyam. Along with Brahman, in reality, māyā is also jagat kāraṇam. Therefore, it is more extensive therefore ativyāpti. Therefore, we have to find an appropriate adjective to exclude Māyā. Possible ones are: māyābinnatve sati jagat kāraṇam satyam or nirvikaravesati jagat kāraṇam... one which is nirvikāratvam or a kāraṇam which is cetanam etc. You should not say Anādi because both are anādi. Dalaprayojanam.

Avyāpti example. Vācarambanam...mruttika eva satyam. All kāryams are presented as mithyā. If I say kāryam is mithyā. This will not wrongly extend to Brahman so no ativyāpti. I now cover all kāryam, but have not covered all mithyā padārtha. It is less extensive. Māyā is mithyā. But the definition does not cover Māyā. Therefore, avyāpti doṣa... This doṣa will never go away with any extension. Therefore we’ve to give some other definition. We’ve to include kārya prapañca plus kāraṇa māyā. Advaita siddhi, by Madhusudan Sarasvatī –tight definition of mithyā. Brahma binnatvam, sadasat vilakṣaṇa, brahma jñāna bādhyatvam anything that’s negated by brahmajñāna.

Error also is jñānaṃ according to tarkaśāstra. Prama and bhrama are included. Abādhitārtha. Should we exclude smṛti or not? One group says smṛti is pramā, therefore smṛti needed not be excluded separately. In the case of other group, you must exclude smṛti. If smṛti is included in pramā, it is sūkṣma śarīra vṛtti. Otherwise, it is kāraṇa śarīra vṛtti. It is only a technical difference. Experientially you cannot differentiate.

इत्थं केषाञ्चिन्मते स्मृतिज्ञानम् अन्तःकरणवृत्तिरूपत्वात् प्रमा भवति । केषाञ्चिन्मते तु अविद्यावृत्तिरूपत्वान्न प्रमा। भ्रान्तिज्ञानं संशयज्ञानं च सर्वमतस्थैरप्यविद्यावृत्तित्वेन साक्ष्याश्रितत्वेन चाभ्युपगम्यते। न विवादोऽस्त्यत्र। विचार्यमाणे तु स्मृतिज्ञानमप्यविद्यावृत्तिरूपं साक्ष्याश्रयं च; न प्रमा। वेदान्तसम्प्रदायज्ञा अपि प्रमाज्ञानं षोढा विभजन्ति। स्मृतेस्तत्रानन्तर्भूतत्वात् न स्मृतिज्ञानं प्रमा। मधुसूदनस्वामिनोऽपि स्मृतिज्ञानं साक्ष्याश्रयमित्येवावोचन् ।

Niścala Dāsa is consolidating. In this manner, as discussed earlier, smṛti jñānaṃ being antahkaraṇa vṛtti comes under pramā, some others claim smṛti comes under kāraṇa śarīram (Tattvabodha, memory is taken as part of antahkaraṇa vṛtti). With regard to erroneous and doubtful cognition, no difference of opinion, all agree uniformly that they come under kāraṇa śarīra vṛtti. They are based on sākṣī and not pramāta. In Tattvabodha, we said samśaya is antahkaraṇa vṛtti, here Niścala Dāsa is saying samśaya is kāraṇa śarīra vṛtti. There is no controversy here. Niścala Dāsa wants to find out about smṛti. There are 2 groups he said. We now want to know Niścala Dāsa takes which stand? That verdict is here. On enquiry, smṛti jñānaṃ belongs to kāraṇa śarīra vṛtti only, therefore it is not based on pramāta. Why? All the people who know the Vedanta sampradaya, they say, pramā jñānaṃ can be divided into 6 types. Depending on the type of pramāṇam. Pratyakṣa pramā, etc. smṛti is not included in pramā. Madhusudan swami also says smṛti is kāraṇa śarīra vṛtti only.

Topic 212 षड्विधाः प्रमाः

(२१२) षड्विधाः प्रमाः – इदानीं षड्विधप्रमा निर्दिश्यन्ते – (१) प्रत्यक्षप्रमा, (२) अनुमितिप्रमा, (३) उपमितिप्रमा, (४) शाब्दी प्रमा, (५) अर्थापत्तिप्रमा, (६) अभावप्रमा चेति। पूर्वोक्तानि प्रत्यक्षादिप्रमाणानि क्रमेणैतासां षण्णां प्रमाणां करणानि भवन्ति ।
Pratyakṣa pramā (knowledge generated out of this pramāṇam). Anumiti pramā, upamiti pramā, śābdi pramā, arthapatti pramā, abhāvaprama. Previously mentioned 6 pramāṇam (topic 204 to 209),

are in order the reasons or instruments respectively of the 6 pramās. Henceforth you should not use pramā and jñānaṃ synonymously. Pramā is only for the right knowledge, errors, doubts not included. Śaṅkarācārya uses the word samyak jñāna prakaraṇam. Definition of Prama is over. Started from topic 210 to 212.

Definition of pramāṇam henceforth

करणलक्षणम् – तत्र प्रत्यक्षप्रमायाः करणं प्रत्यक्षप्रमाणम् इत्युच्यते। असाधारणकारणम् एव करणम् । यत् सकलकार्याणां तुल्यतया कारणं भवति, तत् साधारणकारणम्। कार्यत्वाविच्छन्ननिष्ठकार्यतानिरूपितकारणताशालि यत् तत् साधारणकारणम् । धर्माधर्मादिकं सकलकार्याणां कारणत्वात् साधारणकारणम्। सकलकार्याणां कारणभावमनासाद्य कतिपयकार्याणामेव विशिष्य कारणभावं यद्भजते तदसाधारणकारणम्। कार्यत्वातिरिक्तधर्मावच्छिन्नकार्यतानिरूपितकारणताशालि यत् तदसाधारणकारणम् । दण्डो हि न सकलकार्याणां कारणं भवति, किन्तु घटादिरूपकार्यविशेषाणामेव कारणं भवति । तस्माद्दण्डो घटादीनाम् असाधारणकारणमिति करणमिति चोच्यते ।

Instruments or means of pratyakṣa pramā are called pratyakṣa pramāṇam. Instrument is called kāraṇam. Now definition of kāraṇam. Kāraṇam is a kāraṇam. You cannot say kāraṇam is kāraṇam, because you will have avyāpti and ativyāpti doṣa. Kāranam or cause is of 2 types, general cause...cause for all products. Sādhārana kāraṇam

There are some specific causes responsible for specific products. Asādhārana kāraṇam. Pramāyāha asādhāranaya kāraṇam is called kāraṇam. 4th line: puṇyaṃ and pāpam, aka karma is the common cause for everything in the creation. Even 14 lokas are created because of karma only. Therefore, karma comes under sādhārana kāraṇam. Īśvara can create a world only if there is a karma of jīva. Footnote: Other general cause, knowledge of Īśvara; Īśvara presides over everything...sādharana kāraṇam, Īśvarasya prayatnaha-God's will, kālaha or time, dik- deshaha or direction, adṛṣṭam...puṇya pāpam, prāgabhavaha... prior non existence (before creation, something should be non existent), to create something, there must be prior non existence...sādharana kāraṇam. Pratibandaka abhāvasya.. even if kāranams are there, an obstacle to the function of the kāraṇam. A cause which is qualified by absence of obstacle. 3 types of pratibanda in chapter 1 . Pratibanda abāva is also sādhārana kāraṇam.

Vicārasāgaram 8th august 2015

118 line 5

सकलकार्याणां कारणभावमनासाद्य कतिपयकार्याणामेव विशिष्य कारणभावं यद्भजते तदसाधारणकारणम्। कार्यत्वातिरिक्तधर्मावच्छिन्न-कार्यतानिरूपितकारणताशालि यत् तदसाधारणकारणम् । दण्डो हि न

सकलकार्याणां कारणं भवति, किन्तु घटादिरूपकार्यविशेषाणामेव कारणं भवति । तस्माद्दण्डो घटादीनाम् असाधारणकारणमिति करणमिति चोच्यते ।

Sakalakāryānam...kāraṇamiti chochyate. (Not end of para) Niścala Dāsa is dealing with definition of pramāṇam. He is going to use systematic method as per tarkaśāstra. He wants to speak about kāraṇam first. From kāraṇam he goes to kāraṇam. General cause to specific and unique cause. Any specific cause for the knowledge to happen is pramāṇam. Kāraṇam alone gets the name pramāṇam when its responsible for production of knowledge. General cause for all products to arise... Kāranam.

For all the products to originate, without becoming a general cause for all effects, has to be a specific unique cause for a finite number of effects. The specific product like pot, hair etc. for such specific products, you have specific causes which is asādhārana kāraṇam. Desa kala are general causes. Take a pot made by potter. Clay, wheel, danda , danḍam is a specific cause for the pot. It is not kāraṇam for all the products. Only for specific products its a reason. Unique cause. Therefore kāraṇam.

From kāraṇam to pramāṇam.

एवमेव प्रत्यक्षप्रमायाः ईश्वरस्तदिच्छादयश्च साधारणकारणानि । यस्मादीश्वरादयः सकलकार्याणि प्रति कारणानि भवन्ति, यस्माच्च न किञ्चिदपि कार्यमीश्वरादिकं विनोत्पद्यते तस्मादीश्वरादयः साधारणकारणानि । चक्षुरादीनीन्द्रियाणि प्रत्यक्षप्रमां प्रत्यसाधारणकारणानि । अतस्तानि प्रत्यक्षप्रमां प्रति करणानि च भवन्ति । एवञ्च चक्षुरादीनीन्द्रियाणि प्रत्यक्षप्रमाणानीत्युच्यन्ते ।

So now, from all general products, Niścala Dāsa is coming to knowledge as a specific product. With respect to production of knowledge, what are general causes and specific causes? We are also going to discuss the 6 pramas. With respect to pratyakṣa pramā, gods will, puṇya, pāpa, deśa kala are sādhārana kāraṇam. Because God etc, for all products under the creation, they are kāraṇam. And because of the following reason also, no particular product is born without the will of God and ....jīvas karmas. Therefore, Īśvara, puṇya, pāpam etc are generic causes. Whereas eye and 5 fold sense organs, for perception, they become specific knowledge. Kāraṇam will be renamed as pramāṇam in the context of knowledge.

Topic 213 प्रमातृप्रमाणप्रमाप्रमेयचैतन्यानि

(२१३) प्रमातृप्रमाणप्रमाप्रमेयचैतन्यानि – ननु वेदान्तसिद्धान्ते चक्षुरादीन्द्रियाणां प्रत्यक्षप्रमाकारणत्वं न युज्यते । तथा हि, वेदान्तसिद्धान्ते चत्वारश्चैतन्यभेदाः सन्ति (१) प्रमातृचैतन्यम्, (२) प्रमाणचैतन्यम्, (३) प्रमितिचैतन्यमथवा प्रमाचैतन्यम्, (४)

प्रमेयचैतन्यमथवा विषयचैतन्यमिति । वेदान्तमते प्रमा नाम चैतन्यमेव । तच्च चैतन्यं नित्यम्, नेन्द्रियजन्यम्; तस्मान्नेन्द्रियं तत्कारणमिति चेत् । तन्न, चैतन्यस्य प्रमात्वापादिका वृत्तिरपि प्रमेत्युच्यते । तस्या वृत्तेरिन्द्रियं करणम् ।

Niścala Dāsa is raising a possible objection and answering the objection. Borrowed from vedānta paribhāṣā and tarka saṅgraha. Objection.. He says knowledge is produced by a unique kāraṇam. Now knowledge is jñānaṃ which is caitanyam. Caitanyam is nityam. When I say I know something, it is conscious of something. What is nityam cannot be produced. If knowledge cannot be produced, how can you say pramāṇam produces knowledge? Knowledge and consciousness are going to be differentiated. General consciousness which is the nature of everyone is eternal. When it is illumining an object, object illumining consciousness is knowledge. Caitanyam is the name of consciousness. Consciousness is called knowledge only when it is associated with a relevant thought. Vṛtti sahita caitanyam is called pramā. Vṛtti rahita caitanyam is kevala caitanyam which is nityam. Whenever knowledge is produced, there are two components, vṛtti and caitanyam. Pramāṇam produces pramā vṛtti. The same caitanyam associated with vṛtti is pramā.

Anitya jñānaṃ pramā, janya jñānaṃ is pramā. Produced jñānaṃ is pramā.. Satya jñānaṃ anantam brahman... Is ajanyam jñānaṃ. Jñānat mokṣa, mokṣa is janya jñānaṃ. Without jñānaṃ, no mokṣa.

In vedānta, everything is pervaded by caitanyam. Isness of wall belongs to caitanyam. Pramāta, pramāṇam, prameyam...tripuṭī come together to generate pramā. Caitanyam being enclosed in all of them, we can talk of 4 types of caitanyam.. With each of the above 4... Pramatru, pramāṇam, prameyam, pramā caitanyam..

Niścala Dāsa wants to introduce each of them. Pūrvapakṣa is raising the question.

M... 4 caitanyam s... Heading.. In vedāntic teaching, sense organs cannot be producers of pramā, meaning jñānaṃ aka caitanyam which is nityam. This is not logical. Pūrvapakṣī explains. In your Vedanta, there are 4 types of consciousness... Pramatru..... Prameyam or viṣaya caitanyam....pramā is caitanyam only. Role of vṛtti is forgotten. Because pramā is not mere caitanyam, it is the vṛtti or thought. Such a caitanyam is nityam. Therefore, it cannot be born out of indriyam. Therefore sense organs cannot be producers of eternal knowledge, since whats eternal need not be produced.

Niścala Dāsa says, whatever you say is not correct, whenever we are talking of janya jñānaṃ, produced knowledge, meaning of the word jñānaṃ refers to vṛtti. When we say aham brahmasmi jñānaṃ, it is aham brahmasmi vṛtti only. When potter produces pot, enclosed space is also " produced". Which is really useful, the space. We use the space. Similarly pramāṇam generates vṛtti only, enclosed consciousness will be automatically there, vṛtti associated with consciousness produces jñānaṃ giving mokṣa. Vṛtti takes place in the mind. Therefore, mind is the most important organ for jñānaṃ. If you know the epistemology of vedānta, you understand you have to produce vṛtti. You cannot or need not transcend the mind. You need not go to thoughtless state, samādhi cannot produce any knowledge. If śravaṇam does not produce knowledge jñāna vṛtti, nididhyāsanam is not possible. In nididhyāsanam the already produced thought, smṛti vṛtti, is only brought to the mind.

For that vṛtti to be produced, sense organ is the kāraṇam. For worldly knowledge..

For aham brahmasmi, akhaṇḍa ādhara vṛtti, a vṛtti in which subject object division is not there is required. Pramātru caitanyam...xxxx

(१) प्रमातृचैतन्यम् – देहमध्यवृत्त्यन्तःकरणेनावच्छिन्नं चैतन्यं प्रमातृचैतन्यम् इत्युच्यते।

In the following portion, Niścala Dāsa is defining core caitanyam. Each one is caitanyam only. Upādhi brings about a seeming division. He wants to name 4 upādhis, for each caitanyam.

Pramātru caitanyam.. That which is present in the middle of the body, antahkaraṇam, mano budhhi cit...all 4. Deha madhya vṛtti. According to śāstra, antahkaraṇam is not in the brain but resident in the hṛdayam. During jāgrat avastha, antahkaraṇam, it spreads over the body, in swapna avasthā spreads through nāḍī. In suṣupti, antahkaraṇam, does not have presence in body or nāḍī , some general sāmānya presence is there, mostly withdrawn and goes back to hṛdayam the residence. This enclosed caitanyam is called pramatru caitanyam.

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Pramātrucaitanyam

(१) प्रमातृचैतन्यम् – देहमध्यवृत्त्यन्तःकरणेनावच्छिन्नं चैतन्यं प्रमातृचैतन्यम् इत्युच्यते।

After dealing with the topic of parokṣa and aparokṣa jñānaṃ, few relevant topic are being discussed. Prama arises when tripuṭī come together..pramata, pramāṇam, prameyam. Now definition of tripuṭī. After discussing pramā. Vṛttis belong to sūkṣma śarīram. Any vṛtti born out of pramāṇam must be sūkṣma śarīra vṛtti. All other Vṛttis are kāraṇa śarīra vṛtti. In vedānta, everything is associated with caitanyam. Therefore, when we say we experience wall, it is actually wall avacchinna caitanyam. So pramāṇacaitanyam , pramātru caitanyam etc. We saw pramātru... Consciousness enclosed within the antahkaraṇam. In the middle of the body, the hṛdayam, physical heart. Golakam. Antahkaraṇam is indriyam.

(२) प्रमाणचैतन्यम् – इदमेवान्तःकरणं चक्षुरादीन्द्रियद्वारा बहिर्निर्गत्य घटादिविषयदेशपर्यन्तं दीर्घीभावरूपपरिणामं प्राप्नोति । ततो घटादिविषयैः संसृज्य घटादितत्तद्विषयाकारेण च परिणमते । यथा तडाकोदकं प्रणालीद्वारा बहिर्निर्गत्य कुल्यात्मना परिणामं प्राप्य केदारान् प्रविश्य तत्तच्चतुष्कोणादिरूपकेदाराकारं भवति, तथैवान्तःकरणमपि चक्षुरादीन्द्रियच्छिद्रद्वारा बहिर्निर्गत्य विषयरूपकेदारं प्राप्य विषयाकारं भवति । तत्र देहदेशमारभ्य घटादिविषयदेशपर्यन्तं योऽन्तःकरणस्य दीर्घीभावरूपः परिणामः, स एव वृत्तिज्ञानम् इत्युच्यते । वृत्तिज्ञानरूपो योऽन्तःकरणपरिणामः स प्रमाणम् इति कथ्यते । तेनावच्छिन्नं चैतन्यं प्रमाणचैतन्यम् इत्यभिधीयते ।

Explanation is long... Antahkaraṇa vṛtti or thought through the hole of sense organ extends to the object. The intermediate part is pramāṇa vṛtti. Deerghi bhāvaha... Extension of the thought. Like water takes the shape of the container, the vṛtti also does not have its own shape, only after it engulfs the object it becomes prameya vṛtti. M.. This antahkaraṇam through the fine apertures(all 5) goes out upto the object like pot, only the beam called vṛtti parināma extends, thereafter it comes in contact with the object like pot. Once it reaches the pot the sāmānyāka vṛtti jñānaṃ becomes visheshākara vṛtti jñānaṃ. The water takes the form of the canal and reaches the farm..kedārahs. Similarly. The intermediary stage in which the vṛtti has sāmanyakara shape. Vṛtti avacchinnam caitanyam is called pramāṇacaitanyam .

Pramacaitanyam ..pramiticaitanyam (३) प्रमितिचैतन्यमथवा प्रमाचैतन्यम् – केदारं प्रविश्य यथा जलं केदारसमाकारं भवति, तथा घटादिविषयं प्राप्यान्तःकरणवृत्तिरपि घटादिविषयसमानाकारतां भजते । तादृशविषयसमानाकारतयावच्छिन्नचैतन्यं प्रमाचैतन्यम् इत्युच्यते ।

Canal water after entering the land. It takes the shape of the land,.samānyakara vṛtti after reaching the object takes the shape of the sense organ. Viṣayākāra vṛtti will be pramāvṛtti. However, there is no shape for sound, smell etc. strictly shape must refer only dṛṣya viṣayam or eye. The caitanyam associated with viṣayaka vṛtti is pramacaitanyan. Pramāṇacaitanyam becomes pramacaitanyam .

Whats going to liberate is pramā. In vivekacūdāmaṇi.... Only when it gets converted to pramacaitanyam , we can say aham brahmasmi.

Prameyacaitanyam ...

Or viṣayacaitanyam .. General name

(४) प्रमेयचैतन्यमथवा विषयचैतन्यम् – ज्ञानविषयीभूतघटाद्यवच्छिन्नचैतन्यं विषयचैतन्यम्, प्रमेयचैतन्यम् इति चोच्यते । एताः सर्वा वेदार्थसम्प्रदायविदाचार्यकृतपरिभाषाः ।
In the context of knowledge it is prameya...caitanyam in association with the object of knowledge. We should not have confusion between pramā and prameya caitanyam. Caitanyam which is already there even when there is no perception also, is prameya or viṣaya caitanyam. Viṣaya avaccinna caitanyam..viṣayaākara vṛtti avacchina caitanyam.. Two.. During pratyakṣa jñānaṃ, both merge .....in vedānta paribhāsha these are discussed. All that I am discussing are ideas given by many ācāryas, who know the methodology of communicating the vedānta. Another profound text wtitten by appaiya...condensed and written 160 books, vedānta and others. ŚāstraSiddhāntanetasangraha... Technical words are called paribhasha.. Pramātru lakṣaṇam. (आ. २१४-२१७) प्रमातृलक्षणम् –

Topic 214 अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्;

(२१४) अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्; विशेषणलक्षणमुपाधिलक्षणं च – अवच्छेदवादरीत्या अन्तःकरणविशिष्टचैतन्यं प्रमाता । स एव कर्ता भोक्ता च । अन्तःकरणोपहितचैतन्यं साक्षी । एकमेवान्तःकरणं प्रमातुर्विशेषणत्वेन साक्षिण उपाधित्वेन च भवति ।

He has talked about 4 caitanyam s. Don’t get confused with advaitam. These are only names given like for ghaṭākāśa. Āupādika bheda...seemingly different.

Pramātru caitanyam ... Student.. He knows aham brahmasmi..

Different ācāryas are going to subtly differentiate. One definition from the stand point..avaccheda vāda,. Enclosure vāda, another ābhāsa vādaḥ, theory of image or reflection. Sureśvarācārya has promoted this. Vācaspati Miśra.. Avaccheda vāda. Śaṅkarācārya does not take any side. Because he is bothered about hitting the goal. You have to remember the goal.

Essence,,, consciousness associated with antahkaraṇam is pramāta. Both of the ācāryas talk of pramāta and sākṣī. Sākṣī does not have any attribute or location. An ajñānī transfers attribute of the mind to caitanyam. The attributed caitanyam is called pramāta. Both vadās say this. When you look at enclosed caitanyam, but do not include the attribute or location is called upahita caitanyam (earlier one is viśiṣṭa caitanyam) which is nirguṇam called sākṣī. Both talk about enclosed consciousness. Difference is, when avaccheda vāda talks of antahkaraṇam, he does not talk of reflection. Ābhāsa vāda talks of reflection the RC also. The cidābhāsa. Antahkaraṇam plus RC.

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Topic 214 at the bottom

(२१४) अवच्छेदवादरीत्या प्रमातृसाक्षिणोः स्वरूपम्; विशेषणलक्षणमुपाधिलक्षणं च – अवच्छेदवादरीत्या अन्तःकरणविशिष्टचैतन्यं प्रमाता । स एव कर्ता भोक्ता च । अन्तःकरणोपहितचैतन्यं साक्षी । एकमेवान्तःकरणं प्रमातुर्विशेषणत्वेन साक्षिण उपाधित्वेन च भवति ।

Now Pramātru caitanyam. Avaccheda vādaḥ and ābhāsa vāda. Vāda and prakriya are used for certain concepts. All these different vādas or prakriyās are held by various of advaitik ācāryas only. Among all the ācāryas of the advaita philosophy, there are no differences. All of them accept brahma satyam jagat mithyā. They are also clear that this knowledge alone liberates and that this knowledge alone is enough to liberate. Whatever is mithyā does not have an origination.. (Maṇḍukya Karika), mithyā is one that appears with borrowed existence. The appearance with borrowed existence is due to mūlāvidyā or māyā. There are no differences until now. After this, there are various phenomena in the vyāvahārika plane, these must be explained without contradicting the Vedanta śāstra. Śāstra does not want to explain all the vyāvahārika phenomena, because śāstra feels they are infinite in number. All the phenomena need not be explained. For mokṣa, we do not need the explanation of all the vyāvahārika phenomena. Definition of Jīva, Īśvara, phenomenon of kartṛtvam and bhokṛtvam, Īśvara's sarveśvaratvam, jagat kāraṇatvam, sarvajñyatvam need not be explained. (Śāstra does not give.) Therefore, ācāryas give their own definitions. Ultimately understand that entire vyāvahārika plane is mithyā. We are going to see two such prakriyas. How do you define Jīva/Pramātā and sākṣī according to avaccheda vāda and ābhāsa vāda? Pramatṛ sākṣī lakṣaṇam or beda. Avaccheda by Vācaspati Miśra. Ābhāsa vāda by Madhusūdhana Sarasvatī, Sureśvarācārya, Vidyāraṇya. Niścala Dāsa accepts this.

General presentation: Both say consciousness enclosed within the mind is Jīvaha. Where the mind is not there, no living being. You have to come to a Jīva to recognize consciousness. To reveal the enclosed consciousness, you've to recognize the enclosure. Vyāvartakam: revealer: enclosure. Nature of consciousness is asaṅgha, therefore cannot be tainted by the attributes (even location). Location does not belong to consciousness. Asaṅghatvam nature of consciousness is not known to humanity. Because of this ignorance, attributes of the enclosure are going to be transferred to the enclosed consciousness. In the vision of ignorant people, consciousness becomes saguṇa caitanyam. In the vision of jñānis (like you), enclosed consciousness is nirguṇam all the time. Saguna caitanyam (from adhya dṛṣṭi) is called viśiṣṭa caitanyam (it is karta, bhokta, pramāta). In this context, mind the enclosure is called viśeṣaṇam. From jñānis dṛṣṭi, he also understand the enclosed consciousness, he doesn't transfer the attributes to the enclosed consciousness, as he understand consciousness is always nirguṇam. In his vision, mind is called upādhi. Enclosed consciousness is upahita caitanyam. This is akarta, abhokta, apramāta. Therefore, from the stand point is, Atma is really abhokta, akarta, and apramāta , therefore sākṣī really. Sākṣī appears as karta, bhokta, pramāta. This differentiation is done by both vādis. Why is there a difference? When they say mind is the enclosure, is it pure mind (gross mind) or is it mind with RC? Avaccheda vāda says do not use reflection and confuse people, only enclosed consciousness is enough (OC). Ābhāsa vāda says one OC is not enough, but you have to introduce Ābhāsa. Whichever you are comfortable, you take. In the avaccheda vāda, you have to exclude the śarīratrayam, retain OC. In Ābhāsa vāda, śarīratrayam plus RC must be excluded. When the enclosure is used to reveal the enclosed consciousness, but attributes are not transferred, it is called upādi, the enclosed consciousness is upahita caitanyam.

M: The nature of pramāta...knower and sākṣī...witness consciousness. Viśeṣaṇa lakṣaṇam and upādi lakṣaṇam (with or without attributes). From avaccheda vāda stand point, consciousness enclosed within antahkaraṇam along with attributes is pramāta which is karta, bhokta. Same enclosed consciousness without the attributes of the mind is upādi I Guru Purnima, spiritual liberation. One and same mind, from stand point of pramāta.

विशेषणलक्षणम् – वस्तुस्वरूपे यस्य प्रवेशः अस्ति, तादृशं व्यावर्तकं वस्तु विशेषणम् इत्युच्यते । कार्यान्वयित्वे सति व्यावर्तकत्वे सति विद्यमानत्वं विशेषणस्य लक्षणम् । पदार्थान्तरेभ्यो विविच्य वस्तुस्वरूपावेदकं यत् तत् व्यावर्तकम् इत्युच्यते । इतरेभ्यो भिन्नतया यद्बुध्यते तद्व्यावर्त्यम् इत्युच्यते । ‘नीलो घटः’ इत्यत्र घटस्य नीलवर्णं विशेषणम् । यतो नीलवर्णं नीलघटस्वरूपे प्रविष्टं सत् रक्तपीतश्वेतादिवर्णविशिष्टघटेभ्यो व्यावर्त्य पृथगिमं नीलघटं बोधयति, तस्मान्नीलवर्णं व्यावर्तकं विशेषणञ्च । घटस्तु परिच्छेद्यः, यतः पीतादिवर्णविशिष्टघटादिभ्यो विविच्यायं नीलघटो बुद्ध्यते । यस्तु विविच्य बुद्ध्यते पदार्थः, स हि परिच्छेद्यः,

व्यावर्त्यः, विशेष्यम् इति चोच्यते । 'दण्डी पुरुषः' इत्यादावपि दण्डादिकं पुरुषस्य विशेषणम् ।

Various words are being introduced. In one context viśeṣaṇam is used, attributes are included. When upādhi is used, at once attributes must be excluded. Correspondingly the revealed object also gets 2 names, viśiṣṭa enclosed object, upahitam... enclosed object without attributes. Being inclusive in the revealed object, it should reveal and must be existing entity (page 41 of Vicārasāgara, topic 62), viśeṣanasya lakṣaṇam. Revealer is called vyāvartakam, revealed is called vyavartam. Niloghata is example, pot's blue is the revealer of a specific pot. When the word nila is used, it is an integral part of pot. It is not upādi but viśeṣaṇam. Ghataha is revealed parichedyaha. Suppose you want to reveal a person with a walking stick, you can call him dandi purusha. This is viśeṣaṇam.

इत्थं प्रमातुरन्तःकरणं विशेषणं भवति, तस्य प्रमातृस्वरूपे प्रवेशात् । तथा प्रमेयचैतन्याद्व्यावर्त्य प्रमातृस्वरूपस्य बोधकत्वादन्तःकरणं व्यावर्तकं च भवति ।

All this are from standpoint of avaccheda vadaha. For him, mind means only mind. When jñānī says I am a jñānī, he refers to pramāta only. At that time, mind is viśeṣaṇam only. Maniṣā pañcakam: brahmaiva... Jñāni says, I am not a jñānī but Brahman. When the antahkaraṇam reveals the enclosed consciousness by serving as viśeṣaṇam, is separating pramātru caitanyam from prameya, pramāṇa, pramā caitanyam s. Viśeṣaṇam topic is over.

12th Sep 2015

इत्थं प्रमातुरन्तःकरणं विशेषणं भवति, तस्य प्रमातृस्वरूपे प्रवेशात् । तथा प्रमेयचैतन्याद्व्यावर्त्य प्रमातृस्वरूपस्य बोधकत्वादन्तःकरणं व्यावर्तकं च भवति ।

In this portion, Niścala Dāsa is differentiating Pramātā the knower and Sākṣī the witness principle. Both pramāta and sākṣī refers to the same consciousness, but from the way we observe them, they are differentiated. Here they refer to the consciousness enclosed within the mind. In the presence of the enclosure mind, enclosed consciousness seemingly gets the attributes of the mind. This consciousness inclusive of the attributes is called pramāta the knower. Crystal with seeming colors is experienced as colored crystal. In that context, mind is called viśeṣaṇam. Where as when you look at this from the factual state, enclosed consciousness continues to be attributeless even though we see experiential attributes, location etc, here it is referred as Sākṣī. This enclosed consciousness which is attribute less and location less is sākṣī, and the mind is given another name upādhi. Pramātā and viśeṣaṇam go together, sākṣī and upādhi go together.

Viśeṣaṇam and pramāta completed, now upādhi, Sākṣī

उपाधिलक्षणम् – यस्तु वस्तुस्वरूपे अन्तरेणैव प्रवेशं व्यावर्तको भवति स उपाधिरित्युच्यते । कार्यानन्वयित्वे सति व्यावर्तकत्वे सति विद्यमानत्वमुपाधिलक्षणम्। नैयायिकमते 'कर्णशष्कुल्यवच्छिन्नं नभः श्रोत्रम्' इत्युच्यते । तत्र कर्णगोलकं श्रोत्रस्योपाधिर्भवति। कर्णगोलकं श्रोत्रेन्द्रियस्वरूपे प्रवेशमन्तरेणैव बाह्यभूताकाशाद्विविच्य श्रोत्रेन्द्रियं बोधयति । तस्मात् कर्णगोलकं व्यावर्तकं भवति । 'घटाकाशः प्रस्थपरिमितान्नस्यावकाशं ददाति' इत्यत्र घट आकाशस्योपाधिरेव । प्रस्थपरिमितान्नावाकाशदात्राकाशस्वरूपे प्रवेशं विनैव घटो महाकाशाद्विभज्य घटाकाशं बोधयति। घटस्य पृथिवीकार्यत्वे-नावकाशप्रदत्वासम्भवादाकाशस्वरूपे प्रवेशो न युज्यते । तस्माद्धट आकाशस्योपाधिरेव ।

Definition of Upādhi in general. Viśeṣaṇam- attribute. Upādhi- Adjunct (very difficult to give meaning)...seemingly transfers the attributes, has to be proximate, does not actually transfer.

Without actual transference, it reveals the proximate object because of its proximity. Enclosed consciousness is called sākṣī. Example from nyāyaśāstra. Page 41 topic 62.. we need to know a little about nyāyaśāstra. Organ of hearing, ear. Slight difference in definition: Vedanta: ākāśa's satva guṇa has produced ears (Tattvabodha), tarka śāstra... it is not product of akāśa, not a kāryam, akāśa itself is śrotrendriyam. Space becomes a hall when it is enclosed by walls. Similarly, akāśa enclosed within the ear is the śrotrendriyam. Physical ear serves as the upādhi (vyāvartakam) for akāśa to become the hearing organ. It does not contribute to the hearing. 33.22

Suppose you're referring to the space enclosed in a vessel, a vessel that can accommodate say 1 kg of rice, ghaṭākāśa refers to the space only. Ghata is the upādhi not viśeṣaṇam of Ākāśa. In the accommodating nature of the space, the ghaṭa attributes are not transferred. Pot enclosure reveals the space be separating (vyāvartakam status) from mahākāśa, but only upādhi rūpa. Because the verb we are using the word accommodate. "Accommodate" can apply only to the akāśa component. Since pot is a product of earth only, pot does not have the attribute of accommodation.

एवमेवान्तःकरणोपहितचैतन्यं साक्षीत्यत्र साक्षिणोऽन्तःकरणमुपाधिः । न ह्यन्तःकरणस्य साक्षिस्वरूपे प्रवेशो भवति । किन्त्वन्तःकरणं प्रमेयचैतन्याद्विविच्य साक्षिणं बोधयति। तस्मादेकमेवान्तःकरणं साक्षिण उपाधित्वेन प्रमातुर्विशेषणत्वेन च भवति । अन्तःकरणोपहितचैतन्यं साक्षी। अन्तःकरणविशिष्टचैतन्यं प्रमाता । उपाधिना युक्तम् उपहितम् इति विशेषणेन युक्तं विशिष्टम् इति चोच्यते । तत्रान्तःकरणविशिष्टः प्रमातैव कर्ता, भोक्ता, सुखी, दुखी, संसारी, जीवो भवति । इत्थम् अवच्छेदवादरीत्या प्रमात्रादिलक्षणं निरूपितम् ।

Only perspective difference is needed. No new experience is intended or experienced. When you say enclosed consciousness is sākṣī, in this context the same mind is called upādhi. If you refer to mind without raga and dveṣa. Mind is used to reveal the sākṣī, but does not contaminate the sākṣī. The same mind is called upādhi from stand point of sākṣī, viśeṣaṇam from stand point of pramāta. Only pramāta is karta, bhokta, happy, sad, samsāri, jīva etc. Thus concludes avacchedavāda given out by Vācaspati Miśra (commentary on Sri Śaṅkara's bhāṣyam on brahmasūtra... called Bhāmati ...Vācaspati Miśra is called bhamatikāra. Kalpataru was written based on this. based on Kalpataru was parimalam)-pañcagranta vedānta

Topic 215 आभासवादरीत्या जीवसाक्षिणोः स्वरूपम्

(२१५) आभासवादरीत्या जीवसाक्षिणोः स्वरूपम् – आभासवादे आभाससहितान्तःकरणं जीवस्य विशेषणम्, साक्षिण उपाधिश्च भवति । अत एवाभाससहितान्तःकरणविशिष्टचैतन्यं जीवः । आभाससहितान्तःकरणोपहितचैतन्यं साक्षी । यद्यपि पक्षद्वयेऽपि विशेषणसहितचैतन्यं जीवः, स एव संसारी च; तथापि विशेष्यभागे चैतन्ये जननमरणादिसंसारो न सम्भवति।

Śaṅkarācārya uses all the vādas contextually. He is not rigid. In Manīṣā pañcakam...kim....talking of Jīva, definition ...sūrya reflected in water and space enclosed in ghaṭa. In post Śaṅkara period, the ācāryas wanted only one. We need not take a rigid stand. What I find, avaccheda vāda is useful in jñāna kāṇḍa. In Karma kāṇḍa, ābhāsa vāda is useful. In ābhāsa vāda also, mind is viśeṣaṇam, enclosed consciousness is pramāta. Mind is upādhi, when enclosed consciousness is sākṣī. In avaccheda vāda, mind refers to mind only. In ābhāsa vāda, mind includes RC also. Vācaspati Miśra does not want to talk about RC at all.

19th September 2015

(२१५) आभासवादरीत्या जीवसाक्षिणोः स्वरूपम् – आभासवादे आभाससहितान्तःकरणं जीवस्य विशेषणम्, साक्षिण उपाधिश्च भवति । अत एवाभाससहितान्तःकरणविशिष्टचैतन्यं जीवः। आभाससहितान्तःकरणोपहितचैतन्यं साक्षी। यद्यपि पक्षद्वयेऽपि विशेषणसहितचैतन्यं जीवः, स एव संसारी च; तथापि विशेष्यभागे चैतन्ये जननमरणादिसंसारो न सम्भवति।

Niścala Dāsa is defining pramāta and sākṣī. The enclosed consciousness is referred as Pramāta or sākṣī. Enclosed by the mind. Because of the proximity of the mind, the attributes of the mind appear in the enclosed consciousness, exactly like the red color of flower appearing in the crystal. Do we exclude these attributes or not? Physically anyway we will not include. Enclosed consciousness with attributes is called viśiṣṭa caitanyam, attributes...viśeṣaṇam. This is referred as pramāta. Without attributes, upādhi upahita caitanyam sākṣī. Only perspective change, no factual changes. Where is the difference? In avaccheda vāda, RC is not accepted. Consciousness is only one. Whereas in ābhāsa vāda when they use the word mind, they use the RC along with OC. Here Niścala Dāsa adds an additional word, this pramāta alone is popularly known as jīva. Ābhāsa sahita...indicates ābhāsa vāda ..upahita caitanyam is called sākṣī. A note: yadhyapi onwards: normally in Vedanta, sākṣī is asamsāri. Pramāta or jīvaha is samsārī. Only mind part is samsārī, consciousness part is not samsārī. Total pramāta is not samsārī. He uses 3 Sanskrit words for this. Mind part of pramāta is viśeṣaṇam. Attributes, enclosed consciousness of pramāta is viśeṣya..substance. The mixture is called viśiṣṭam. Viśeṣya amśam is seemingly samsārī but not really samsārī. Even though in both vadas, viśiṣṭa caitanyam jīvaha is saṃsāra, still in the substance part caitanyam...no saṃsāra

तस्माद्विशेषणमात्रे संसारः पर्यवस्यति; स एव विशिष्टचैतन्ये प्रतीयते ।

Therefore, in both vadas, only in the viśeṣaṇam, saṃsāra is there and even though only in viśeṣaṇam alone saṃsāra is there we attribute the saṃsāra to the mixture. In avaccheda vāda, when we say viśeṣaṇam is saṃsāra, it is only referring to mind. In ābhāsa vāda, mind and RC are included.

Now general information.

(१) क्वचिद्विशेषणगतधर्माणां व्यवहारो विशिष्टे भवति । (२) क्वचिद्विशेष्यगतधर्माणां व्यवहारो विशिष्टे भवति । (३) क्वचिद्विशेषणविशेष्योभयगतधर्माणां व्यवहारो विशिष्टे भवति । तद्यथा – (१) ‘दण्डेन घटाकाशो नश्यति’ इत्यत्र विशेषणीभूतघट एव दण्डेन नश्यति, न तु विशेष्यभूताकाशः । तथापि विशिष्टे घटाकाशे नाशः प्रतीतो भवति । (२) ‘कुण्डली पुरुषः स्वपिति’ इत्यत्र विशेषणे कुण्डले स्वापो नान्वेति; विशिष्ये पुरुषे तु स्वापः सम्भवति । तथापि ‘कुण्डलविशिष्टः स्वपिति’ इति विशिष्टे स्वापव्यवहारो भवति । (३) ‘आयुधपाणिः पुरुषो योद्धुं याति’ इत्यत्र विशेषणस्यायुधस्य विशेष्यस्य पुरुषस्य च युद्धाय गमनादुभयोरपि धर्मो विशिष्टे व्यवह्रियते ।

In our daily transactions, we see some nuances. We deal with several objects. They are mixtures of substance and attributes. In all these cases, 3 words, viśeṣaṇam, viśeṣyam and transaction of this mixture work together. When we describe the substances, we describe the mixtures. We loosely use the description. Sometimes the description belongs to the attribute part. Sometimes to the substance part. Sometimes to both part. Bangle has been changed to ring, change has taken place in which part. Only attribute change has taken place. Substance remains the same. For each one Niścala Dāsa wants to give example. So the expressions that belong to the attribute part are extended to the mixture. In some other cases, descriptions belonging to the substance only is given to the mixture. Following are examples.

1 When you break a pot, as long as pot is there, pot space was there, when pot is destroyed, we say pot space is gone. The disappearance belongs to pot viśeṣaṇam or space viśeṣyam or both viśiṣṭam. It belongs only to pot the attribute. We don't say pot is destroyed, but say pot space is not available to us.

2 The man who is wearing ear ring. Ear-ringed person. When mixture goes to sleep, we use the expression ear-ringed person sleeps. The sleep does not belong to viśeṣaṇam earring. Description belongs to viśeṣyam substance.

3 ayudhapani puruṣaha.. the armed person goes to war. Armed is viśeṣaṇam, person viśeṣyam. Armed person goes..going action belongs to both weapon and person. Sometimes we say jīva is mukta sometimes saṃsāra

प्रकृते त्ववच्छेदवादेऽन्तःकरणं विशेषणम्, आभासवादे आभाससहितान्तःकरणं विशेषणम्; द्वयोरपि पक्षयोश्चैतन्यं विशेष्यम् । तस्मिंश्चैतन्ये जन्मादिसंसारो न सम्भवति । किन्तु विशेषणस्यान्तःकरणस्य वा आभाससहितान्तःकरणस्य वा धर्मभूतो यो जन्मादिरूपः संसारः सोऽविवेकिभिर्भ्रान्त्या विशिष्टचैतन्ये व्यवह्रियते। व्यवहारो नाम प्रतीतिः कथनञ्च। अनया रीत्या

आभासवादावच्छेदवादयोर्भेदोऽवगन्तव्यः ।

Now coming to the individual in Vedanta, I generally refers to viśiṣṭam. In our vedāntic context, RM plus RC in ābhāsa vāda, RM only in Avaccheda vāda. In both vadas, enclosed OC is the same. In the enclosed consciousness saṃsāra is not there. Only for viśeṣaṇam, saṃsāra is there (depending on the vāda) antahkaraṇam or RC mixed anta kāraṇam of ābhāsa vāda. Samśara never belongs to original cit. When you say I am old, we are referring to body, but we mix with cit also. Even jñānī does not negate the jara of the body. It will come. Old age, dialysis etc. when jñānī says I am old, he knows clearly. Watch your general mental preoccupation. When transactions are not taking place, how do I feel? Do I feel miserable saṃsāra? I can give you a certificate JM but are you really? Complaint ridden conversation indicates saṃsāra. In this manner avaccheda vāda and ābhāsa vāda there is difference in viśeṣaṇam...mind and mind plus cidābhāsa.....

10th October 2015

Page 121 3rd para

प्रकृते त्ववच्छेदवादेऽन्तःकरणं विशेषणम्, आभासवादे आभाससहितान्तःकरणं विशेषणम्; द्वयोरपि पक्षयोश्चैतन्यं विशेष्यम्। तस्मिंश्चैतन्ये जन्मादिसंसारो न सम्भवति । किन्तु विशेषणस्यान्तःकरणस्य वा आभाससहितान्तःकरणस्य वा

धर्मभूतो यो जन्मादिरूपः संसारः सोऽविवेकिभिर्भ्रान्त्या विशिष्टचैतन्ये व्यवह्रियते। व्यवहारो नाम प्रतीतिः कथनञ्च। अनया रीत्या आभासवादावच्छेदवादयोर्भेदोऽवगन्तव्यः ।

Niścala Dāsa is discussing the difference between ābhāsa vāda and avaccheda vāda. In both these there is enclosed consciousness and enclosure mind. Enclosed consciousness is always free of attributes. This enclosed consciousness is given two different names based on the perspective from which we are talking about. If it includes the attributes of the mind appearing in the enclosed consciousness we use the word pramāta jīva. If you want to talk about the factual nature of the consciousness, without the attributes (mental), the very same enclosed consciousness is named sākṣī jīvaha. These two words are from standpoint of perspective. Enclosed consciousness is viśeṣyam, enclosure mind is viśeṣaṇam, mixture is viśiṣṭam. Every individual is always a mixture. Mere viśeṣyam or viśeṣaṇam can’t do any transaction, only mixture can do transactions (viśiṣṭam). When you are describing the mixture, sometimes the description is based on viśeṣaṇam some times viśeṣyam some times both. When we say one is a samsārī, it refers to viśeṣaṇam the mind. When we say you are listening to the class, it is the mixture viśiṣṭam. Niścala Dāsa gave an example earlier. I will give a common example. Suppose there is a pot, pot has shape viśeṣaṇam. Clay is viśeṣyam. Pot is viśiṣṭam mixture. When you say potter has created the pot, creation is not from the stand point of clay, it from stand point of shape only. Suppose I say pot is one KG, then it is viśeṣya pradhāna, due to clay not the shape. When I say potter is carrying the pot for sale, it refers to the mixture. When we say you are samsārī, viśeṣaṇa pradhāna. When we say jīvan mukta, it is from viśeṣyam stand point. When we say you are good student it is mixture. In Ābhāsa vāda, enclosure includes reflection. In avaccheda vāda enclosure does not include reflection.

In Vedanta, we use all the vadas, depending on the context. Śaṅkarācārya, Gauḍapāda are not rigid. Gauḍapāda uses avaccheda vāda in the pot discussion. In upadeśasāhasrī, chapter 18, tatvamasi prakaraṇam, ābhāsa vāda talked about. Ref: 18.59 to 18.123. Sureśvarācārya in bṛhadāraṇyaka vārtikam...yaya yaya.... tā taiva nyeya.. Whatever prakriya is suitable to you, use that prakriya freely. Don't waste your time in analysing too much. Niścala Dāsa any case says even though everything is OK, ābhāsa vāda has certain advantages.

Topic 216 आभासवादस्य ज्यायस्त्वम्

(२१६) आभासवादस्य ज्यायस्त्वम् – आभासवादेऽन्तःकरणमाभाससहितम्, अवच्छेदवादे तद्रहितं च भवति । द्वयोर्मध्ये आभासवादो ज्यायान् ।

भाष्यकारैराभासवाद एव स्वीकृतः । अवच्छेदवादे विद्यारण्यमुनयो दोषमप्याहुः । तथा हि, आभासरहितान्तःकरणावच्छिन्नचैतन्यस्य प्रमातृत्वाभ्युपगमे घटावच्छिन्नचैतन्यस्यापि प्रमातृत्वं प्रसज्येत । यतोऽन्तःकरणवद्धटोऽपि भूतकार्यम्, अन्तःकरणं यथा चैतन्यस्यावच्छेदकमथवा व्यावर्तकं तथा घटोऽपि चैतन्यस्यावच्छेदको व्यावर्तकश्च; तस्मादन्तःकरणविशिष्टचैतन्यमिव घटावच्छिन्नचैतन्यमपि प्रमाता भवेदित्यापत्तिरपरिहार्या । अन्तःकरणे आभासस्याङ्गीकारे तु नास्य दोषस्यावकाशः ।

Accepting double consciousness reflected and original is better, Abhasa vāda alone has been accepted by Śaṅkarācārya. It is not true. Predominantly, Śaṅkarācārya supports ābhāsa vāda. Especially in Upadeśasāhasrī. If you hold on to avaccheda vāda only, certain questions cannot be answered. Vidyāraṇya swamy has said in Pañcadaśī chapter 8 verse 27 to 31. Niścala Dāsa says, to explain the question, if you say pramāta the knower is the enclosed consciousness with an enclosed mind without the reflection, there is a problem. In the case of statue also there is enclosed consciousness. Mind also is inert and has a enclosed consciousness. No difference between both. In pot also consciousness is there. Like the mind, pot is also inert. Both must be alive and living because consciousness is there. This problem will not happen, if you accept reflected consciousness.

तथा हि, अन्तःकरणं पञ्चतन्मात्रसमष्टिसत्त्वगुणकार्यत्वात् स्वच्छम् । घटादयः पञ्चीकृतपञ्चभूततमोगुणकार्यत्वादस्वच्छाः । यत् स्वच्छं तत्राभासऽथवा प्रतिबिम्बो

जायते । मलिने पदार्थे नाभासो जायते । दर्पणस्य तत्पिधायककोशस्य च मृत्कार्यत्वाविशेषेऽपि स्वच्छे दर्पणे मुखस्याभासः प्रतीयते । अस्वच्छे दर्पणपिधायककोशे न मुखस्याभासः प्रतीयते। एवमेव सत्त्वगुणकार्यत्वात्स्वच्छेऽन्तःकरणे चैतन्याभासः प्रतीयते । तमोगुणकार्यत्वादस्वच्छे शरीरादौ घटादौ च चैतन्याभासो न प्रतीयते ।

To explain the advantage in ābhāsa vāda, mind is also matter, pot is also matter, one is fine matter other is gross matter. Mind is made up of the samaṣṭi satva guṇa of all the pañcabhūtas, that's why referred as śuddha sattvam. Whichever is fine matter, reflection is formed. One group calls reflection as ābhāsa, other calls this pratibimba. Based on this discrimination, one group is called ābhāsa vādis (Vidyāraṇya), another is pratibimba vādi. (padmapādācārya). In advaita, pratibimba vādis have maximum support. No reflection is formed in the grosser matter. When you take a mirror and the material that encases the mirror. Both are product of matter only. In the case, you cannot see the image. Similarly, in mind, both OC and RC are there. We should know what we are referring to OC or RC. Both cannot be physically or experientially separated. Only intellectual separation possible. If you remove RC, there is no difference between wall and meditator. You cannot experience OC by negating RC. In a dead body or pot etc, there is no RC.

Topic 217

(२१७) अन्तःकरणगतद्विविधप्रकाश एव प्रमाता; नान्यः इत्थमन्तःकरणे द्विविधः प्रकाशोऽस्ति; एको व्यापकचैतन्यस्य प्रकाशः, अपर आभासरूपचैतन्यस्य प्रकाशः । शरीरे घटादिषु च व्यापकचैतन्यस्य प्रकाश एक एवास्ति, द्वितीय आभासस्य प्रकाशो नास्ति । तस्माद्विविधप्रकाशसहितान्तःकरणविशिष्टचैतन्यमेव प्रमाता इत्युच्यते, न त्वेकप्रकाशमात्रसहितघटादिविशिष्टचैतन्यं प्रमाता ।

Niścala Dāsa has spoken of the superiority of ābhāsa vāda and voted. Therefore following parts are going to discuss ābhāsa vāda.

Foot note:

१. आभासवादे आभासस्य स्वरूपमधिकतया कल्पनीयं भवति । अवच्छेदवादे तु न इत्थं यद्यप्याभासवादे गौरवम् अवच्छेदवादे लाघवं च, तथापि मन्दजिज्ञासोर्बुद्धावाभासवादः स्फुटमारूढो भवेदित्यनेनाभिप्रायेणाभासवादः स्तूयते । भाष्यकारादीनामप्ययमेवाशयः ।

Just because we spoke about the superiority of ābhāsa vāda, don't reject avaccheda vāda, you will find it useful in several places. Ghaṭākāśa mahakāśa example is used for avaccheda vāda. (we are not talking of ākāśa's reflection here). Avaccheda vāda has advantage. You have to introduce an additional consciousness in ābhāsa vāda. This may cause problem (problem of extra, gaurava doṣa), avaccheda vāda this is not there. Therefore avaccheda vāda is simpler and therefore advantageous. For manda mind, dull witted, ābhāsa vāda will be superior, you can differentiate cetana and acetana. In avaccheda vāda, only OC is required. Any way you have to negate all the extra.

17th October 2015-10-17

Topic 217 contd

After making a comparative study, Niścala Dāsa is going to speak of Ābhāsa vāda. He first points out the definition of pramāta or knower. All the living beings have got self-awareness. Even though consciousness is all-pervading, self-awareness is there only in living beings and in humans indicated by I am. Self-awareness indicates two types of consciousness, all-pervading OC and RC, cit, cidābhāsa mixture is available as self-awareness. Location belongs to RC component only. OC does not have any location. Tvam pada lakṣyārtha is sākṣī, tvam pada vācyārtha is pramāta. Two-fold consciousness term is used for pramāta, OC and RC . द्विविधः प्रकाशोऽस्ति example; Vidyāraṇya in Pañcadaśī. Sūrya prakāśa is falling over the wall. A person uses a mirror to reflect the sunlight. Suppose the mirror image also falls on the wall. Wherever this falls, in that place you have bimba sūrya and pratibimba sūrya, therefore dvaya prakāśa, additional brightness is there viśeṣa sūrya prakāśa, outside the patch it is sāmānya prakāśa. In the desk there is only OC, in the body you have OC plus RC. It expresses as self-awareness wherever additional brightness is there (chapter 8 of pañcadaśī...khādityaha-ākāśasya sūrya, darpanāditya...mirrors sūrya). This additional brightness is called pramāta. Sākṣī is only one awareness. In this manner, mind has got two-fold awareness, one OC and second one RC. In a dead body, stūla śarīra alone, and in a pot, there is only OC which is all-pervading. Even though OC is there in pot, it does not have self-awareness. Awareness obtaining in the mind, which has OC RC mixture is called pramāta. Only pramāta can know the world. If you have to experience kevala sākṣī, just doze off, prapañca will disappear. Where there is only one light, sāmānya prakāśa alone is not a pramāta.

येषां मतेऽन्तःकरणे आभासो नास्ति तेषां मते घटादाविवान्तःकरणेऽपि द्वितीय आभासस्य प्रकाशो नास्ति । अपि च य एको व्यापकचैतन्यस्य प्रकाशोऽन्तःकरणेऽस्ति स एव घटादावप्यस्ति । तस्मादन्तःकरणविशिष्टचैतन्यस्य प्रमातृत्वाङ्गीकारे, घटविशिष्टस्य शरीरविशिष्टस्य कुड्यविशिष्टस्य च चैतन्यस्य प्रमातृत्वं स्वीकर्तव्यं भवेत् । इत्थं घटशरीराद्यपेक्षयान्तःकरणे ईदृशं वैलक्षण्यमस्ति । अत्र चायं हेतुः – सत्त्वगुणकार्यत्वादन्तःकरणं स्वच्छम्; अत एव तच्चैतन्याभासग्रहणयोग्यं च । इतरपदार्थास्तु तमोगुणकार्यत्वादस्वच्छाः, अत एव ते चैतन्याभासग्रहणायोग्याश्च। आभासग्रहणयोग्यान्तःकरणविशिष्टचैतन्यमेव

प्रमातेत्यभिधीयते; न त्वाभासग्रहणायोग्यघटादिविशिष्टचैतन्यं प्रमाता भवति । अत एवाभासवादः श्रेयान् , न त्ववच्छेदवादः ।

Based on this approach, pramāta is available only in living beings. Ābhāsa vāda explains cetanam acetanam difference clearly. Avaccheda cannot explain since they do not have concept of RC. The superiority of ābhāsa vāda is being reinstated. In avaccheda vāda, no viśeṣa prakāśa, no difference between ghaṭa and manuṣya. Sāmānya prakāśa is there in inert object and living being also. Therefore, if you take sāmānya prakāśa in the body as pramāta, then why can't you accept the sāmānya prakāśa in wall as pramāta? Avaccheda vādin have no explanation for this. In ābhāsa vāda, this distinction is available. In the body, there is sūkṣma śarīram made of finer pañcabhūtas. Therefore RC is possible. Everywhere else tamo guṇa is dominant therefore finer matter is absent. In bhoktru bhogyam, bhogyam must be acetanam. This difference can be explained only through ābhāsa vāda and therefore śreyaha. Pitambara has written a ṭippani for Niścala Dāsa's hindi vicarasagar. This also has been translated. (available in north india). In footnote, he says, ābhāsa vāda is for manda adhikārī. Debate between the two is there in many texts. Even Śaṅkara considers all vadas are equally great (Pitambarji says.)

Topic 218 प्रमात्रादिचतुर्विधचैतन्यस्वरूपम्

(२१८) प्रमात्रादिचतुर्विधचैतन्यस्वरूपम् – यथान्तःकरणमाभाससहितमेवास्ते तथा तद्वृत्तिरप्याभाससहितैव जायते । आभाससहितवृत्तिविशिष्टचैतन्यं प्रमाणचैतन्यम् इत्युच्यते|

Explanation of one caitanyam available in 4 fold form. Karma vyavahāra or jñāna vyavahāra. Triputī is required. Pramāta, pramāṇam, prameyam for jñāna vyavahāra, kartru, karma, kāraṇam for karma vyavahāra. Pramāta, pramāṇam, prameyam and pramā are four fold when first three come together pramā arises. Each one is associated with all pervading consciousness. Pramātru caitanyam, pramāṇa caitanyam, prameya caitanyam, pramā caitanyam representing four fold consciousness. This has been given in page 119 already. Consciousness associated with mind antahkaraṇam is pramātru caitanyam. Consciousness associated with the outgoing thought (through the 5 apertures) is called pramāṇa caitanyam. Outgoing thought is called pramāṇa caitanyam only until it reaches the object or person. Then the general thought becomes viṣaya akara vṛtti when it contacts the object. The consciousness associated with the viṣayākāra vṛtti is pramā caitanyam. Even before the thought went there, pillar was there. The consciousness associated with the object viṣaya is prameya caitanyam (not viṣayākāra vṛtti). Prameya caitanyam will always be there. This we have already seen. This is being repeated here. So I’m going to read.

घटादिविषयाकारान्तःकरणवृत्त्यारूढं चैतन्यं प्रमेति, यथार्थज्ञानम् इति वोच्यते । प्रमायाः साधनमिन्द्रियं प्रमाणम् इति कथ्यते । अत्रेदं ज्ञेयम् – विषयाकारवृत्त्यारूढचैतन्यं प्रमेति कीर्त्यते । तत्र चैतन्यस्य स्वरूपतो नित्यत्वान्नेन्द्रियजन्यत्वसम्भवः । अतश्च प्रमाचैतन्यं प्रतीन्द्रियस्य यद्यपि साधनत्वं न युज्यत एव तथाप्युपचारेणेन्द्रियस्य प्रमासाधनत्वव्यवहारः । तथा हि, उपाधिशून्यचैतन्ये प्रमाव्यवहाराभावात् विषयाकारवृत्त्युपहितचैतन्ये एव तद्व्यवहाराच्च, चैतन्ये प्रमाशब्दप्रवृत्तौ विषयाकारवृत्तेरुपाधित्वात्तस्या वृत्तेरिन्द्रियजन्यत्वात्तादृशवृत्त्युपहितप्रमां प्रत्यपीन्द्रियस्य साधनत्वव्यवहारः । इत्थमेव इन्द्रियं प्रमासाधनम् इति व्यवह्रियते । न ह्यन्तःकरणपरिणामाः सर्वेऽपि प्रमात्वेन व्यवह्रियन्ते। किन्तु शरीरान्तःस्थमन्तःकरणं विषयरूपघटादिदेशपर्यन्तं दीर्घीभावापत्तिरूपं परिणामं प्राप्नोति, स परिणाम एव प्रमाणम् इत्युच्यते ।

विषयैः सह मिलितस्यान्तःकरणस्य विषयसमानाकारो यः परिणामस्तस्य प्रमेति व्यपदेशः। शरीरान्तःस्थितान्तःकरणदेशमारभ्य घटादिविषयदेशपर्यन्तं दीर्घीभूतस्यान्तःकरणस्य परिणामः प्रमारूपतां धत्ते । तस्मात्प्रमायाः प्रमाणरूपान्तःकरणवृत्तेश्च नाधिको भेदोऽस्ति ।

Homework: Niścala Dāsa talked of four fold caitanyam. Of these four, which one will have dvivida prakāśa and which one will have eka prakāśa.

24th October 2015

After dealing with the topic of ābhāsa vāda and avaccheda vāda, Niścala Dāsa pointed out that ābhāsa vāda has certain advantages. Traditional ācāryas use both vadas depending on context.

Niścala Dāsa later wanted to consolidate 4 types of caitanyam based on ābhāsa vāda. Prama, pramāta, pramāṇa Prameya,

.... Consciousness enclosed within antahkaraṇam (OC enclosed within mind is pramātru caitanyam..Pramātru

---OC enclosed within vṛtti-outgoing-pramāṇa caitanyam

....Viṣaya akara vṛtti-OC enclosed here is pramā caitanyam

.....Prameya caitanyam..OC enclosed within any object of knowledge.

Which all OCs will have the additional RC also? Wherever mind is there entire sūkṣma śarīram, vṛtti is there also, RC is possible.

Pramātru caitanyam: Mind will have RC also. Therefore pramātru caitanyam will be mixture of OC and RC all the time

Pramāṇa caitanyam also because vṛtti is there, both OC plus RC is there

Prama caitanyam... consciousness enclosed within viṣaya akara vṛtti, therefore OC plus RC :therefore 2 prakāśa

Prameya caitanyam: will depend on the object. If it is inert like a wall. In wall enclosed consciousness will be there, if I am not looking at the object there is no vṛtti pervasion therefore no RC. Because by itself, there is no mind or thought in wall or pot. In all inert prameyam, there will be only eka caitanyam. When the prameyam is a sencient body, OC and RC will be there. Any case at the time of perception, even though an object is inert, vṛtti pervades the object, therefore OC and RC. In Pañcadaśī 8th chapter, kūṭastham dīpa prakaraṇam this is discussed. Unperceived inert object has eka prakāśa.

2nd point: Incidental note, we say pramā is the knowledge, when tripuṭī com together. The crucial instrument is pramāṇam. Prama is defined as pramāṇa janya pramā. When you say this, how should you understand? Prama is a mixture of viṣayākāra vṛtti, plus caitanya dvayam (OC plus RC seen above). Which one of these is generated by pramāṇam? OC cannot be generated. Only viṣayākāra Vṛtti, and viṣayākāra Vṛttipratimbimbita caitanyam.

अनेन क्रमेण बाह्यपदार्थानां प्रत्यक्षज्ञानोत्पत्तिदशायामन्तःकरणवृत्तिर्बहिर्निर्गत्य विषयीभूतघटादिसमानाकारतां धत्ते । शरीरान्तःस्थात्मनः प्रत्यक्षकाले त्वन्तःकरणवृत्तिर्बहिर्निर्गमनं विना शरीरस्यान्तरेवात्माकारतां धत्ते । तया आत्माकारया वृत्त्या आत्माश्रितमावरणं निवर्त्यते । आत्मा स्वस्य प्रकाशेन वृत्तौ

प्रकाशते । अनेनैव निमित्तेनात्मा वृत्तेर्विषय इत्युच्यते । वृत्तिस्थचिदाभासरूपफलस्य त्वात्मा न विषयो भवति । वर्णितेन प्रकारेण साक्षिरूप आत्मा स्वयंप्रकाशरूपो भातीति सिद्ध्यति ।

In this para, Niścala Dāsa is consolidating the knowledge when thought and RC are involved. Vṛtti vyāpti and phala vyāpti. Prama Vṛtti-Vṛtti vyāpti, reflected RC in it is called phala vyapti..when we perceive an inert object, both will have roles to play. RC only in pramā vṛtti is uniquely named phalam. Mūlā vidyā ia the āvaraṇam enveloping Atma. Tūla vidya envelops anātmā. Phala vyāpti reveals the object. Vṛtti vyāpti removes āvaraṇam. Therefore object is called viṣayaḥ. In the case of ātmā jñānaṃ, processes are same. Pramata..student, pramāṇam...guru vākyam..maha vākyam. Prameyam...ātmā. It should generate a Vṛtti,"aham brahmasmi" in the mind as a thought (a successful Vedanta class must generate this). Meaning of the word Aham is not vācyārtha common meaning (includes body mind etc). In vedānta class, it is I the enclosed consciousness. Sāmānya prakāśa component. Akyākara vṛtti or brahmākāra vṛtti. Object happens to be vṛtti viṣayaḥ... Sākṣī caitanyam is revealed by the cidābhāsa or not? In the case of Atma, RC does not reveal the OC Atma because it need not reveal the OC. Moonlight need not illumine the Sun light. Atma vṛtti vyāpti viṣayaḥ na tu phalavyāpti viṣayaḥ. Is Atma viṣayaḥ or not? From vṛtti vyāpti angle it is viṣayaḥ, but not from phala vyāpti angle.

In this manner, with regard to the external object at the time of perceptual knowledge, thought goes out pervades and takes the shape of the object. In the case of self-knowledge, Vedanta expects the knowledge to take place in the class right away. Thought need not go out, ātmā is inside also. OC is located in the individual within me, and the mind and entertains the I thought. When you entertain I thought and mean enclosed consciousness within me or others, atmakara vṛtti, it removes āvaraṇam the ignorance because of which I localized myself. Limitation attributed to the meaning of the word I. The limitlessness is indicated by the word brahma. In that vṛtti what shines is the Atma only...because of this reason we use the expression atmaVṛtti viṣayaḥ, object of the vṛtti. Special point: for the RC which is in the mind, Atma, OC called by sākṣī is not revealed by the RC, because it need not be revealed. Phala vyāpti is existent in this akhanḍākāra vṛtti, but does not function. Like moonlight does not function in the case of sunlight (although it exists). Based on the above description, it is revealed all the time without requiring a special revelation of cidābhāsa. Revelation of the ever revealed (a title of a book)

(आ. २१९-२२३) इन्द्रियसम्बन्धं विना ‘अहं ब्रह्म’ इति ज्ञानस्य कथं प्रत्यक्षतेति तत्त्वदृष्टिप्रश्नः –

Topic 219 तत्त्वदृष्टेः शङ्का

(२१९) तत्त्वदृष्टेः शङ्का – ‘ब्रह्मापरोक्षज्ञानेन सकलाविद्यासमूहो नश्यति, न तु परोक्षज्ञानेन’ इति प्रागभिहितम् । अत्रैषा शङ्का भवति –

Doubt is based on conventional experience and consequent mental orientation creates this doubt. Knowledge is either parokṣa jñānaṃ or aparokṣa jñānaṃ. When the object is beyond the range of sense organs, I cannot directly contact the object. When there is direct contact or within range, it is direct knowledge within range of mind. Otherwise, when it is beyond sense organ range, no contact with mind and indirect knowledge only. Guru is talking of Brahman, not available to sense organs, therefore not mental range, intellectual knowledge is indirect. If there is no direct knowledge, there is no knowledge. So what's the use of attending classes? We have Brahman knowledge but no brahma anubhavam. Complaint by veteran students....because no contact with the mind...

Vicārasāgaraḥ Guru said in topic 109 that only aparokṣa jñānaṃ will give liberation. (Ignorance and saṃsāra will be destroyed) over next several pages Tattvadṛṣṭi is going to ask his doubt. Pages 125, 26, 27 middle . Topic 224 answer will start?
I was trying to explain the doubt. Whatever object falls within range of sense organs it is pratyakṣa jñānaṃ. Whatever does not fall within the direct range of sense organs, we get knowledge through any other means, arthapatti, anumānam etc that knowledge is parokṣa jñānaṃ, beyond sense organs. Keeping this classification in mind, Tattvadṛṣṭi is saying it does not fall in sensory range, brahman knowledge must be parokṣam, therefore no liberation. Therefore brahma aparokṣa jñānaṃ

is not possible. So Tattvadṛṣṭi establishes brahman is beyond sense organs. One by one.

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‘इन्द्रियजन्यमेव ज्ञानं प्रत्यक्षमित्युच्यते, ब्रह्मज्ञानं तु नेन्द्रियजन्यमविषयत्वाद्ब्रह्मणः । “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” (तै. ब्र. ४.९) इत्यादिश्रुतेः ।

Indriya janya meva jñānaṃ.. Anything coming from sense organs is pratyakṣa or direct knowledge, brahma jñānaṃ is not. Brahman is not the object of sense organs, brahman is not experienceable by mind. Therefore, you can have only indirect knowledge. Therefore direct knowledge cannot give liberation. This is the brief question. Now Tattvadṛṣṭi is going to elaborate the Pūrvapakṣa.

Topic 220 ब्रह्म न चक्षुषो विषयः

(आ. २२०-२२२) ब्रह्म न ज्ञानेन्द्रियाणां विषयः –

(२२०) ब्रह्म न चक्षुषो विषयः – रूपवतः पदार्थस्य अथवा नीलादिवर्णस्यैव ज्ञानं चक्षुषा जन्यते । ब्रह्म तु न तादृशम्; अतो न ब्रह्म नेत्रेन्द्रियजन्यज्ञानविषयः । मनुष्याकारेणावतीर्णानां रामकृष्णादीनां मूर्तयो यद्यपि रूपादिमत्यस्तथापि ता मूर्तयो मायिकत्वान्मिथ्या । अतो न ता मूर्तयो ब्रह्मरूपाः । यद्यपि पुराणादिषु रामकृष्णादीनां ब्रह्मरूपेण वर्णनमस्ति तथापि तद्वचनं न तदीयशरीरस्य ब्रह्मत्वबुद्ध्या प्रवृत्तं किन्तु तदीयशरीराधिष्ठानचैतन्यस्य ब्रह्मत्वबुद्ध्येति ज्ञेयम् ।

Brahman is not available for any sense organs. First is eyes... Only when a thing has a particular rūpam, either form or color must be there. Brahman does not have form or color, it cannot be an object of sensory knowledge of eye. We do hear about bhaktas experience religious experience of God, nobody treats the mystical experiences of bhaktas as ordinary experience. Why can’t you take Īśvara darśaṇaṃ by bhaktas as brahman experience. In scriptures both are equated. We do hear about biographies of Vivekananda. He asked have you seen God? At last, He met Rāmakṛṣṇa paramahamsa and asked. He said, I've seen God more clearly than you. Īśvara is available for direct experience, divine spiritual experience of Brahman.

Saguna Īśvara is within range of Māyā and hence cannot be equated to brahman experience. Tattvadṛṣṭi says. Because all nāma and rūpa fall within māyā. Manuṣya ākarena. None of them can be called brahman. Even though in the Purana we glorify such experiences, Kṛṣṇa Rama etc are equated to brahman, meaning here should not taken as the perceived śarīram. It is not their body, that cannot be called brahman. When Kṛṣṇa is described as Brahman, it is not the body. Real Kṛṣṇa cannot be perceived. Real brahman cannot be perceived. Therefore, mokṣa is not possible. Now pūrvapakṣī comes.

ननु मनुष्यपशुपक्ष्यादिसर्वशरीराणामप्यधिष्ठानं ब्रह्मचैतन्यमेव । अधिष्ठानचैतन्याभिप्रायेण रामकृष्णादीनां ब्रह्मत्वे सर्वशरीराणामपि ब्रह्मचैतन्यस्यैवाधिष्ठानत्वान्मनुष्यपशुपक्ष्यादयोऽपि ब्रह्मरूपा भवेयुः । तथा च पश्वादिसमा एव रामकृष्णादयोऽपि भवेयुः । तस्माद्रामकृष्णादीनां जीवान्तरापेक्षया

वैशिष्ट्यसिद्धये तदीयशरीरे एव ब्रह्मबुद्धिरुचिता, न तु तदीयशरीराधिष्ठान चैतन्यदृष्ट्या तेषु ब्रह्मबुद्धिरिति चेत् ।

Now the pūrvapakṣī wants to say when Purana talks of these people as brahman, you should take the śarīram, then only you can describe the features. You cannot take the lakṣyārtha meaning. You cannot take adhiṣṭhāna caitanyam, because for this you do not take the divine beings. You can take any śarīram. To give a mystic status, their body must be taken as brahma anubhava. Can this anubhava liberate the bhakta? Answer will be no. We have not dwelt on this topic. Any amount of Īśvara Anubhava cannot be treated as brahmānubhava and cannot be equated to liberation. Does that mean avatāra śarīra has no difference.. Will be explained.

In chapter 4, Gita...we have discussed differences between Īśvara avatāra and manuṣya..

तन्न । शरीरं बाधित्वा रामकृष्णादिशरीराणां ब्रह्मत्वविवक्षणे पश्वादिशरीराणामपि बाधपूर्वं ब्रह्मत्वं सिद्ध्येत् । बाधाभावे तु जीवान्तराणां शरीरवत् करचरणाद्यवयवसहितस्य रूपक्रियादियुक्तस्य रामकृष्णादेः शरीरस्य निरवयवत्वेन रूपक्रियादिशून्येन ब्रह्मणा सहाभेदो न घटेत । तस्मात्सावयवं रूपक्रियादियुक्तं रामकृष्णादेः शरीरं न ब्रह्म ।

Can Īśvara anubhavam equated to brahma anubhava? Or can it be treated as ordinary human or paśu anubhava? No

If you discount the śarīram of Īśvara, then you can negate other bodies and all anubhava will be same. Paśu mosquito anubhava etc. You can't do this. To avoid this equating, you treat Viṣṇu śarīram as brahman. If you don't negate the body, then like our body, Viṣṇu śarīram also have hands, legs etc. Then puranic description if brahman and vedāntic description of brahman will be in conflict.

In keeping with the upaniṣad, you should not take the avatāra śarīram as brahman, how are you going to resolve this problem..

परन्त्वियान् भेदोऽस्ति – जीवानां शरीरं पुण्यपापाधीनं भूतकार्यं च । किञ्च जीवानां देहाद्यनात्मपदार्थेष्वविद्याबलात् ‘अहम्, मम’ इत्यध्यासो भवति, स चाध्यास आचार्योपदेशान्निवर्तते ।

Niścala Dāsa points out that manuṣya śarīra darśaṇaṃ as well as Īśvara or avatāra darśaṇaṃ are both anātmā darśaṇaṃ only. Both are mithyā only do not come under brahmānubhava. Both of them cannot liberate a person. How come in the biography of the bhakta, the Īśvara darśaṇaṃ is glorified. Which is also mithyā? In the upāsana kāṇḍa, upāsya devata sākṣāt kāraha. Why are these glorified and upāsana are glorified. Niścala Dāsa says these are however superior and therefore glorified. In what way, we will see the elaboration. Jīva śarīram us bhautikam, avatāra śarīram is māyika, Īśvara śarīram is not īśvara puṇya pāpa janitam but jīva puṇya pāpa janitam. Therefore, that anubhava is extraordinary... Therefore, Tattvadṛṣṭi says brahma anubhava is not possible.

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Tattvadṛṣṭi is preparing to raise an important question regarding the aparokṣa jñānan of Brahman. He feels that such a direct knowledge of

Brahman is impossible. While talking about Brahman not being available for direct knowledge, some diversion is discussed. In Itihāsa and purāṇa we read the story of great saints having direct vision of God through long and arduous sādhanas. Can we take such a vision of God as brahma anubhava? Scriptures do refer Kṛṣṇaya parabrahmane namaha. In chapter 10, param brahma param dama pavitram parama, bhavān. Answer: If you analyse these experiences and the description of Brahman in scriptures, you find a disparity. Brahman is aśabdam, asparśam, agandham etc.. therefore it is not available for direct vision. Bhagawan appears in the very same place and disappears, this is not Brahman as defined in the upaniṣads. Aside question: Is such a sākṣāt kara compulsory for liberation or brahmajñāna? Śāstra never says that such a sākṣāt kara is not compulsory. Even if such a sākṣāt kara takes place whether it will give spiritual growth or not depend on our purpose and motive. In the purāṇas we have the story of rākṣasas. Hiraṇyakaśīpu, Hiranyakṣa etc get Īśvara darśaṇaṃ. All rakṣasas want to put Bhagavān into trouble. Like Bhasmasuran.. he wanted to check on God. Our motive is therefore important.

Is then Rama darśaṇaṃ or Kṛṣṇa darśaṇaṃ any different from manuṣya darśaṇaṃ? Tattvadṛṣṭi says yes, Īśvara darśaṇaṃ is different. Either coming privately for a bhakta or a long term darśaṇaṃ like Ramavatara etc. Two differences are being pointed out here.

- Manuṣya śarīram comes due to Jīva's puṇya pāpam. Īśvara śarīram does not come due to this, Īśvara does not have puṇyaṃ or pāpam.
- Jīvas śarīram is also born out of Māyā only, Jīva's śarīram is born out of pañcabhūtas, is bhautika śarīram. Īśvara śarīram is not created by the intervention of pañcabhūtas but through Māyā directly. Therefore through saṅkalpa, Īśvara śarīram can come. Like Narasimha śarīram. Garbhādānam is not through conventional methods, but direct.

Even though both of them are anātmā and mithyā only. Īśvara śarīram also is not pāramārthika, later there is another analysis on if vyāvahārika or prātibhāsikam. Bhagawan never mistakes the body as himself, ahaṅkāra or mamakāra. No raga dveṣa. These 4 may go away if we study Vedanta in the case of Human body.

रामकृष्णादीनां शरीरं तु न तदीयपुण्यपापजन्यं नापि भौतिकम्। परन्तु सृष्टेः प्राक् यदा प्राणिनां कर्म फलदानोन्मुखं भवति तदा आप्तकामस्यापीश्वरस्य प्राणिनां कर्मानुसारेण 'अहं जगत्सृजेयम्' इति सङ्कल्पो जायते। तेन सङ्कल्पेन जगदुत्पत्तिरूपा सृष्टिर्भवति। तथैव सृष्टेः परमपि 'अहं जगत्पालयेयम्' इतीश्वरस्य सङ्कल्पो जायते। तेन सङ्कल्पेन जगद्रक्ष्यते । कर्मानुसारेण सुखदुःखादिसम्बन्ध एव पालनम् इत्युच्यते। पालनसङ्कल्प मध्ये उपासकानामुपासनफलत्वेन 'रामकृष्णादिनामसहिता मूर्तयः सर्वेषां प्रतीयन्ताम्' इति चेश्वरस्य सङ्कल्पो भवति । अनेनेश्वरसङ्कल्पेन नामरूपादिरहिते ईश्वरे रामकृष्णादिनामानि पीताम्बरादिसहितसुन्दरविग्रहाश्चोत्पद्यन्ते। न ते रामकृष्णादीनां विग्रहास्तदीयकर्माधीनाः।

Word Rāmakṛṣṇa refers to Ramavataram and Kṛṣṇavatara. This body is generated not due to Rama or Kṛṣṇa's puṇya pāpam, and their body is not material. Īśvara's saṅkalpa is called māyā vṛtti. Just before sṛṣṭi, with the help of Māyā he becomes aware of all the sañcita papa that is dormant in Māyā (in the kāraṇa śarīrams). During pralayam, kala functions in potential form. Stūlā sūkṣma śarīram producing facility becomes active in Māyā before sṛṣti. When the seed has to sprout, it bloats. Annam in Maṇḍukya mantram is bloated version of Kāraṇa Śarīram, Śaṅkarācārya says. Īśvara is given an adjective thoughtfully, one who does not have any desires. He creates the world not for additional joy or sorrow, he is āpta kāmaha, in accordance with the puṇya pāpams of jīva. Then when did matter begin? (anādhi??) Law is matter cannot be created or destroyed. In the presence of caitanyam. Matter can evolve in the case of Vedanta.

Modern theory believes it is random, Vedanta creation is as per law of karma. Maintenance of moral law done by Bhagavān. Therefore Bhagavān has to give sukham and duḥkham. Universe will include pain also. Suppose a devotee has got pain and he prays to God to remove the pain, can he or not? But only according to law of karma, Bhagavān can remove. (prāyaścitta). In this case, prayer will work. In Hinduism, prayer is never in the form of asking God, but doing remedial karma, whether it will work or not depends on Law of karma. Vaidyaraja namasthubhyam, yamaraja sahodara, yamasthu harati praṇan, vaidya takes life and money. While maintaining the universe, when bhaktas do special upāsana, and they want darśaṇaṃ in a particular form, Bhagavān can appear in that form, such a darśaṇaṃ is private, such as Rama or Kṛṣṇa etc. Those forms of Rama, Kṛṣṇa etc they are karma phalam but not Īśvara karma phalam but jīvānam karma phalam. When bhakatas pray to God, like Hiraṇyakaśīpu, the form must suit his destruction. Therefore the avatāra had to be narasimha because of his boon..

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कर्मानुसारेण सुखदुःखादिसम्बन्ध एव पालनम् इत्युच्यते । पालनसङ्कल्प मध्ये उपासकानामुपासनफलत्वेन 'रामकृष्णाादिनामसहिता मूर्तयः सर्वेषां प्रतीयन्ताम्' इति चेश्वरस्य सङ्कल्पो भवति । अनेनेश्वरसङ्कल्पेन नामरूपादिरहिते ईश्वरे रामकृष्णाादिनामानि पीताम्बरादिसहितसुन्दरविग्रहाश्चोत्पद्यन्ते ।न ते रामकृष्णादीनां विग्रहास्तदीयकर्माधीनाः ।

In these portions beginning from topic 219 at the bottom of page 123, Tattvadṛṣṭi is raising a question. He is giving a general introduction. Contention is direct knowledge or aparokṣa jñānaṃ of Brahman is not possible and direct knowledge is required for liberation. He wants to establish why direct knowledge is not possible. Any direct knowledge is through the objects availability for sensory perception. Rest are only parokṣa jñānaṃ. Since Brahman is indriya aviṣayaha this is not possible. Tattvadṛṣṭi is taking each sense organ and asking if Brahman is cakshuindriya viṣayam etc? Can we take

Rama Kṛṣṇa darśaṇaṃ as liberating knowledge. Tattvadṛṣṭi himself answers this cannot be equated. As Brahman is asparśam, Adṛśyam etc. If that is not brahma sākṣāt kara then why is there so much importance given to devata darśaṇaṃ like Dhruva, Rishis etc? Why? He replied saying even though that devata darśaṇaṃ is not real sākṣāt kara, he says devata śarīram is superior to other human beings. It is neither as inferior as other śarīra darśaṇaṃ nor as superior as brahma darśaṇaṃ. Because īśvara avatāra śarīram is born out of karma of all the jīvas. The world is created for this, preserved and dissolved. Bhagawan will decide whether an avatāra should be available to one person or many for darśaṇaṃ.

तैश्च रामकृष्णादिविग्रहैः साधूनां सुखं दुष्टानां दुःखं चोत्पद्यते । यच्छरीरं यस्य सुखदुःखादेर्हेतुर्भवति तच्छरीरं तदीयपुण्यपापजन्यमिति न्यायः । अनेन न्यायेन रामकृष्णादीनां शरीरं साधूनां सुखहेतुत्वात्साधूनां पुण्यपुञ्जफलम्, असुरादीनां दुष्टानां दुःखहेतुत्वात्तेषां पापफलं च भवति । एवमवतारपुरुषशरीरस्यापि पुण्यपापाधीनत्वात्तदनधीनत्वोक्तिरसङ्गतेति चेत् ।

Because of those vigrahas(physical body…not vigraham in temple), Rama's and Kṛṣṇa's, śarīram will not give sukham or duḥkham to themselves but to other people, ānandam to Rama bhaktas or sādhus, gives duḥkham to dushtas like Ravana and Asuras. Whichever body produces pleasure and pain to whichever person, it has been produced by the puṇyaṃ and pāpam of that particular Jīva. That is the purpose of the arrival of such a body. By applying this nyāya, the body of Rama, Kṛṣṇa etc, since it gives sukham to Sādhus, we know that Rama's śarīram is due to the puṇyaṃ of Rama bhaktas, pāpam of dushtas or asuras. Avatara śarīram is also puṇya papa phalam only. Somebody is raising a question, both jīva and Īśvara śarīram are result of puṇya papa phalam, how can one be superior? Avatāraṃ is not born out of his own puṇya papa but somebody else's.

अत्रेदं तत्त्वम् – जीवेन पूर्वशरीरे कृतपुण्यपापयोः फलमुत्तरशरीरे तस्यैव जीवस्य सुखदुःखादिरूपं भवति । तस्माच्छरीराभिमानवतो जीवस्य पूर्वजन्मनि स्वेनैव कृतपुण्यपापयोरधीनमुत्तरशरीरमित्युच्यते । रामकृष्णाद्यवतारपुरुषशरीरं तु साध्वसाधुजनसुखदुःखहेतुत्वात्साध्वसाधुजनकृतपुण्यपापाधीनमेव, न तु रामकृष्णादिपुण्यपापाधीनम् । अत एव न तेन शरीरेण रामकृष्णादीनां सुखदुःखभोगः । तस्माद्रामकृष्णाद्यवतारपुरुषशरीरं तदीयपुण्यपापाद्यधीनं नेति सिद्धम् ।

Almost repetition of previous para. Pūrvapakṣī must note that Īśvara śarīram is not due to Īśvara's puṇya pāpam but result of sādhus and asādhus puṇya pāpam. Śarīram will not give pleasure or pain to avatāraṃ.

किञ्च रामकृष्णादिशरीरं न पञ्चभूतपरिणामः, किन्तु चैतन्याश्रितमायापरिणामः । पञ्चीकृतभूतपरिणामत्वे कृष्णशरीरस्य रज्जुकृतबन्धनाविषयत्वं भागवतादिषु वर्णितमसङ्गतं भवेत् । यद्यपि पञ्चभूतकार्ययोगिशरीरस्यापि बन्धनाविषयत्वं दृश्यते, तथापि योगिशरीरं प्रथमं बन्धनविषयतामापद्यैव पश्चाद्योगमहिम्ना बन्धाद्विमुक्तं भवति । कृष्णादिशरीरं तु न योगिशरीरवद्योगमहिम्ना बन्धाविषयतां याति; किन्तु स्वभावत एव बन्धाद्यवशम् । तस्मान्नावतारपुरुषशरीरं पञ्चभूतपरिणामः ।

First difference was karma. Now second difference, the material. The śarīram is not a bhautika śarīram from pañcabhūtas but a direct product of māyā, māyika śarīram. Several differences are there due to this. Even perception will be different. Bhautika śarīram can be tird with a rope, Īśvara śarīram cannot be bound by a rope. Like Kṛṣṇa out of compassion got bound by a rope which is described in bhagawatam. Pūrvapakṣa asks there are several yogis who have bhautika śarīram, by the practice of yoga, they can make their body not subject to bondage by rope. Like Anjaneya could not be bound at all. Yogi śarīram cannot be bound by rope only after practicing yoga. It indicates that yogi śarīram was bhautikam earlier. Mayika śarīram is always not capable of being bound by rope.

भगवत्पादकृतमाण्डूक्योपनिषद्भाष्यस्य टीकायामानन्दगिरिस्वामिभिः रामादिशरीरस्य भूतपरिणामत्वं यदुक्तं तदपि स्थूलदृष्टीनामितरशरीरतुल्यतयैवावतारपुरुषशरीरमपि प्रतीयते इत्यभिप्रायेणेति मन्तव्यम् ।

Another Pūrvapakṣa: śloka 23 (2.23) in vaithatya prakaraṇam of Maṇḍukya kārika, different types of creation are discussed. Śaṅkarācārya does not even bother to write a commentary saying it is mithyā. But Ānandagiri has written commentary on these kārikas, Ānandagiri has made a statement. Avatara śarīram is bhoota parināmaha. Is'nt there a contradiction between your statement and Anandagiri's statement? Aim of anandagiri is not to talk of the fine differences between jīva śarīram and Īśvara śarīram, only common features talked of , both are mithyā, savikāram, agamāpāyī etc. don't take it very seriously. For gross students, he wants to say avatāra śarīram is similar to jīva śarīram.

अत एव भगवत्पादैर्गीताभाष्योपक्रमे “स च भगवान् स्वां मायां वशीकृत्याजोऽव्ययोऽपि सन् स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन्निव लक्ष्यते” इति “जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता विष्णुर्देवक्यां

वसुदेवाद्दंशेन कृष्णः किल सम्बभूव” इति च कृष्णशरीरं मायाकार्यत्वेन वर्णितम् । तस्मान्न भूतेभ्योऽवतारपुरुषशरीरमुत्पद्यते । किन्तु तदुपादानकारणं साक्षान्मायैव ।

For this reason, Śaṅkarācārya in his gita Bhāṣyam says, by making use of māyā shakti, even though by himself he is birthless and deathless, appears as though he is endowed with body. To indicate that Bhagavān also can take a bhautika śarīram. As though he is conducting all kinds of leela. With an intention to maintain the cosmos, out of Vasudeva and Devaki, Kṛṣṇa appeared. As a māyā product. Therefore, avatāra śarīram is not pānca bhautika śarīram.

One more difference.

Since karma is not responsible, Bhagavān will not have śarīra abhimāna, no ahaṅkāra and mamakāra, kartṛtvam, bhokṛtvam not there, no saṃsāra also. All 5 are absent in the avatāra. Avatāra does not have to go to a Guru for self-knowledge. Only to serve as a model. In the case of Jīva, all 5 are there.

28th november 2015

Page 126 top line jagata sthitim upto end of para

Student Tattvadṛṣṭi wants to raise a question regarding the aparokṣa jñānaṃ of brahman because it is not available to sense organs. Parokṣa jñānaṃ cannot give brahma jñānaṃ.

Avatara śarīram is far superior to jīva śarīram. Therefore, darśaṇaṃ of avatāra śarīram is admirable also. But this is not brahma aparokṣa jñānaṃ. Tattvadṛṣṭi is talking of the differences between jīva śarīram and avatāra śarīram.

Two differences seen are... Birth of the śarīrams, raw material from which it is made

Third difference now, jīva śarīram is born with saṃsāra along with ahaṅkāra and mamakara. Even though avatāras act exactly like jīvas. Like in Ramāyāna, Rama is emotionally disturbed.

इतरेषां जीवानां देहे 'अहम्' इत्यात्मभ्रान्तिरस्ति । रामकृष्णादीनां तु न सा भ्रान्तिरस्ति । जीवस्योपाधिभूता 'अविद्या' मलिनसत्त्वयुक्ता; रामकृष्णादीनामुपाधिभूता 'माया' तु शुद्धसत्त्वयुता । तस्माज्जीवस्याविद्याकार्यभूता भ्रान्तिः, रामकृष्णादेर्मायाकार्यभूतसर्वज्ञत्वं चास्ति। जीवस्याज्ञानप्रयुक्तावरणभ्रान्त्योर्निवृत्तये आचार्यमुखान्महावाक्योपदेशजन्यज्ञानमपेक्षितम्। रामकृष्णादेरावरणभ्रान्त्योरभावेनोपदेशजन्यज्ञानं नापेक्षितम्। तथापि जीवस्यान्तःकरणवृत्तिरूपज्ञानमिवेश्वरस्य मायावृत्तिरूपात्मज्ञानमुपदेशं विनैव जायते। किन्तु न तेन ज्ञानेन प्रयोजनमीश्वराणां सिद्ध्यति ।

In the body, I am the self, this ahaṅkāra is there. This is Rama and Kṛṣṇa not Rāmakṛṣṇa paramahansa. And therefore no ahaṅkāra.

In jīva, tainted satva guṇa is there in Rama and Kṛṣṇa it is pure satva guṇa. (Wall..no satva guṇa). When satva guṇa is partly operational, it is ideal for adhyāsa. Avatarams enjoy the benefit of sarvagnyatvam. All though Rama is searching for Sita, Rama actually knows. You can take Sita also as an avatāra. Since jīvas śarīram has āvaraṇam and vikṣepa, Jīva will have to do a lot of sādhana to remove aham and mama.

Śloka... Rakshasa vadam is not the only purpose, but to teach. How can there be pain caused by Sita's separation. All these are leela only. So if avataram does not get upadeśa, how will he get brahma jñānaṃ. Along with the avatāra janyam, knowledge also rises. Like when we get up in the morning, we get with the knowledge. Just as jīva enjoys aham brahmasmi through pramāṇa jñānaṃ and antahkaraṇa vṛtti, Īśvara enjoys through māyā vṛtti without any upadeśa. Normally when jñānaṃ rises, it does two things, brānti nivaranam and jñānaṃ, for Īśvara vṛtti jñānaṃ is dummy, no role to play.

Next para, will be elaborated.

तथा हि, जीवस्य घटादिज्ञानेनावरणभङ्गो घटादिरूपविषयस्य प्रकाशश्चेति फलं सिद्ध्यति । जीवस्य 'अहं ब्रह्म' इति ब्रह्माकारात्मज्ञानोदये तु तादृशज्ञानविषयीभूतस्यात्मन आवरणभङ्गमात्रं ज्ञानेन जन्यते । आत्मरूपो विषयस्तु स्वयमेव प्रकाशते । तस्मादात्मज्ञानेन विषयो न प्रकाशते ।

Here he wants to say whats the difference between jñāna prayojanam for jīva and īśvara.

Anātmā jñānam..two benefits, vṛtti vyāpti and phala vyāpti, vṛtti vyāpti removes āvaraṇam, phala vyāpti illumines the object. viṣaya prakāśa

Atma jñānaṃ benefit... Vṛtti vyāpti alone has to remove the āvaraṇam, phala vyāpti need not illumine the ātmā as it is svayam prākāśaha. In the case of Īśvara, whether it is anātmā jñānaṃ or ātmā jñānaṃ, all the time both ātmā jñānaṃ and anātmā jñānaṃ are all the time there for the avatāra. Vṛtti jñānaṃ will be there but it is intrinsic to Īśvara.

Next para

एवमीश्वरस्य 'अहं ब्रह्मास्मि' इति मायावृत्तिरूपज्ञानस्य विषयभूतः ईश्वरस्यात्मा आवरणरहितस्वयंप्रकाशस्वरूपोऽस्ति । तस्मादावरणभङ्गो वा विषयप्रकाशो वा नेश्वरज्ञानस्य प्रोयोजनम् । यथा जीवन्मुक्तस्य विदुष आवरणरहितमात्मानं विषयीकुर्वन्ती 'अहं ब्रह्मास्मि' इत्यन्तःकरणवृत्तिरावरणभङ्गादिप्रयोजनशून्या भवति,

तथैवेश्वरस्यापि आवरणभङ्गादिप्रयोजनशून्यं मायावृत्तिरूपं ‘अहं ब्रह्मास्मि’ इति ज्ञानं विनैवोपदेशादिसाधनमुत्पद्यते ।

Now he contrasts with Īśvara's jñānaṃ. Unlike Jīva, in the case of Īśvara, when Bhagavān enjoys aham brahmasmi, the Īśvara's Atma (referred by aham), since āvaraṇam is already absent, this vṛtti has no job of removing, paramātmā is always without āvaraṇam. If vṛtti jñānaṃ has no prayojanam as in the case of Īśvara, can such a vṛtti jñānaṃ exist at all. Tattvadṛṣṭi gives an example, in fact any vṛtti jñānaṃ removes the āvaraṇam when it raises first. When the vṛtti is entertained afterwards, it does not remove the ignorance. Because we already know. Even a jīvan mukta says aham brahmasmi during nididhyāsanam, that vṛtti does not remove any āvaraṇam because there is no ignorance because he is already wise.

First time when you drink milk with sugar, tongue functions jñānendriyam and feels sweet. After the initial sip, it becomes a bogendriyam. Similarly vedānta serves as pramāṇam only until āvaraṇam is removed after that it is no more a pramāṇam.

Īśvaras aham brahmasmi vṛtti is māyā vṛtti, for jñānī it is antahkaraṇa vṛtti. Without any upadeśa avataram enjoys this jñānaṃ

12th November 2015

यथा जीवन्मुक्तस्य विदुष आवरणरहितमात्मानं विषयीकुर्वन्ती ‘अहं ब्रह्मास्मि’ इत्यन्तःकरणवृत्तिरावरणभङ्गादिप्रयोजनशून्या भवति, तथैवेश्वरस्यापि

आवरणभङ्गादिप्रयोजनशून्यं मायावृत्तिरूपं ‘अहं ब्रह्मास्मि’ इति ज्ञानं विनैवोपदेशादिसाधनमुत्पद्यते ।

The student Tattvadṛṣṭi is presenting his question elaborately. Whether direct knowledge of Brahman is possible because indirect knowledge cannot give liberation. In all forms of direct knowledge, mind through sense organs comes in touch with sense objects. Also, due to sadhanas, bhaktas can have direct experience of Īśvara. Avatara darśaṇaṃ is possible. But this cannot be equated to brahma jñānaṃ. Because avatāras are finite. Difference between jīva śarīram and avatāra śarīram were discussed.

When aham brahmasmi jñānaṃ takes place first time(antahkaraṇa vṛtti), it removes ignorance for a jīvan mukta thereafter, it does not remove ignorance. In the same way, avatārasya jñānaṃ has no benefit but also does not require a generator because it is always there.

इत्थं रामकृष्णादीनां जीवाद्वैशिष्ट्यसत्वेनेश्वरत्वं सिद्ध्यति । तथापि तेषां शरीरं मायाकार्यम्। अत एव न तद्ब्रह्मरूपम्, किन्तु मिथ्या । मायाकार्यभूतमवतारपुरुषाणां शरीरं करचरणाद्यवयवोपेतं रूपसहितं चोत्पादितम् । तस्मात्तेषां शरीरं नेत्रेन्द्रियविषयतामापद्यते । तथापि नेत्रेन्द्रियं न ब्रह्म विषयीकरोति ।

Here Tattvadṛṣṭi clearly differentiates avatāra śarīram and Brahman. It is a very great blessing, avatāra darśaṇaṃ. That’s why vedāntic student’s aim is not see Bhagawan in person, because they have understood the difference between saguṇa Īśvara and nirguṇa Brahman. That’s why Lord Kṛṣṇa says many people see my body and do not understand my higher nature. We should know but not speak outside. M: Rama and Kṛṣṇavatara śarīrams are separately superior to

Jīva śarīram and therefore called Īśvara. Avatara śarīram is also a product of Māyā. It is not Brahman. Nedam ididam upsate in Kena Upaniṣad. Śaṅkarācārya says you may go to brahma loka or vaikunṭa or kailasha, as long as Bhagavān is an object outside you, in Bṛhadāraṇyaka upaniṣad. All the bodies of the deity, they have got hands, legs have rūpam and subject to arrival and departure. Eyes cannot objectify Brahman. Tattvadṛṣṭi established that Brahman is beyond eye and eyesight. Now other sense organs.

Topic 221 ब्रह्म त्वगिन्द्रियस्य न विषयः

(२२१) ब्रह्म त्वगिन्द्रियस्य न विषयः – त्वगिन्द्रियं तु स्पर्शं तदाश्रयद्रव्यं च विषयीकरोति । ब्रह्म तु न स्पर्शरूपं नापि स्पर्शस्याश्रयः । अतो न ब्रह्मणोस्त्वगिन्द्रियविषयत्वम् ।

You cannot feel Brahman with the sense organ of touch or skin. You can experience touch through skin, attribute and substance tvageendrayam can feel. The object and texture. Whereas for color, physical contact is not required. You can go to hotel and without consuming food, you can enjoy!!!!!!!!!!! Whereas it cannot objectify Brahman as it is neither attribute or attributed substance. Therefore, direct knowledge is not possible, therefore direct liberation is not possible.

Topic 222 ब्रह्म न रसनाघ्राणश्रोत्राणां विषयः

(२२२) ब्रह्म न रसनाघ्राणश्रोत्राणां विषयः – रसनेन्द्रियेण रसज्ञानम्, घ्राणेन्द्रियेण गन्धज्ञानम्, श्रोत्रेन्द्रियेण शब्दज्ञानं च जायते । रसगन्ध शब्देभ्यो विलक्षणं ब्रह्म। तस्मान्न रसनाघ्राणश्रोत्रैर्ब्रह्मणो ज्ञानं जायते । "अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्" (क. १.३.१५) "पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्" (क. २.१.१) इत्यादिना ब्रह्मण इन्द्रियाविषयत्वं बोध्यते ।

Brahman cannot be discerned through taste, smell or hearing. Through tongue we know taste, through nose smell, through ears knowledge of sound. Brahman is neither in the form of attribute or attributed. Through all these sense organs brahma jñānaṃ cannot arise. You can never have any substance without attributes. There is no nirguṇa vastu (as per chapter 13). Viśiṣṭādvaitam folks say Brahman really nirguṇam, it is really free from evil attributes endowed with ananta kalyana guṇa (they forget aśabdam, asparśam....) real Brahman is not an outside object, Kaṭhopaniṣad.

Topic 223 ब्रह्म कर्मेन्द्रियाणामप्यविषयः

(२२३) ब्रह्म कर्मेन्द्रियाणामप्यविषयः – कर्मेन्द्रियं न ज्ञानसाधनम्, किन्तु वचनादिक्रियासाधनम् । तस्मात्कर्मेन्द्रियैर्न कस्यचिदपि ज्ञानं जायते । इत्थं न केनापीन्द्रियेण ब्रह्मणो ज्ञानं जायते । इन्द्रियजन्यमेव ज्ञानं प्रत्यक्षम् इत्युच्यते । तदेवापरोक्षम् इति च कीर्त्यते। तस्माद्ब्रह्मणोऽपरोक्षज्ञानं नैव सम्भवति। शब्देन तु यद्यपि ब्रह्मज्ञानमुत्पद्यते तथापि शाब्दज्ञानस्य परोक्षत्वाच्छब्दजन्यब्रह्मज्ञानं परोक्षम् एव भवेत् ।

Brahman is not an object of karmendriyam also (earlier jñānendriyam). Now an important statement. Karmendriyam can generate only karma not jñānaṃ. Therefore, karmendriyam can never generate any jñānaṃ.

It produces kriya in the form of vacanam, walking etc. I am able to touch with hand and know the softness of a flower, hand does not give knowledge, but it is touch jñānendriyam (except hair and nail). A group of people who accept Śaṅkara's views on mokṣa, when it comes to generation of jñānaṃ, Traditional people believe jñānaṃ comes only through pramāṇam, inclusive of upaniṣad śabda pramāṇam. this group of advaitins say in kali yuga there is an easier method, nāma saṅkīrtanam, gives citta śuddhi, citta ekagrata, sādhana catuṣṭayam and through God's grace, Jñānaṃ. According to Śaṅkara, desire and opportunity for mokṣa will come due to citta śuddhi.

20th November 2015

Topic 223 continued

In this paragraph, Tattvadṛṣṭi concludes his question on direct knowledge of Brahman is not possible because it is beyond range of jñānendriyam and karmendriyam. Page 39, 40 topic 57 we discussed how different sense organs function differently. Karmendriyam are not meant for jñānaṃ. In this manner as analysed before, topic 219 at the bottom, Tattvadṛṣṭi raised a doubt, here it is wound up. Pratyakṣam is often translated as aparokṣam, non indirect meaning direct. Indirect knowledge is possible, by studying the śāstra we can "know" Brahman. Shabda jñānaṃ and śabda janita jñānaṃ are not direct, they are like I know of heaven. Parokṣa jñānaṃ. Pūrvapakṣa basically, however student is asking this question here.

Topic 224

(आ. २२४-२२५) पूर्वोक्तप्रश्नस्योत्तरम् –

(२२४) सुखदुःखादेः साक्षिभास्यत्वादिन्द्रियसम्बन्धं विना प्रत्यक्षज्ञानं न जायते इति नियमो नास्ति – इन्द्रियसम्बन्धं विना प्रत्यक्षज्ञानं नोदेतीति नियमो नास्ति । सुखदुःखादेर्ज्ञानं न केनापीन्द्रियेण जन्यते, तथापि सुखदुःखादेर्ज्ञानं प्रत्यक्षमेव । तस्मादिन्द्रियसम्बन्धजन्यं ज्ञानमेव प्रत्यक्षज्ञानमिति न नियमः । किन्तु यदा विषयेण वृत्तिः सम्बद्धा विषयाकारा भवति तदा प्रत्यक्षज्ञानं जायत इत्युच्यते ।

Answer: You've committed a blunder. Any form of direct knowledge can be generated only by sense organs is incorrect. We do get direct knowledge of many things without employing the sense organs. Indriya pratyakṣam (sensory direct knowledge—very common) and sākṣī pratyakṣam (all internal conditions happening within our body, praṇamaya, manomaya, Vijñānamaya kosa condition).

Here example of emotion used. We have direct knowledge not inferred or revealed by words. Brahmajñānam can come only through indriya pratyakṣam statement is not acceptable. Rajju sarpa is considered sākṣī pratyakṣam. Avidyā, akāśa considered as sākṣī pratyakṣam. Here mental condition is considered as sākṣī pratyakṣam. Condition for direct knowledge: important topic of advaita epistemology. JñānaVṛtti (ghaṭa vṛtti) and jñāna viṣayaḥ (ghaṭa viṣayaḥ) when they are connected, there is pratyakṣa jñānaṃ. If sambandha is not there, it is aparokṣam. When I get an inferential knowledge of the object, I see smoke and I infer the fire without sensory contact of the fire. Sensory organs have only contact smoke not fire. Dhooma vṛtti and dhooma viṣaya have connection hence pratyakṣam. Smoke knowledge.

With regard to emotion, Sukha vṛtti is inside the mind, sukha jñāna vṛtti is also in the mind, since both knowledge and object are both inside, jñānaṃ can contact viṣaya without the requirement of sense organs. We had touched this topic before. Now elaboration. Page 43 topic 55..

When the viṣaya prameyam, vṛtti pramāṇam come in contact and then vṛtti assumes the akāra of the viṣaya, like sukha akāra etc, we say pratyakṣa jñānaṃ has arisen.

विषयेण सह वृत्तेः सम्बन्धः क्वचिदिन्द्रियद्वारा भवति, क्वचिच्च शब्देन भवति । ‘दशमस्त्वमसि’ इत्यत्र शब्दाज्जायमानान्तःकरणवृत्तिर्दशमेन स्वात्मना सम्बद्धा दशमाकारा भवति । तस्माच्छब्दजन्यदशमज्ञानमपि प्रत्यक्षमेव ।

When I infer your emotions, it is inferred pratyakṣam. When it comes to my emotions, it is always parokṣam only. But if it is due to sense organs, it will always pratyakṣam. Suppose a cat is walking behind me, suppose somebody tells me this then it is parokṣam only. My cat vṛtti is not in contact with my sense organs. Suppose after I hear your words, I then turn then indriyam generates vṛtti viṣaya sambandha, then it becomes pratyakṣa jñānaṃ. Generally śabda does not generate vṛtti viṣaya sambandha. There are exceptions to this. Here is an example. A 10th man example. The boy did not know he was the 10th man. The guru said you are the tenth man. Is this parokṣam or not? If the vṛtti and viṣaya have got sambandha it is pratyakṣam. In cat case no direct connection. In the tenth man case, he claims I am 10th, daśama vṛtti and daśama viṣaya have sambandha.

Upaniṣad is śabda pramāṇam. Many have concluded that this can only give pratyakṣam like heaven knowledge etc. śabda jñānaṃ is not always parokṣam, it can be pratyakṣam or aparokṣam like daśama. The aham daśama vṛtti is generated by śabda pramāṇa and that vṛtti has got connection with the viṣayaḥ the tenth man. This is also pratyakṣam. Now the discussion will move to sākṣī janya pratyakṣam. **First was aindriya janya pratyakṣam, second śabda pratyakṣam now 3 is sākṣī janya pratyakṣam**.

27th December 2015

The student Tattvadṛṣṭi had raised a question on the direct knowledge of brahman is possible or not. All direct knowledge has to be through sense organs. Since Brahman cannot be known through sense organs therefore no direct knowledge is possible. Only indirect knowledge is possible. Guru says no, direct knowledge is possible through other routes also (not only sense organs). One is sensory knowledge, śabda pramāṇa jñāya pratyakṣam words generated knowledge, 3rd sākṣī or mānasa pratyakṣam. 3 types of pratyakṣam are there and hence pratyakṣa jñānaṃ of Brahman is possible. Aindriya pratyakṣam is not talked about since it is well known. Niścala Dāsa gave a general rule for direct knowledge. Unless definition is clear knowledge will never be clear. Jñāna vṛtti (knowledge thought) and jñāna viṣayaḥ must come in contact. Laukika or śāstrīya or Brahman viṣayaḥ this is applicable. Sometimes jñāna viṣaya is inside some times outside. As long as there is sambandha between vṛtti and viṣayaḥ, there is pratyakṣa jñānaṃ. In sensory knowledge, both have sambandha. Vṛtti through the sense organs and viṣaya have sambandha. jñānatchidra....In the case of daśama jñānaṃ, you are the 10th person or when Kunti said you're kaunteya, vṛtti viṣaya sambandha is there. Although it is generated by śabda, it is pratyakṣa jñānaṃ. Vṛtti and viṣaya are close by. śabda jñānaṃ is sometimes pratyakṣam sometimes parokṣam (as in the case of swarga or a cricket match in Delhi).

3rd type: mental condition is object of knowledge, instrument is the mind. In internal perception, mind plays the double role of being object and instrument. Very unique concept. Never seen in any other text. Page 43 of vicarasāgaram topic 65. Mind will have two-fold role. objective mind..viṣaya rūpa vṛtti, instrumental mind is viṣaya jñāna vṛtti. In all internal perceptions there are two parallel Vṛttis. In the happy experience and sorrow experience, there are two Vṛttis, sukha vṛtti and sukha jñāna vṛtti. Knowing that I'm happy. Since both are in the form of vṛtti, jñāna vṛtti and jñāna viṣaya vṛtti, they are always in contact. So it is mānasa pratyakṣam or sākṣī pratyakṣam. Now the question is who is the subject? Sākṣī caitanyam. Nirvikara sākṣī caitanyam through jñāna vṛtti reveals the jñāna viṣayam.

तथैव प्रमातरि सुखदुःखाद्युत्पत्तिकालेऽन्तःकरणस्य वृत्तिः सुखाकारा दुःखाकारा च भवति । तया वृत्त्या सह सुखदुःखादेः सम्बन्धो जायते । तस्मात्सुखदुःखादेर्ज्ञानं प्रत्यक्षम् इत्युच्यते । पूर्वोक्तोत्पन्नसुखदुःखादेर्नाशानन्तरं यदा पुरुषस्य तादृशसुखदुःखादिज्ञानं जायते तदा सुखदुःखाद्याकारा अन्तःकरणवृत्तिरुदेति । किन्तु

तस्या वृत्तेर्नष्टसुखदुःखादिना सम्बन्धो नास्ति। अतस्तज्ज्ञानं स्मृतिरूपम्, न प्रत्यक्षरूपम् ।

As in the previous two cases, in the individual, (including the mind in I, it is pramāta (viśeṣaṇam) without mind, I means sākṣī), during sukha dukha utpatti(viṣaya vṛtti), sukha jñāna vṛtti (antahkaraṇa)also raises. That jñāna vṛtti has sambandha with jñāna viṣayam. Therefore, vṛtti viṣaya sambandha is pratyakṣa only. you cannot have parokṣa of your own emotions, only others emotions can be inferred. Suppose sorrow is gone, now I have happy emotion. During the happiness, I remember the sorrow. Dukha vṛtti must be there as smṛti vṛtti (in memory), but dukha viṣaya is not there now , therefore vṛtti viṣaya sambandha is not there, therefore smṛti jñānaṃ does not come under pratyakṣam. All emotion memories are not pratyakṣam. After coming to vicārasāgara, two types of vṛtti introduced, sūkṣma śarīra vṛtti and kāraṇa śarīra vṛtti. Memories were discussed, whether they were sūkṣma śarīra or kāraṇa śarīra vṛtti. What should emotion pratyakṣam be referred as?

यद्यप्यन्तःकरणधर्माः सुखदुःखादयः साक्षिभास्यास्तथापि सुखाकारदुःखाकारान्तःकरणवृत्तिद्वारैव साक्षी सुखदुःखादीन् प्रकाशयति । साक्षिभास्यपदार्थमपि साक्षी वृत्तिमपेक्ष्यैव प्रकाशयति । तथा हि, शुक्तिरजतं साक्षिभास्यमेव। तत्रापि साक्षी अविद्यावृत्तिम् अपेक्ष्यैव रजतं प्रकाशयति । परन्तु सुखदुःखादिप्रकाशने अन्तःकरणवृत्तिः साक्षिणः सहायभूता । मिथ्यारजतादिप्रकाशने अविद्यावृत्तिः साक्षिणः सहायभूता। इत्थं साक्षिभास्यपदार्थज्ञानेऽपि वृत्तिरावश्यिकी । सा वृत्तिर्यत्रेन्द्रियादिबाह्यसाधनाजन्या तत्र तस्या वृत्तेर्विषयः साक्षिभास्य इत्युच्यते। सुखदुःखादिविषयकवृत्तौ बाह्येन्द्रियादिकं न कारणम् । अपि तु सुखाद्युत्पत्तिसमये

साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

He wants to say generally the mind is said to be revealed by Sākṣī. Mind is also an object and an instrument too, but is not subject. When I say I know the mind, I refers to sākṣī caitanyam only. Mind gets revealed when cidābhāsa is given to the mind. For the sākṣī to illumine the mind, does it require an instrument or not? Mind plays the dual role of object and instrument. Sākṣī reveals the mind with the mind. So you've to accept two parallel Vṛttis. Pure consciousness by itself cannot reveal anything, if there is neither the mind or object, it cannot reveal anything. Sākṣī becomes revealer through vṛtti. Sākṣī will be called pramāta once you include the mind instrument with the sākṣī. Consciousness excluding the viṣaya vṛtti and jñāna vṛtti reveals with the instrument. Anything that is illumined by the sākṣī, will require the relevant vṛtti. Then a person may ask, why can't we say mind reveals itself? Leave out sākṣī. In the absence of OC caitanyam, there is no RC mind is jaḍam. Like sunlight or moonlight is useful? Why can't the mind be senscient because of cidābhāsa? This is also stupid because there is no cidābhāsa without sākṣī. ***Cit by its mere presence revals the mind with the help of mind by providing cidābhāsa.*** Mānasa pratyakṣam (we should really say sākṣī pratyakṣam) that is correct. You cannot keep sākṣī aside. In dream also, I the sākṣī reveal the mind. In some cases sūkṣma śarīra vṛtti is used in some cases kāraṇa śarīra vṛtti is used.

2nd Jan 2016

Page 128 2nd para 3rd line

तथैव प्रमातरि सुखदुःखाद्युत्पत्तिकालेऽन्तःकरणस्य वृत्तिः सुखाकारा दुःखाकारा च भवति । तया वृत्त्या सह सुखदुःखादेः सम्बन्धो जायते । तस्मात्सुखदुःखादेर्ज्ञानं प्रत्यक्षम् इत्युच्यते । पूर्वोक्तोत्पन्नसुखदुःखादेर्नाशानन्तरं यदा पुरुषस्य तादृशसुखदुःखादिज्ञानं जायते तदा सुखदुःखाद्याकारा अन्तःकरणवृत्तिरुदेति । किन्तु तस्या वृत्तेर्नष्टसुखदुःखादिना सम्बन्धो नास्ति। अतस्तज्ज्ञानं स्मृतिरूपम्, न प्रत्यक्षरूपम् ।

In these important portions, Niścala Dāsa is giving very fine details of advaita epistemology. Definition of epistemology: that branch of philosophy which investigates the origin, nature and methods and limits of human knowledge. This branch of philosophy is called epistemology. Advaita has got its epistemology. This is what is being discussed here. Tattvadṛṣṭi thought pratyakṣam is of only one type. Niścala Dāsa says no, it is of 3 types. All 3 types of pratyakṣam are called pratyakṣa jñānaṃ because a particular condition is satisfied. Jñāna vṛtti and jñāna viṣaya must have direct contact or sambandha. In all 3 types this condition is fulfilled. What is the uncommon factor? Based on the instrument that generates that jñānaṃ. 2 sub divisions first.: Indriya pratyakṣam or aindriyaka pratyakṣam, like my seeing this mike. śābda pratyakṣam: the specific pratyakṣam is word generated pratyakṣam. Available only for literate people. This requires the Indriyam as well as literacy also. In śābdha pratyakṣam words generate the vṛtti. Here the vṛtti and viṣaya are in contact. Daśama tvamasi. When ever you introduce a person, this happens. This is Āstika samajam President. Before introduction, you still see the person. President knowledge is śābda pratyakṣam. Third pratyakṣam: Sākṣī pratyakṣam. Niścala Dāsa uses sākṣī bāhyam word. Niścala Dāsa says in this pratyakṣam, vṛtti is not generated by sense organs or words. Vṛtti generates sākṣī pratyakṣa jñānaṃ without sense organs or words. What type of vṛtti: sometimes it is antahkaraṇa vṛtti or sūkṣma śarīra vṛtti or kāraṇa śarīra vṛtti. Niścala Dāsa calls this avidyā vṛtti(kāraṇa śarīra vṛtti). Tattvabodha also defines kāraṇa śarīram as avidyā. “Anirvāchya anādi avidyā rūpam śarīra dvayasya kāraṇa mātram.....” Our emotions are sākṣī pratyakṣam. Knowledge of the emotions is never generated by the sense organs not by somebody telling me that I have a particular emotion. Sukha vṛtti and sukha jñāna vṛtti. Sukha jñāna vṛtti generates the knowledge of sukham. (antahkaraṇa vṛtti)

Now kāraṇa śarīra vṛtti.

यद्यप्यन्तःकरणधर्माः सुखदुःखादयः साक्षिभास्यास्तथापि सुखाकारदुःखाकारान्तःकरणवृत्तिद्वारैव साक्षी सुखदुःखादीन् प्रकाशयति । साक्षिभास्यपदार्थमपि साक्षी वृत्तिमपेक्ष्यैव प्रकाशयति ।

Emotions like pleasure pain etc are sākṣī pratyakṣam, sākṣī still requires a separate thought or vṛtti to know the emotion. Page 43 topic 65: Already discussed this. Here finer details are mentioned.

तथा हि, शुक्तिरजतं साक्षिभास्यमेव। तत्रापि साक्षी अविद्यावृत्तिम् अपेक्ष्यैव रजतं प्रकाशयति। परन्तु सुखदुःखादिप्रकाशने अन्तःकरणवृत्तिः साक्षिणः सहायभूता ।

मिथ्यारजतादिप्रकाशने अविद्यावृत्तिः साक्षिणः सहायभूता। इत्थं साक्षिभास्यपदार्थज्ञानेऽपि वृत्तिरावश्यिकी । सा वृत्तिर्यत्रेन्द्रियादिबाह्यसाधनाजन्या तत्र तस्या वृत्तेर्विषयः na साक्षिभास्य इत्युच्यते। सुखदुःखादिविषयकवृत्तौ बाह्येन्द्रियादिकं न कारणम् । अपि तु सुखाद्युत्पत्तिसमये साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

Very very important para. Sākṣī pratyakṣam is also sub divided into two. Can be sūkṣma śarīra vṛtti or kāraṇa śarīra vṛtti. When we know our emotions, the internal conditions which are vyāvahārika satyam, antahkaraṇa dharma jñānaṃ, it is a sākṣī pratyakṣa jñānaṃ generated by sūkṣma śarīra vṛtti. When it is Prātibhāsika satyam rajju sarpa jñānaṃ, it is sākṣī pratyakṣam and it is generated by avidyā vṛtti or kāraṇa śarīra vṛtti. Why do we make such a differentiation? Remember when you talk of rajju sarpa jñānaṃ, can you say this is indriya pratyakṣam? Rope perception is sensory. Rope snake perception is not sensory perception because if both are sensory perception, both will come under vyāvahārika satyam. But we know rope is vyāvahārika satyam, rope snake is Prātibhāsika satyam. Therefore, rope snake pratyakṣam is sākṣī pratyakṣam. But is it sūkṣma śarīra vṛtti or kāraṇa śarīra vṛtti. Suppose you say it is due to sūkṣma śarīra vṛtti, there will be a problem. We said the emotions are sākṣī pratyakṣam generated by sūkṣma śarīra vṛtti. Suppose you say rope snake is also sākṣī pratyakṣam, emotions are vyāvahārika satyam, rope snake will also become vyāvahārika satyam. To differentiate from emotions, you have to say it is sākṣī pratyakṣam generated by kāraṇa śarīra vṛtti. Rope snake is different from rope also, emotions also. It is generated by kāraṇa śarīra vṛtti. Thathā hi, Therefore, shell silver is of sākṣī pratyakṣam kinds only but not like the emotions but Prātibhāsika satyam and therefore the vṛtti must be differentiated, it is generated due to avidyā vṛtti or kāraṇa śarīra vṛtti. Arthādhyāsa is revealed through jñānādhyāsa. If you can appreciate this, it is good. We studied in viśeṣa anirvacanīya khyāti. (revised anirvacanīya khyāti). This must be on your finger tips. Swamiji is using sākṣī pratyakṣam instead of sākṣī bhāṣyam. Wherever the sense organs are involved, it will be Indriya pratyakṣam. When it comes to emotions, it is not due to sense organs but thoughts. In the case of wall, I must turn towards the wall and fix the mind and perceive. For our emotions, only thoughts are required.

Indriya pratyakṣam, śabda pratyakṣam and 2 types of sākṣī pratyakṣam (due to sūkṣma śarīra vṛtti and kāraṇa śarīra vṛtti), we have seen. Now brahmajñāna comes under which category?

Vicārasāgaram 9th jan 2016

Sukha dukha....

सुखाद्युत्पत्तिसमये साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

In these portions Niścala Dāsa is giving very fine points regarding the knowledge arising in the mind. He subdivided pratyakṣam into 3 types. Aindriya, śābda, sākṣī , Niścala Dāsa does not use these words, I am using. Knowing thought and known object are in contact always. In indriya pratyakṣam, knowing thought is generated by sense organs, words in śabda pratyakṣam. In sākṣī pratyakṣam, it is not generated by either sense organs or śabda. Neti neti method. Our own emotion is an example of this kind.

Brahma jñānaṃ comes under what category? Go one by one. Only when you get to sākṣī pratyakṣam you should ask which type of sākṣī pratyakṣam. In one type of sākṣī pratyakṣam, we have sūkṣma śarīra vṛtti associated with vyāvahārika viṣaya, or kāraṇa śarīra vṛtti as in rope snake vṛtti Prātibhāsika viṣaya.

Aham brahmasmi thought, is it generated by sense organ. Then is it śābda pratyakṣam. Aham brahmasmi vṛtti is generated by maha vākyam. śābda pratyakṣam only. Once this is ruled in, you don't discuss sākṣī pratyakṣam.
Both vṛtti vicāra and viṣaya vicāra are not to be analysed for brahmajñāna.

Aham brahmasmi jñānaṃ is śābda pratyakṣam only. Generally it is associated with objectification. You must not misunderstand this. We use another word śābda aparokṣa jñānaṃ.

Niśсala Dāsa is going to arrive in his own way, page 129, topic 225 ब्रह्मज्ञानस्य प्रत्यक्षत्वोपपत्तिः तत्त्वदृष्टेर्भेदभ्रमनिवृत्तिश्च

(२२५) ब्रह्मज्ञानस्य प्रत्यक्षत्वोपपत्तिः तत्त्वदृष्टेर्भेदभ्रमनिवृत्तिश्च – बाह्यघटादिभिः सहान्तःकरणवृत्तेः सम्बन्धो नेत्रादीन्द्रियद्वारा जायतइति घटादयो न साक्षिभास्याः। अन्तःकरणवृत्तिर्यदा ब्रह्माकारा भवति तदा सा वृत्तिर्न बहिर्गच्छति, किन्तु शरीरस्यान्तरेव वर्तते। तया वृत्त्या सह ब्रह्मणः सम्बन्धोऽस्ति । तस्माद्ब्रह्मज्ञानमपि सुखदुःखादिज्ञानमिव प्रत्यक्षरूपं भवति । परन्तु सुखाकारदुःखाकारवृत्तिषु बाह्यसाधनापेक्षा नास्ति। तस्मात्सुखदुःखादयः साक्षिभास्याः। ब्रह्माकारान्तःकरणवृत्तौ तु गुरुमुखाच्छ्रुतवेदान्तवाक्यस्य श्रोत्रेन्द्रियसम्बन्धरूपबाह्यसाधनमपेक्ष्यते । तस्माद्ब्रह्म न साक्षिभास्यम् । इत्थं यत्र विषयेण सह वृत्तिः सम्बद्धा भवति तत्र प्रत्यक्षज्ञानं भवति । ‘अहं ब्रह्मास्मि’ इति वृत्तेः विषयेण ब्रह्मणा सह सम्बद्धत्वात् ब्रह्मज्ञानं प्रत्यक्षं भवितुमर्हति ।

In this important para, Niśсala Dāsa compares ghatadhiviṣaya jñānaṃ, brahma jñānaṃ

3rd line antahkaraṇa vṛtti... When jñānī has the thought aham brahmasmi, in that vṛtti it does not go out, it remains within, jñāna vṛtti and brahman have sambandha inside in the form of brahman, therefore it is pratyakṣam, therefore brahma jñānaṃ is also pratyakṣam like ghaṭa jñānaṃ. 2nd line: when ghaṭa pratyakṣa jñānaṃ takes place, through eyes, aindriya pratyakṣam happens, not the other two. Not sākṣī pratyakṣam, not śabda pratyakṣam. When emotion knowledge takes place it is pratyakṣam only, but we don’t use sense organs or śabdam, therefore it is sākṣī pratyakṣam. In the case of brahmajñāna, it is neither like ghaṭa jñānaṃ nor like sukha dukha emotion jñānaṃ. Only when there is maha vākya śravaṇam, it is entering your head through the ears, and śabda generates maha vakya vṛtti. Therefore, brahma jñānaṃ is of śabda pratyakṣam type. It is not indriya or sākṣī pratyakṣam. Niścala Dāsa reinforces vṛtti viṣaya sambandha is there, therefore brahma jñānaṃ is śābdam and pratyakṣam because of vṛtti viṣaya sambandha.

Next para

यत्र धूमदर्शनेन वह्निज्ञानं जायते तत्र धूमज्ञानं प्रत्यक्षम्, वह्निज्ञानं तु न प्रत्यक्षम् । चक्षुर्द्वारा निर्गतान्तःकरणवृत्तेर्धूमेन सह सम्बन्धोऽस्ति; अतो धूमज्ञानं प्रत्यक्षम् इत्युच्यते । लिङ्गज्ञानरूपानुमानप्रमाणजन्यान्तःकरणवृत्तिः शरीरस्यान्तरेव वह्न्याकारं भजते । न हि वृत्तेर्वह्निना सह सम्बन्धोऽस्ति; तस्माद्वह्निज्ञानं न प्रत्यक्षम् ।

Here pratyakṣa and parokṣa jñānaṃ difference is talked about. Here inferential knowledge is spoken about. Based on smoke, I infer the fire knowledge, knowledge of clue smoke is pratyakṣam, inference of fire is parokṣam. In fire, there is no contact between thought and fire which is on the other side of the mountain. It is through anumana or inference. Fire thought does not have contact with fire.

Next two paras ...ittham

इत्थं यत्र वृत्त्या सह विषयस्य सम्बन्धो भवति तत्र प्रत्यक्षज्ञानं भवति । यत्र वृत्त्या सह विषयस्य सम्बन्धो न भवति तत्र परोक्षज्ञानं भवति । यत्र विषयो देशान्तरस्थो नष्टो भावी वा, तत्रानुमानेन शब्देन वा विषयाकारा वृत्तिः शरीरस्यान्तरेव भवति; तदोत्पद्यमानं ज्ञानं परोक्षम् इत्युच्यते ।

इन्द्रियजन्यज्ञानमेव प्रत्यक्षमिति न नियमः । सुखदुःखादिज्ञानमिन्द्रियजन्यमपि प्रत्यक्षमेव भवति। दशमपुरुषज्ञानं शब्दजन्यमपि प्रत्यक्षमेव भवति। अनेन न्यायेन श्रीसद्गुरुमुखाच्छ्रुतमहावाक्यरूपवेदशब्दजन्यब्रह्मज्ञानमपि प्रत्यक्षमेव भवति।

Whenever knowing thought and object contact is there, it is pratyakṣam otherwise parokṣam,

3 occasions when it is parokṣam.
You cannot have pratyakṣa knowledge,
When object is away or elsewhere
When object is past object
When object is a future object

The following para attacks Tattvadṛṣṭi. You thought aindriya pratyakṣam alone is pratyakṣam. Actually three are there. And brahmajñānam is śabda pratyakṣam. By understanding this, we can understand if direct knowledge of brahman is possible or not. By this enquiry from the mouth of a sadguru, when I hear the maha vākyam. Aham brahmasmi jñānaṃ comes.

श्रीसद्गुरोरेवंविधमुपदेशं श्रुत्वा बुद्धिमानुत्तमाधिकारी तत्त्वदृष्टिः स्वात्मानं ब्रह्मरूपेण विदित्वा भेदभ्रमं विजहौ । 'अहं ब्रह्मास्मि' इति वृत्तौ निरावरणं ब्रह्म भाति । तत्त्वदृष्टिरेवमुवाच ।

निरावरणनिर्भासमहं ब्रह्मेति बुद्धवान् ।
श्रीसद्गुरोः प्रसादेन ह्यखण्डाकारवृत्तितः ॥

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे उत्तमाधिकारिण उपदेशनिरूपणं नाम ॥ चतुर्थस्तरङ्गः ॥

Having heard the wonderful discourse of the sadguru, the budhyaman adhikārī Tattvadṛṣṭi understanding himself to be brahman, he dropped the notion between jīvātmā and paramātmā. In this way, brahman is evident in every experience in the form of sākṣī caitanyam. Student addressed the Guru, I have understood that I am nirāvaraṇam through vṛtti vyāpti and nirbhāsam self evident brahman by your grace. Prasada in vedāntic parlance is consistent and systematic teaching.
With this chapter 4 is over.

Vicārasāgara summary of chapter 4

We completed chapter 4 titles caturtha taraṅgah. Total 7 chapters. Each chapter is further divided into topic called āvarthah. Totally 538 topics are there and numbered continuously. First 3 are introductory chapters. First one was anubandha catuṣṭayam sāmānya nirūpanam. 4 factors associated with vedānta śāstra. Adhikari viṣaya prayojana sambandha, candidate, benefit, subject, connection cbsc. General analysis 39 topics. Second chapter anubhanda viśeṣa vicaraha. Deeper or special analysis of anubandhacatuṣṭayam. 69 topics. 3rd is smaller one. 1 and 2 prepare the ground because without establishing the anubandha catuṣṭayam there is no point in continuing. Without candidate or benefit no point, like sanskrit in universities. Therefore close sanskrit department. Text starts only in 3. Introduces the Guru and śiṣya by giving their lakṣaṇam. Sādhana catuṣṭayam sampatti. 3rd one is small only 13 topics. Glory of guru is presented with a unique example like the Sun which absorbs the water from the ocean and leaves salt behind and gives water in the firm of rain, guru absorbs advaitam from the śāstram and leaves out dvaita portion. Now summary of chapter 4. 104 topics. 7 portions, I am dividing into.

Topic 122 to 126. A story introducing the disciple. A king named Śubhasantati, three sons Tattvadṛṣṭi, Adṛṣṭi and Tarkadṛṣṭi. Wanted to go to the forest. He suggests to the three sons, they go to a private place and discuss and decide kingdom is saṃsāra. And therefore they go in search of a guru, meet a guru under a banyan tree in Kāśī. They become disciples. The author is our guru. The three disciples are graded into uttama, madhyama and manda adhikārī respectively. Therefore 3 chapters are dedicated for each adhikārī. 4th is uttamādhikāri Tattvadṛṣṭi upadeśa, 5th is for madhyama Adṛṣṭi upadeśa, 6th is manda adhikārī Tarkadṛṣṭi upadeśa. Tatva dṛṣṭi comes first.
127 to 134. Tattvadṛṣṭi’s question and Gurus answer. Q1 how can I get mokṣa? Being uttama adhikārī , guru gave a mind boggling answer. Your desire for mokṣa is invalid. Therefore, the desire cannot be fulfilled. Reason. Mokṣa is dukha nivṛtti pūrvaka sukha prāpti. You cannot desire for that because you are ātmā ever ānanda svarūpa.

Then how can you ask for ānanda. You cannot desire to remove dukha, also because ātmā is ever free from duḥkham in all avasthas.

135 to 165 q2) you say I don't have any sorrow at any time, I am clearly experiencing sorrow. How are you saying I don't? Non existence of duḥkham. Guru gives a technical answer. Experience does not prove existence of something. There are many things that appear for us which are really non-existent. Similarly duḥkham and saṃsāra are experientially available factually not there, that's mithyā. Mithyā is defined sat asatbhyam anirvacanīyam. Since it is experientially available, you cannot say it is non existent, asat vilakṣaṇa, since it is factually not there you cannot call it existent. Therefore, all mithyā padārtham will not come under existent or non existent category but seemingly existent category or anirvacanīya uncategorisable or unclassifiable as existent or non existent. Dukham is mithyā or saṃsāra is mithyā. Therefore do not ask how to remove that as it is not there. Then example of rope snake or shell silver given, through thus Guru establishes anirvacanīya khyātiḥ. Erroneous perception is established through revised definition of anirvacanīya khyātiḥ. He talks of 5 types, ātmā khyātiḥ, asat khyātiḥ, akhyāti, anyata khyātiḥ and anirvacanīya khyātiḥ. Rope snake is superimposed on rope because of partial knowledge of the rope because of partial light. This is sāmanyam. Revised one is, instead of saying snake is super imposed on rope, you say snake is superimposed on rope enclosed consciousness. In the next step we say, when you say snake is superimposed it has got two parts, snake arthādhyāsa is super

imposed and snake experience jñānādhyāsa is superimposed. Snake is on rope enclosed consciousness, snake experience on mind enclosed consciousness. At the time of superimposition mind is contacting the rope through a thought, mind through thought is extending itself and contacting the rope. Wherever rope enclosed consciousness is there, there is extended mind enclosed consciousness through vṛtti. Therefore instead of saying snake is superimposed on rope enclosed consciousness we say snake is superimposed on extended mind enclosed consciousness. Therefore arthādhyāsa and jñānādhyāsa are superimposed on mind enclosed consciousness. Ultimate adhiṣṭhānam for both is mind enclosed consciousness. Mind enclosed consciousness is called sākṣī caitanyam. All superimpositions consist of arthādhyāsa and jñānādhyāsa are located in sākṣī caitanyam only. This is revised anirvacanīya khyāti. Here itself, Guru says entire saṃsāra also consists of arthādhyāsa dukha and jñānadhyasadukhānubhavaha, both are anirvacanīya experience only. Therefore, you should not desire to remove saṃsāra because it is mithyā or anirvacanīyam.

166 to 188 q: ok saṃsāra is mithyā, it any case gives me problem and therefore I am interested in eliminating mithyā saṃsāra. Like bad dreams, don't I want to go to bed without nightmares with a prayer. Guru responds, anything mithyā can go away only through jñānaṃ, it does not go but understood as mithyā thereby eliminating. Brahma satyam jagat mithyā jivobrahmaivanāparaha.. Katham aikyam..Of the three components of jñānaṃ, first two are clear, not the third part..jīvatma paramātmā aikyam. As an answer to this, Niścala Dāsa

introduces caturvida caitanya prakriya. Ghaṭākāśa example, jalākāśa, mahākāśa, meghākāśa. Ghaṭākāśa and mahākāśa are original. Similar four caitanyam s, kūṭastham and brahma caitanyam are OC. Jīva caitanyam and īśvara caitanyam are RCs. Whenever we talk about aikyam, it's not about Jīva and Īśvara, but the Ocs. Kūṭastham brahma aikyam which is possible, this knowledge gives liberation.

189 to 198.. Who gains aham brahmasmi jñānaṃ is it jīva or kūṭasthaḥ? Ācārya talks of the seven stages of jñānaṃ spiritual journey. Ajñānaṃ, āvaraṇam, vikṣepam....sukha prapti. Kūṭastham cannot have any state as it is nirvikāra. Jīva is RC or Oc, its RC. How can RC claim I am OC. When Jīva claims aham brahmasmi, I can be either RC or OC. If he refers to Rc part, aham brahmasmi, refers to negation of bāda sāmānādhikaraṇyam, if he refers to OC, then aikya sāmānādhikaraṇyam

199 to 218 diversion portion.. Incidental discussion. Topic 1 vṛtti vyāpti and phalavyāpti in gaining any knowledge, 2 then 3: 6 pramāṇam are discussed, 4 caturvida caitanyam from a different angle pramātru pramāṇa prameya and pramā caitanyam, knower, instrument, knowing object and knowledge. 4 caitanyams associated with these. Consciousness enclosed within the object is prameya caitanyam 4: avaccheda vāda and ābhāsa vāda. Reflected consciousness accepted by ābhāsa vādis.

219 to 225. Here student asks how can we get direct knowledge of brahman? It is not possible. Answer is final topic. Student said it should be pratyakṣa jñānaṃ and it is possible only when it is within

range of sense organs. Brahman is not available to sense organs therefore not possible. Pratyakṣa jñānaṃ is of 3 types indriya, śabda and sākṣī pratyakṣam. Direct knowledge of brahman in the form of śabda pratyakṣam is possible. Definition of pratyakṣam is jñāna vṛtti and jñāna viṣaya must have direct connection. When guru talks of tattvamasi, śiṣya says aham brahmasmi, here vṛtti and viṣaya are in association. Knowing is claiming I am brahman without objectification. Therefore, mithyā saṃsāra can be eliminated through falsification. Niścala Dāsa concluded that Tattvadṛṣṭi was uttama adhikārī and gained knowledge and withdraws from the world. Adṛṣṭi will come in next class.

Chapter 5

Vicarasāgaram 23rd jan 2015

The three students of Vicārasāgara are Tattvadṛṣṭi.. Uttama adhikārī, Adṛṣṭi...madhyama, Tarkadṛṣṭi..manda adhikārī. Tarkadṛṣṭi who is an expert in tarka is least qualified, such a person is weak in accepting vedānta as distinct pramāṇam. Vicārasāgara dedicates one chapter for each. Chapter 7 for winding up

Title for fifth chapter,

संस्कृतविचारसागरे मध्यमाधिकारिण उपदेशनिरूपणं नाम
॥ पञ्चमस्तरङ्गः ॥
upadeśa nirūpanam presentation of the methodology of teaching, madhyamādhikārinaha for the intermediary type of student. Acceptance of jaganmityatvam is toughest for such a student. Whatever we are constantly interacting we have to dismiss as mithyā. Due to ETU, experienceability, transactability, utility of the world, it becomes difficult to dismiss. Svapna prapañca also has etu, but it is mithyā too. If you accept jagat as satyam, jīva is satyam, saṃsāra is satyam too. Triangular format.

For uttama adhikārī, assimilation is relatively easier and through anirvacanīya khyāti, arthādhyāsa and jñānādhyāsa can be supported. Guru cannot go to jagannmityatvam and anirvacanīya khyāti directly, adhyāropa apavāda nyāya is required. Paramātmā, pañcabhūta sṛṣṭi required, Pañcīkaraṇam required, adhyāropa and apavāda is used.

Śravaṇam mananam are not sufficient, but dhyānam and nididhyāsanam is required. For madhyama adhikārī. Omkara meditation..long meditation of rope snake resolving into rope. This is required.

Chapter 5

(आ. २२६-२५१) गुरुवेदप्रभृतीनां व्यावहारिकसत्ताप्रतिपादनम् –

Guru and vedaha (both these are read together because they are complimentary), etc ..Entire universe, student, is vyāvahārika satyam instead of using mithyā. (Like developing country instead of underdeveloped!!).

Topic 226 to 251

Topic 226 वेदेन गुरुणा चाद्वैतज्ञानोदयासम्भव इत्यदृष्टेः प्रश्नः

(२२६) वेदेन गुरुणा चाद्वैतज्ञानोदयासम्भव इत्यदृष्टेः प्रश्नः – श्रीसद्गुरुमुखादुपदिष्टवेदान्तवाक्यप्रमाणादद्वैतब्रह्मात्मसाक्षात्कारो जायत इति पूर्वतरङ्गे

उक्तम्। तच्छ्रुत्वा अदृष्टिनामकद्वितीयशिष्य एवं शङ्कते – किं गुरुर्वेदान्ताश्च सत्या उतासत्याः। आद्यपक्षे अद्वैतहानिर्द्वैतसिद्धिश्च ।द्वितीये मिथ्याभूतमरीचिकोदकेन पिपासानपगमवदसत्यभूतगुरुवेदान्तैः संसारदुःखानिवृत्तिः पुरुषार्थासिद्धिश्च । एवं पक्षद्वयेऽप्यद्वैतज्ञानोदयासम्भव एवेति शङ्कराचार्यस्थापितमद्वैतमतमप्रामाणिकमेवेति मम शङ्कां कृपयापनेतुमर्हसीति शिष्यः पृच्छति ।

Through guru and veda, advaita jñānaṃ cannot arise at all. Doubt raised by Adṛṣṭi.. Heading.

Vedanta vākya pramāṇam coming from advaita brahma nishṭā guru. From teaching itself, jñānaṃ arises 4th chapter said so. Therefore, Adṛṣṭi raises a doubt, oh Guru, are they, guru and śāstram, brahman satyam or mithyā? To avoid the problem, if you say only brahman is satyam everything else is mithyā. Then none of these can give benefit. Like mirage water cannot help in quenching of thirst. With the help of mithyā guru and mithyā vedānta śāstram, saṃsāra cannot go away. No Mokṣa too. This is Pūrvapakṣa raised by dvaitins and viśiṣṭādvaitin. Famous example of guru and śiṣya standing outside. Elephant came running. Guru was first one to run faster. Śiṣya got injured. Śiṣya asked Guru why did you run? Guru said running is also mithyā.

The advaita established by adi saṇkara through his bhāṣyams and prakaraṇa grantha is invalid is my doubt. Guru can teach only if śiṣya has not concluded. That's why you should not discuss with a concluded dvatin and viśiṣṭādvaitin. We should accept their view point as it is vyāvahārika. Never argue with any person who has already concluded. Here śiṣya raises a doubt and requests Guru to clarify and eliminate this doubt.

Next 3 titles upto muchyate

(आ. २२७-२४९) श्रीसद्गुरोरुत्तरम् –
(आ. २२७-२२९) शाङ्करमतस्याद्वैतस्य प्रामाणिकत्ववर्णनम् –
Topic 227 शाङ्करमतस्य प्रामाणिकत्वे व्यासवचनम्

(२२७) शाङ्करमतस्य प्रामाणिकत्वे व्यासवचनम् – श्रीव्यासेन वायवीयकूर्मादिपुराणेषु शाङ्करमतमधिकृत्यैवमुच्यते –

Shankara madam's prāmanikatvam, Vyāsācārya has said in several purāṇas, vayu and koorma purāṇam etc about Śaṅkaracāryas work

We should not question about vyāsa's existence.

In the kali yuga, the message of vedas will be presented by diverse people in diverse forms and they will give various interpretations. In the form of Adi Śaṅkarācārya, lord Śiva will take avatara, jaina and baudha dvaita madam will be uprooted by Śaṅkara along with its pramāṇam. All of them, 72 wrong darśaṇaṃ were there, we only speak of 11 in brahmasūtram, accepted all deities for cittaśuddhi and helped us in transcending forms. With the help of veda pramāṇam, dvaitam was removed. For the benefit of beginners, Śaṅkara brought back deities. To come to advaitam, we need dvaitam. Without dvaita bhakti, advaitam is not possible. Without advaitam, dvaita bhakti is in complete.

From the Ganga, murti of the Lord, he will establish. He foresaw what Śaṅkara was going to do.

He will remove the darkness called ignorance. Ajñānaṃ and adhyāsa. The darkness that is enveloped over earth, when that is removed, sunlight does not produce any object. But will reveal the earth.

In gita bhāṣyam chap 13, ajñānaṃ, I don’t know, Samśaya don’t know if it is rope or snake or mala,

Vicārasāgara 30th january 2015

Page 131 last shloka at the bottom

कलौ युगे तु वेदार्थो वर्ण्यते ह्यन्यथान्यथा ।
शङ्कराचार्यरूपेण शिवः साक्षात्तदा किल ॥
अवतीर्यान्यथाभूतं जैनबौद्धादिकं मतम् ।
निर्मूलयिष्यत्यखिलं वेदवाक्यैः सयुक्तिभिः ॥
उद्धृत्य मूर्तिं (लिङ्गं) गङ्गायाः स्थापयिष्यति वै प्रभोः ।

सूर्यालोकेन जगतो ह्यन्धकारविनाशने ॥
यथावस्थितभानं तु पदार्थानां यथा भवेत् ।
नाशश्च विपरीताख्यभावनाया यथा भवेत् ॥
सर्वसंशयनाशश्च भगवत्पूज्यपादभृत् ।
शङ्करोऽपि तथैवेह लोकानुग्रहकाङ्क्षया ॥
वेदार्थविषयाज्ञानं भ्रान्तिसंशयकारणम् ।
निश्शेषं नाशयित्वासौ साधयित्वाद्वयं परम् ॥
अद्वयब्रह्मविद्यां च स्थापयेदवनीतले ।
अन्यथा वर्णयेद्यस्तु वेदार्थं स तु मूढधीः ॥ इति ।

The fifth chapter of vicārasāgara is being introduced in this portion as a teaching given to Adṛṣṭi. Hey raised a question as to whether guru and śāstram are satyam or not. Either way problem. If both are satyam, then we have dvaita problem. If we say both are mithyā, then like mirage water, the teaching will be useful. Is this teaching valid or not? First several quotations were presented by Śaṅkarācārya. Therefore, Guru uses the term Śaṅkara matam to represent advaita darśaṇaṃ as extracted by Śaṅkarācārya, śruti yukti and especially Brahmasūtra. First he quotes purāṇas. Initial verses we saw. There will be lot of confusion regarding the vedas, Śaṅkarācārya will take avatara (Śiva's) like a rising sun and clarify all doubts regarding the vedic teaching. In the second line Śaṅkara refers to Lord Śiva assuming the avatara of bhagawat pujya pada(Adi Śaṅkara). With an intention to bless the world, Śaṅkarācārya destroys all ignorance through several prakāraṇa granthas, vedic messages. Ajñāna nivṛtti and bhrānti Samśaya naśaha. Samśaya doubt means multiple opinions, error or knowledge is always single. If you say snake only, it is error viparyaha. He establishes advaitam as satyam. Advaitam accepts many vyāvahārika satyams and prātibhāsika satyams but accepts only one pāramārthika satyam.

Next shloka, not only he will establish the truth, but he will establish the parampara for this teaching. On the surface of the earth. Whoever interprets the veda in any other way, he is a confused person.

Maheti.......ityadina

महेतिहासे शिवरहस्ये नवमांशे च शाङ्करमतस्यौपनिषदत्वमुच्यते –
शिवे मदंशसम्भूतः शङ्करः शङ्करोत्तमः ।
चतुर्भिः सह शिष्यैश्च कलाववतरिष्यति ॥
तस्मै चोपनिषद्विद्या मया दत्ता महेश्वरि ।
भूमौ पाषण्डषण्डानां खण्डनं स करिष्यति ॥ इत्यादिना ।

There is another Itihāsa called Śiva rahasyam. Here we get righu Gita popularised by Ramana Maharishi, it reads like Maṇḍukya kārika 3rd chapter, other than brahman there is nothing. Some portions are available. Here Niścala Dasji refers to this as great Itihāsa work, in the 9th chapter, Śaṅkaracāryas teaching is presented as the essence given by upanisadic teaching. It is full of glorification of Śiva.

Dialogue between lord Śiva and Parvati. Hey Sive refers to Parvati. Sivā ākaranta streelinga. Adi Śaṅkarācārya, one who does Maṅgalam to the entire world. With 4 great disciples, Padmapada, Totakācārya, Hastamalaka and Sureśvarācārya will take birth in kali yuga, I have given the upanisadic teaching to Śiva. What will Śaṅkarācārya do? He will destroy all the matams which are against the veda, like jainism buddhism based on tarka. Essence of Vyāsācāryas Brahmasūtra was extracted by Śaṅkara.

Itihasa puranām ca... Vacanamapi ...one line

इतिहासपुराणानां च वेदार्थोपबृंहण एव उपयोग इत्यभियुक्तवचनमपि –

However, purāṇas are smṛti only. How can we take these secondary scriptures as valid. Guru says Itihāsa and purāṇas are also as valid as they elaborate the vedic teachings only. For this he gives reference, there is a well known statement, all these secondary literatures, are expanding and expounding vedas only. In the absence of vedas, they have no relevance of their own.

Shloka.. Bibhe

बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति ।
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ॥ इति ।

Lord has created vedas along with the creation. In Śvetāśvatara upaniṣad, yo brahmānam vidadati purvam.. Yo vai veda... Bhagawan creates Brahma and send vedas to Brahma. Vedas worry if these human beings will misinterpret me, alpa shrurtat, half baked people, veda is afraid. Misinterpretation and propagation..

Therefore rule is if you have to comment about vedas, one has to study śruti and smṛtis, itihas purāṇas inclusive. Instead you study the commentaries of Śaṅkarācārya. Since itihas and purāṇas vote for Śaṅkara, his teachings are valid.

Topic 228 अद्वैतमेव प्रमाणिकमिति वाल्मीकेरप्यभिप्रायः –

Advaitameva..pratipādayatica..next page but not end of para

(२२८) अद्वैतमेव प्रमाणिकमिति वाल्मीकेरप्यभिप्रायः –
श्रीवाल्मीकिरादिकविराडखिलार्थदर्शी महर्षिरुत्तररामायणे वासिष्ठाख्यग्रन्थे सर्वोपनिषत्सूत्रभूतमाण्डूक्यार्थाविष्करणप्रधाने श्रीरामवसिष्ठसंवादरूपेणाभिव्यक्तवार्तिकात्मके उपक्रमादिषड्विधतात्पर्यलिङ्गैर्दृष्टान्तसहस्रैरितिहासशतैश्चाद्वैतमेव प्रमाणमिति निरूपयति । तत्राप्यद्वैतमतसारभूतदृष्टिसृष्टिवादैकजीववादैक सत्तावादान् एव पुनः पुनरत्यादरेणानेकेतिहासैः सम्यक् प्रतिपादयति च।

Vāsiṣṭha ramāyānam or uttara ramāyānam, yoga vāshishta..34000 verses. (Main ramāyānam..24000 verse) both written by Valmiki.

We never read uttara ramāyānam.

Valmiki's opinion. Valmiki the prime and original author of ramāyānam. Beautiful poetry. Nature rivers etc. Purva ramāyānam. In Yoga Vāsiṣṭham poetry and advaitam are both there. Here uttara ramāyānam refers to yoga vāsiṣṭhaḥ. This is Vāsiṣṭhas teaching to Rama when he gets into depression. Adolescence time. All the upaniṣads are great, Manduka is great because it is dṛṣṭisṛṣṭi vāda pradhānam, of binary format. In the form of a dialogue between Rama and Vāsiṣṭham. Vārtikam format, commentary in poem form. With the help of all the clues to extract the message of vedas, thousands of examples, and through 100s of stories, (Pumananda Theertha has presented on yoga vāsiṣṭha). Yoga vāsiṣṭha is best pramāṇam for advaitam. Treating jāgrat prapañca as prātibhāsika satyam.. In dṛṣṭisṛṣṭi vada, both jāgrat and swapna are prātibhāsika satyam. In vicārasāgara, we will discuss dṛṣṭisṛṣṭi vada in detail. World is also swapnam only. Ekasatta vāda...especially focussed on Maṇḍukya kārika. With deep commitment, through various stories...

All Itihāsa purāṇas prove that Śaṅkara advaitam only is valid...

Vicārasāgara 7th february 2015

Itham vyāsa valmiki... Uptopradarshitam

इत्थं व्यासवाल्मीक्याद्यभिप्रायेणोपनिषद्भगवद्गीताब्रह्मसूत्रात्मकप्रस्थानत्रयस्य श्रीमच्छङ्करभगवत्पादप्रणीतभाष्यमेव यथार्थव्याख्यानमिति सिद्ध्यति । इत्थं सर्वज्ञव्यासवाल्मीक्यादिवचनविरोधाद्भेदवादोऽप्रामाणिकः । भेदवादो युक्ति विरुद्ध इति च श्रीहर्षमिश्रैः खण्डनग्रन्थे निरूपितम् । भेदधिक्कारादिग्रन्थेष्वपि भेदवादस्यायुक्तत्वं प्रदर्शितम्।

Teaching for madhyamādhikāri.. Adṛṣṭi

Whether Guru and Śāstram are satyam or mithyā, either way problem.

Several pramāṇam presented for showing advaita śāstram is prāmānikam. Vyāsa and Valmikis works quoted. Smriti first, then yukti and then Śruti pramāṇam, advaita śāstram is prāmānikam.

In this manner as quoted before, from the teaching of Vyāsa and Valmiki, from prasthānatrayam, gita smṛti prasthānam, upaniṣad is śruti prasthānam, Brahmasūtra is nyāya prasthānam. For this prasthānatrayam we have bhāṣyams revealing advaitam as well as dvaitam and viśiṣṭādvaitam. Śaṅkarācārya has given advaita bhāṣyam which is in conformity with the prasthānatrayam endorsed by Vyāsa and Valmiki. We get another corollary, we can derive that dvaita vada is opposed to the teaching of Vyāsa and Valmiki. Why should we take the support of Vyāsa and Valmiki? Because they are sarvajña īśvara Avatara. Yukti pramāṇam is also there which use the tarka śāstram as basis which also demolishes the dvaita vadaha. All these however require the background of tarkaśāstra. There are a lot of complicated texts here. One is called pada śāstram or vyakāraṇa śāstram, second is vākhya śāstram or mīmāmsāka śāstram or Jaimini, third pramāṇa śāstram or tarka śāstram. They use these jargons for establishing advaita śāstram. Vicārasāgara is for intelligent people but they need not have these background. There are many such books that are based on tarka etc.

Pratyakṣam proves dvaitam, we see people. In advanced texts, they say pratyakṣam does not prove this. They say it proves the sense organs. Inference cannot work in a field where pratyakṣam does not work. You cannot infer fire if you have not experienced fire before. Pratyakṣa is basis for anumāna. Tarkaśāstra tries to use anumāna for this. We find fallacies in the tarka and say sense organs cannot prove difference at all, kanḍana granthaha proves this. Kanḍana kanḍa khādhyam. Written by Sri Harsha Miśraha. To establish dvaitam is illogical. 2nd is veda dhikkāraha. This is studied by advanced advaitin students, written by riṣam āshrami. Purely uses logic to establish the illogicality of advaitam. If you want a taste, some of them have been translated, in Kanchi research centre, advaita siddhi thesis has been done, a book has been printed, a book titled "on perception". Proves perception does not prove duality. In Śaṅkaralayam, you can buy.

Itham..anādhi sidda.......

इत्थमनादिसिद्धश्रुतितात्पर्यविषयीभूतत्वात्स्मृतिपुराणेतिहासैरुपबृंहितत्वातन्नारायणादि सद्गुरुसम्प्रदायगतत्वाच्च शाङ्करमद्वैतमतमेव साधु । सर्वैः श्रेयोऽर्थिभिरादरणीयञ्च ।

Based on yukti pramāṇam, śaṅkara matam as promoted by Śaṅkara is advaita matam only. Advaitam alone is the central teaching of anādi vedaha. We should not say veda has not talked about dvaitam or viśiṣṭādvaitam, we should ask what is the central message or tatparyam? This has been reinforced by all the secondary scriptures. It has come down from beginning less time originating from sākṣāt Narayana himself, narayanam, padmabhuvam....

Shreyaha...in Kaṭhopaniṣad. You should resort to advaitam, should we mock at dvaitam or viśiṣṭādvaitam. No, only based on dasoham bhavana, soham bhavana is possible. Go from dasoham to soham. We are never against dvaitam or viśiṣṭādvaitam.,.we don't dismiss them at all.

Topic 229 भेदवादतिरस्कारः

(२२९) भेदवादतिरस्कारः – जैनादिमतवद्भेदबाह्यतया प्राचीनमहर्षिवचनविरोधाच्च भेदवादो न प्रमाणम् । आस्तिकविषये भेदवादखण्डनयुक्तीनां प्रदर्शनं नापेक्षितमिति कृत्वा, स भेदवादः श्रुतिवचनविरुद्ध इत्येव प्रदर्श्यते – कठोपनिषिदि भेदवासना भयहेतुः, सर्वदुःखनिदानम्, ततः सा वासना दूरीकर्तव्येति मृत्युना नचिकेताः उपदिष्टः । तस्माद्भेदवासना सर्वात्मना मनसो निर्मूलमुन्मथनीया । सततमद्वैतनिष्ठाभ्यसनीया श्रेयोऽर्थिना। तथा हि श्रुतयः – “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.१,बृ. ४.४.१९) “द्वितीयाद्वै भयं भवति” (बृ. १.४.२) “अन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम्” (बृ. १.४.१०), “उद-रमन्तरं कुरुते अथ तस्य भयं भवति” (तै. ब्र. ७) इति । तासां चायमर्थः – यइह परमात्मनि प्रत्यगभिन्ने त्रिविधपरिच्छेदत्रिविधभेदशून्ये नानेव (इव-शब्दादविद्यमानमेव भेदम्) पश्यति स मृत्वा मृत्वा पुनः पुनर्जायते । द्वैताभिनिविष्टस्य सदा भयमेव । चिन्मात्रस्वस्वरूपात्पृथक् ज्ञेयत्वेन ध्येयत्वेन वा वस्त्वन्तरमस्तीति मन्वानः पशुप्रायः। अणुमात्रमपि भेदं पश्यतो महद्भयं भवति ।दुःखनिदानभूतो भेदवादः श्रेयोऽर्थिना सर्वथा विस्मर्तव्यः । द्वैतवचनं यावदनुस्मर्यते तावदद्वैतसाक्षात्कारो नोदियात् इत्यदृष्टिनामकं शिष्यं गुरुरुपदिदेश ।

Upto pramāṇam..one line

He gives a general introduction, in vaidika sampradaya any nāstika madam is not accepted. One which does not accept veda as pramāṇam(here it is not referring to God), that’s the definition used.

Jaina madam comes under nāsthika madam, baudika also. Therefore, we negate baudika and jaina. Any secondary literature which rejects veda pramāṇam, we reject. We say it will take you to narakam. But in order to refute any of these, you have to study tarka śāstram. This is difficult. Therefore, it is said do not follow baudhism or jainism. Whatever is against the prācīna rishis, such dvaitam is invalid. Dvaitam is not based on our pramāṇam.

Āstika vishaye... Pradarshate

Guru makes a useful statement, you can use śruti pramāṇam or yukti pramāṇam. In front of nāstika philosophers you must use only yukti pramāṇam or logic. Therefore you must be expert in logic, therefore it is tough.

When I have to teach āstikas, I use veda pramāṇam, need little buddhi not much. So we are rid of logic study. Niścala Dasji says, I do not need Tarkaśāstra at all as I am addressing āstika people. Using common sense I can show how veda itself does not accept dvaitam. Tarkaśāstra is not required for brahma sūtra quotes. Sānkhya and yoga darśaṇaṃ have some utility, tarkaśāstra does not have much. Only when you argue with people who don't accept veda pramāṇa, we need tarkaśāstra. Better do not argue with such non vedic people. In our case, we are free from this problem. We have to show that dvaitam is not approved of by veda.

Several quotations given here. In Maṇḍukya kārika chapter 3 we got a taste of it.

In Kaṭhopaniṣad,

Katopanisadi.......end of para.

In Kaṭhopaniṣad, he does not say bheda darśaṇaṃ but bheda vāsana, understanding of duality as reality (we are not saying duality should not be perceived, question is what is experience based perception and the correct conclusion thereafter, like sunrise experience and the conclusion..sun going round the earth, we study science to not negate experience, only the correct conclusion is revised.) The valid knowledge will never be challenged by the experience. Earth going around Sun will never be challenged by experience of sunrise.

Advaita jñānaṃ is not absence of dvaita anubhava but in spite of dvaita anubhava.

Dvaita mityatvam is not to be understood but must be imbibed in subconscious mind. Otherwise you won't get benefit in our vyavahāra. Bhedavāsana causes fear, anxiety, worry...peaceful coexistence. Dvaita satyatva vāsana is cause for sorrow. Śravanam can handle only conscious mind, Guru can handle only students conscious mind. Only way is nididhyāsanam can handle subconscious mind. All the time... Port reduction becomes compulsory for nididhyāsanam. Āśrama does not matter, but port reduction is important. Described in advaita prakaraṇam... Yoga śāstram becomes useful for nididhyāsanam.. Thought pattern needs to be looked at.

13th February 2016

Topic 229 3rd para last 3 lines

अणुमात्रमपि भेदं पश्यतो महद्भयं भवति ।दुःखनिदानभूतो भेदवादः श्रेयोऽर्थिना सर्वथा विस्मर्तव्यः । द्वैतवचनं यावदनुस्मर्यते तावदद्वैतसाक्षात्कारो नोदियात् इत्यदृष्टिनामकं शिष्यं गुरुरुपदिदेश ।

This teaching is independently complete but for madhyama adhikārī called Adṛṣṭi.Guru gives an answer on mixing up reality and validity. According to advaita, anything other than Brahman is not absolutely real. This is true for dvaita and advaita śāstram. All śāstrams are mithyā, or vyāvahārika satyam. Which is valid? All dvaita śāstrams are vyāvahārika satyam and apramāṇam. Advaita śāstram is vyāvahārika śāstram and valid also. It can teach us reality and release us from saṃsāra. Teacher gives several supporting factors for this śruti, smṛti, yukti and anubhava. First smṛti support was given, vyāsa vākyam from purānam . Valmiki vākyam from yoga vāśiṣṭam to support validity. After smṛti, then ācārya talked of yukti or logical support, like advaita siddhi, kanḍana kadya .... We cannot use tarkaśāstra support as we are Āstika people. We accept veda pramāṇam and is superior to tarka śāstra. Pratyakṣam is superior to logic, logic is always weaker, as logic never exists without collection of data. Two primary pramāṇam pratyakṣam and veda is another. Therefore veda is itself often called pratyakṣam. 4 veda vākhyams were quoted. From Kaṭhopaniṣad, brihadaranyaka upaniṣad, another from Briha upa, tai upaniṣad. Now Ācārya gives meaning of these 4.

Mrytyorsamrutuo āpnoti... In that non dual Brahman which is non different from me the observer, Brahman is free from three fold limitation desa kāla vastu paricchedaha (spatial, time or temporal, attribute wise limitation) no brahmanhood also. Freedom from "ness" limitation "hood" limitation is vastu paricchedaha.

Three types of differences: sajāteya, vijātīya, svagata difference. When we talk about two members belonging to the same species, it is called sajāteeya beda. When we talk of members belonging to different species, vijātīya bheda like tree and cow, chair and table. Internal *differences within the being is svagata beda like legs from hand etc. Brahman is sajāteya, vijātīya, svagata bheda rahitam.*

One who sees duality as really existent, that person will have saṃsāra, he will go from yama dharma Raja's one net to another.

Dviteeyavai bhayam bhavati—Dvaita abhinivishtasya sada bhayameva, one who is obsessed with duality, sense of insecurity will always be there.

Anyam devatam upaste....Whoever worships on God as an object of worship, "I am different from God", he does not know. "Other than me the sākṣi caitanyam, either as an object of knowledge, there is God as a second thing other than me", even though he is supposed to be human being, Veda will consider him as Pashu. Briha upa says..

Whoever sees even a slight difference, in Vishishtadvaitam, Bhagavān and we are one, however Bhagawan is total, we are part of Bhagavān. Veda says in both these cases, bhayam bhavati. (In triangular format, karma is the greatest factor)

Therefore, dvaita śāstrams are not valid. All the philosophical systems that talk of difference are not valid. As long as a person is obsessed with dvaita bhakti and dvaita dṛṣṭi, for advaita jñānaṃ, the very same dvaita bhakti becomes an obstacle. Advaitam is the destination, to the dear second disciple Guru gave a warning.

(आ. २३०-२४०) दृष्टान्तत्वेन राजामात्यभर्च्छुकथाप्रस्तावः –

Topic 230 भर्च्छोः स्वाधिकाराद्भ्रंशः

(२३०) भर्च्छोः स्वाधिकाराद्भ्रंशः – हे सोम्य द्वैतवचनानुस्मरणं दृढतरप्राचीनाद्वैतानुभवसंस्कारजन्यामतिदृढामप्यद्वैतस्मृतिं प्रतिबध्नाति, तत्त्वसाक्षात्कारं दूरीकरोति चेत्युपपादयितुं काञ्चन कथां प्रस्तौमीति भर्च्छुकथां गुरुः शिष्यं प्रति कथयति –

Story of a person named Bharcchuḥ, minister of an emperor. Story is an example. Example for what? Topic 230 to 240 story. Upto page 142. This story was briefly mentioned earlier. Page 20 topic 31, line 3. Bharcchuḥ katha. Title: later. Hey somya, obsession with dvaita bhakti is an obstacle for advaita jñānaṃ. That's why we cannot combine upāsana with nididhyāsanam in the evening. Even if you study Vedanta for several years and claim I am sākṣi caitanyam, born out of advaita anubhava, which has been received in the past, but have dvaitam dominating ahaṅkāra, mamakāra, raga dveṣa, duṣṭa catuṣṭayam. Jñānaṃ and saṃsāra will coexist. It will distance the sākṣāt kāram and its phalams, I'm going to talk about a story of Bharcchuḥ.

आसीत्कस्यचिद्राज्ञो भर्च्छुर्नाम प्रधानामात्यः । स च स्वायत्तीकृतसकलराज्यकार्योऽभवत्। तस्य प्रभावं दृष्ट्वेतरे राजोपजीविनस्तस्मिन्नीर्ष्यालवः सञ्जाताः । तथापि राज्ञो निरतिशयप्रेमास्पदीभूताय भर्च्छवे नापकर्तुमशकन्। तदा ते सङ्घीभूय भर्च्छुनिरसनोपायमालोच्य रहसि तद्राष्ट्रस्थान् दस्यून् लुण्ठ नाय प्रेरयामासुः । दस्युभिर्लुण्ठिते राष्ट्रे राजा राष्ट्रस्य सहसोपनतमुपप्लवं श्रुत्वा सभां सम्मेल्य तत्रस्थान् मुख्याधिकारिणो दस्युविद्रावणाय नियोजयामास । ते सर्वे सङ्घीभूय राजानमेवमवोचन् –

The Prime Minister of an emperor or King was Bharcchuḥ. King had total trust in the efficacy of the minister and therefore delegated everything to the minister. All the activities in the kingdom, he took upon his own control. The minister became more and more popular. All the other ministers became jealous of this person. They were not able to disturb his position. The King had unconditional love for the minister. They had a meeting. Having joined together, they planned a strategy to eliminate bharcchu.

The author has used beautiful language, Vasudeva brahmendra Sarasvatī, in the introduction there is a big note, he has contributed to the teaching also.

21st februry 2016

Page 134 2nd para 4th line

तदा ते सङ्घीभूय भर्च्छुनिरसनोपायमालोच्य रहसि तद्राष्ट्रस्थान् दस्यून् लुण्ठ नाय प्रेरयामासुः । दस्युभिर्लुण्ठिते राष्ट्रे राजा राष्ट्रस्य सहसोपनतमुपप्लवं श्रुत्वा सभां सम्मेल्य तत्रस्थान् मुख्याधिकारिणो दस्युविद्रावणाय नियोजयामास । ते सर्वे सङ्घीभूय राजानमेवमवोचन् –

The Guru is introducing a long story about Bharcchuḥ the minister. Purpose of the story is , pramāṇam that’s capable of giving direct knowledge cannot give knowledge if the mind is having obstacles. If dvaita bhavana is very strong then mahavākyam which is normally capable of giving instant knowledge is not capable now. Bharcchuḥ is a very efficient and powerful minister. King had great confidence in this minister although he had other ministers too. They all became jealous of Bharcchuḥ. The minsters joined together to eliminate Bharcchuḥ. Conspiracy. They instigated robbers to start looting. When the people were robbed on the outskirts of the country, the Raja called for a meeting of the ministers and asked the ministers together to work on solving the problem. To drive away the robbers... all the ministers other than Bharcchuḥ joined together and addressed the King and said the following.

‘स्वामिन् सदा भर्च्छुं भवान् श्लाघते, आपत्काले चास्मान् नियोजयति । किमित्यसौ भर्च्छुरिदानीं न नियुज्यते’ इति । श्रुत्वैतद्भर्च्छुः साञ्जली राजानमाह – ‘स्वामिन् यद्याज्ञाप्यते तर्ह्यस्मिन्नेव क्षणे गत्वा रिपून् जित्वागमिष्यामि’ इति । तर्हि तथैव क्रियतामिति राजा भर्च्छुमाज्ञापयाञ्चकार। भर्च्छुरपि तत्क्षणमेव शत्रून् विद्राव्य राज्ये सस्यादिकं संरक्ष्य सर्वेषां क्षेममातनोत् । भर्च्छोर्जयं श्रुत्वेतरे राजपुरुषाः युद्धे भर्च्छुर्मृत इति राजानमावेदयामासुः। विवेकविकलो राजा तेषां व्यलीकवचनं विश्वस्य भर्च्छुस्थाने तेष्वन्यतमं नियुज्य तस्मै शिबिकछत्रचामरादिबिरुदं चकल्पयामास। नूतनो मन्त्री यथा भर्च्छुर्न राष्ट्रमागच्छेत्, यथा च राज्ञः स्वप्नेऽपि भर्च्छुज्ञानं न स्यात्तथोपायशतैः संविधानमकरोत् ।

Swamin, Oh master, always you are glorifying Bharcchuḥ as the most efficient person, instead of asking Bharcchuḥ during this dangerous situation, you are asking us. Why don’t you ask Bharcchuḥ? Bharcchuḥ came forward and said, Oh King, why can’t you instruct me and engage me for this? I don’t require even one moment’s time, I will go to the disturbed area immediately. The King addressed Bharcchuḥ, ”Let it be done in this manner”. Bharcchuḥ immediately went to the place and drove away all the enemies of the nation. All the crops were also protected. The plan was to finish Bharcchuḥ in the encounter. Unfortunately Bharcchuḥ did not die. Hence the ministers created a rumour that Bharcchuḥ has died. King should have made the enquiry, but unfortunately King believed that Bharcchuḥ has

died. King should not have believed. Indiscrete King, he believed rumour as true. In place of Bharcchuḥ, he appointed another one as minister. Palanquin, special umbrella, special fan chāmaram, etc were ordered for the new minister. King should never enquire about Bharcchuḥ, that was their plan. The rival of Bharcchuḥ made all the arrangements in such a way that surviving Bharcchuḥ must not come back to the kingdom. Raja should not remember Bharcchuḥ even in the subconscious mind. Now forest scene. Bharcchuḥ thought Bhagawan has given an opportunity to focus on spiritual studies. (when a spouse passes away, treat this as an opportunity to focus on sanyasa: Bhagavān arranged sanyasa). Through Bharcchuḥ, we are going to get śamādiṣaṭka sampatti...

Topic 231 .... भर्च्छोः सन्न्यासः

(२३१) भर्च्छोः सन्न्यासः – भर्च्छुरखिलमिमं ज्ञात्वैवमचिन्तयत् ।'नेदानीं मम राजनिकटं गन्तुमुचितम् । योऽहमरोगेण दृढेण गात्रेणाविकलैरिन्द्रियैश्च सम्पन्नः सर्वभोगोपकरणभरितेषु रम्येषु हर्म्येषु निवसन् स्वलावण्यावधीरिताप्सरोभिः कामिनीभिरनवरतं रममाणो दिव्यान् भोगान् भुञ्जान एवकालमेतावन्तमनयम् । तस्य मे मरणान्ता विपदिदानीमापतिता । धिङ्मां मूर्खमियन्तं कालं भङ्गुरेषु भोगेषु निमग्नम्। मत्समः कोऽन्योऽस्ति मूढ इत्येकान्ते स्थित्वा याभिर्मोहित एतावन्तं कालं श्रेयोमार्गाद्दूरीकृतोऽभूत्तासामङ्गनानां
प्रत्येकमङ्गानामत्यन्तमशोभनतामतिजुगुप्सावहताम्,

दारापत्यधनादीनामनधिकदुःखनिदानतां च भूयो भूयोऽनुचिन्तयन् भोगाद्विरतस्तपस्वी सम्बभूव ।

Bharcchu's sanyasa is the topic. Somehow Bharcchuḥ came to know that the whole thing was a conspiracy and he thought he knew he was supposed to be dead and if he attempted to go back, he would be killed. The thinking part is important. I should not attempt to go to the capital, I should have thought about death even earlier. My foolishness must be condemned. Healthy body without any diseases with all healthy sense organs I had but did not think of Mokṣa puruṣārtha. I spent time in luxurious palaces with all gadgets of enjoyment with several wives superior to even apsaras women all the time. Artha kāma pradhāna life. Only when we get few diseases we remember Gita, Swamiji etc. I should be criticized for leading such a life, immersed in sense pleasure. Bhatruhari's vairagya shatakam,,,intelligent human being is one who thinks of Mokṣa puruṣārtha when one is young in good health and young age and sense organs are fine. If one studies at old age, half the sense organs do not function properly. Bharcchuḥ thought this in ekanta. May you repeatedly meditate on the limitations of worldly pleasures..bandakatvam, aruptikaratvam ...dukha misritatvam. Every limb is made of waste..mala mootram. It is nauseating. Then he thinks of gruhasthāshrama. (All āśramas are glorified in śāstras, they all serve important purposes, each is designed for a specific purposes, brahmācārya āśrama for svādhyayaha..study, gṛhastha for karma, vanaprastha for upāsana, sanyasa for jñānan yoga, therefore in Vedanta context, sanyasa āśrama is glorified and often other āśramas are criticised). When scriptures condemn something, aim is not condemnation, but it is for glorification of something else which is relevant in that context. Spirit or tatpāryam must be understood. In the following portion, we are getting gruhasthāśrama ninda. Wife ninda, putra ninda, dhana ninda... few pages of criticism. Body of women or (men), children money etc are to be critisiced. All of them are seeming sources of joy, go near them, they all will give pain...not one time..asatya anabhir sanghaha... Gita. In Vicārasāgara, the one statement in Tattvabodha is elaborated. Bharcchuḥ became a tapaswi.

27th February 2016

Page 134 last 4 lines at the bottom

एतावन्तं कालं श्रेयोमार्गाद्दूरीकृतोऽभूत्तासामङ्गनानां प्रत्येकमङ्गानामत्यन्तमशोभनतामतिजुगुप्सावहताम्, दारापत्यधनादीनामनधिकदुःखनिदानतां च भूयो भूयोऽनुचिन्तयन् भोगाद्विरतस्तपस्वी सम्बभूव ।

In the story of Bharcchuḥ, Bharcchuḥ got trapped in the forest. Instead of seeing this as a calamity, he started seeing the calamity and his life as a minister as artha kāma pradhana life. No time for Mokṣa pursuit. He decided to nourish the vairagyam and pursue Mokṣa, God given sanyasa āśrama. dara wife, apatyam, children. Adhikam..plenty, anadhikam.. anadhikam meaning not much na.adhikam. bahuvrihi nan adhikam that beyond which there is no more. Anamadhikam…that for which there is no limit, however you take it refers to abundance, adhikam, anadhikam, anamadhikam. Sanyasaha is sukha kāranam, he thought. He became vairagyavan. Asaktihi anabhishvangaha… chapter 13 of Gita..He became tapasvi…vanaprastha or sanyasa ashram. Word Rishihi and tapasvi are referring to vānaprastha. Wife goes along with the husband.

(आ. २३२-२३९) भर्च्छोर्वैराग्यवर्णनम् –

Topic 232 पराधीना सेवा दुःखहेतुः । एकान्ते सुखम्

(२३२) पराधीना सेवा दुःखहेतुः । एकान्ते सुखम् – नानाविचित्ररसैः सूपाज्यशाल्यन्नशाकदधिघृतपायसापूपाद्यनेकप्रकारैरन्नपानादिभिरपि तृप्तिमनापन्नामिमां जिह्वामेतावन्तं कालं वृथा पोषितवानस्मि । इतः परं नतथेमां जिह्वां पुष्णीयाम् । क्षुधां शमयितुं किं न सन्ति वने विविधानि

कन्दमूलशाकफलादीनि । पिपासोपशमनाय किं न सन्ति विमलजलाः सरितस्तडाकानि च । निवासाय हर्म्यतलादप्यतिशयिता वातातपवर्षाद्यनुपद्रुता गुहाः किं न सन्ति । प्रादेशमात्रोदरपूरणाय किमनया श्ववृत्त्या राजसेवया । ममेदानीमत्र वने पृथिवी शय्या, बाहू उपबर्हौ, कन्दमूलादीन्याहारः, निर्मलोदकपानपात्रं चाञ्जलिरेव । तथा चोक्तं भागवते –

Bharcchuḥ thinks, I have struggled in my job for a good salary and position, I've been a slave of the tongue enjoying all food items like soup, ghee, varieties of pongal, rice, curd, payasam, appam etc. I've been satisfying all these cravings. From now on only biksha, learning to control the tongue and enjoy food that comes by prārabhdham. I'm not going to please the tongue. Aim is Jīva Yatra only. Bulbs, kāṇḍa (Radish comes under this), vegetables, fruits available in the forest I will eat, water from the streams (lakes and ponds) I will have. Are they not there? In those days we got pure water. For dwelling, caves are there. Shelter from rains etc. Just fill up the stomach, (Why should I lead a dogs life to fill up this small stomach, Śaṅkara says in Bhaja Govindam). My cot and bed is the Earth, grass is my mattress. I don't want special pillows, my arms will serve this purposes. Natural things available in the forest is my food. For drinking water, I will use my hand, join and drink.

2.2.4 Bhagavatam is quoted

सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुधान्नपात्र्या दिग्वल्कलादौ सति किं दुकूलैः ॥ भा. २.२.४ ॥
चीराणि किं पथि न सन्ति दिशन्ति भिक्षां
नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजिनोऽवति नोपसन्नान्
कस्माद्भजन्ति कवयो धनदुर्मदान्धान् ॥ ५ ॥ इति ।

paraphrasing of these shlokas was done earlier. When there is beautiful grass which can serve as bed, why should we work for expensive bed? When we have got our own solid hand, why should we look for pillows? When my hands are there, why should I work for silver, gold, costly crockery etc? Why should I work for expensive cloth when I have two types of clothes in the forest? The tree barks are there to manage, any case nobody is there. Are rags not available? Trees which exist only for providing food to others. Will they not give biksha? Have the lakes and ponds dried up in the forest? No tax. All the caves, have they been locked up or closed by someone? Ajitaha means ever victorious one..God. When you feel insecure, ananyaschintayo mām...Gita.. sarva dharmām partityajya mamekam... both these shlokas are chanted while taking sanyasa. Only support for a sanyasa is Īśvara. World dependence to God dependence. Even God cannot save from problems of old age sickness etc because of prārabdha. Learn to transcend pañca anātmā. Self dependence alone is the ultimate. Here. Will God (He) support you if you renounce the family. Why do intelligent people run after worldly rich people who are arrogant, blind and task masters?

इत्थं भर्च्छुर्विचारयन् विषयभोगेषु नानादोषान् दृष्ट्वा एकान्तस्थितेरेव परमानन्दप्रदीपकत्वं निरचिनोत् । स्त्रीपुत्रधनादीनां दुःखनिदानत्वमेकान्तस्थितेः सुखहेतुत्वं च भर्च्छुर्यथा निश्चिकाय तथेदानीं वर्ण्यते ।

In this manner, Bharcchuḥ did enquiry making a comparison of the two āśramas and vishayananda and brahmananda. He saw varieties of deficiencies in sense pleasures, doṣatrayam, remaining alone, dwelling upon atmananda, will reveal parama ānanda. Bharcchuḥ noticed the differences. Dependence on world family money is the cause for only pain, and Ananda in ekanta vasa. Knowledge is assumed here. It is not that just sanyasa āśrama here but the knowledge.

Topic 233 एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः

(२३३) एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः –

In this portion the Guru or author is summarizing a portion of Tai upa's Ananda valli, There is a portion called ānanda mimasa, two types of ānanda, infinite and finite. Both ānanda have plus point and minus point. Infinite ānanda is infinite, but minus point is it is mysely therefore cannot be experienced. It is non experiential. Atmananda.

Another one is finite, atmananda reflecting in the mind when mind is in conducive sate anandamāyā kośa, priya, moda pramoda vṛtti. It can be reflected and experienced. This experiential ananda's plus, it is enjoyable. It is like coming out of AC room in the month of May, heat is felt more. This is the negative. How to acquire this ānanda is described by Tai upa. Atmananda can be claimed in one way, jñānaṃ. Pratibimba ānanda can be attained by two methods, one is viṣaya ānanda, by ordering the world to our specification, bhoo loka, bhuvar, suvar etc…manushyananda, devananda, gandharvananda etc. Same ānanda we can get through vairagyam or contentment. By increasing this level, vairagya ānanda is experiential. In ekanta vā, you can get both, by invoking knowledge you can get atmananda, by invoking the vairagyam you can get the kosananda. Vishaya or sense object is not required at all.

5th March 2016

इत्थं भर्च्छुर्विचारयन् विषयभोगेषु नानादोषान् दृष्ट्वा एकान्तस्थितेरेव परमानन्दप्रदीपकत्वं निरचिनोत् । स्त्रीपुत्रधनादीनां दुःखनिदानत्वमेकान्तस्थितेः सुखहेतुत्वं च भर्च्छुर्यथा निश्चिकाय तथेदानीं वर्ण्यते ।

Bharcchuḥ took this situation to his advantage. He does not want to go back to work and family. Since he wants to take to Sanyasa, context is glorification of Sanyasa, therefore ninda of gruhasthāśrama. Wife, sons, daughters, all forms of wealth are producers of sorrow, sanyas ashram is for ānanda, Bharcchuḥ practiced this for of meditation. First ekanta vāsa guṇa darśaṇaṃ.

Topic 233

Person who resorts to ekanta without jñānaṃ, it becomes loneliness or with jñānaṃ it is aloneness. Here Bharcchuḥ prefers ekanta or seclusion. For him, all types of ānanda that are possible he gets out of ekanta. Sarvabhaumaha literally means Emperor. Tai upa talks of ānanda of a sarvabhauma etc. All these are pratibimba ānanda. Bimbananda is limitless non-experiential ānanda. Vairagyam detachment and santosha contentment is the means of bimba ānanda, and pratibimbananda respectively.

(२३३) एकान्तसेविनः सार्वभौमादिब्रह्मपर्यन्तानन्दलाभः –
तथा हि, उदधिमेखलाया वसुधाया अधिपस्याप्रतिहतपराक्रमस्य नताखिलसामन्तस्य नवयौवनस्य सर्वविद्याविशारदस्यानुकूलसकलपरिवारस्य सार्वभौमस्यानन्दो मानुषानन्द इत्युच्यते ।

From Tai upaniṣad. 15:18 ideal factors for a sarvabhauma. To explain, ekanta vasa anandaha: Subject matter. Sarvabhauma is described; ruler, emperor having sovereignty over entire earth, vasudhā..all types of wealth including all mines. Gold, silver. Oil etc held. The ocean itself is the girdle, whose parakrama or strength is never challenged by anybody. All the small kings who are in charge of smaller kingdoms offer their tributes to this emperor. Very very useful..who is very well educated. Wife and family members are favourable. For that sarva bhauma whatever pratibimba ānanda is available is vishayananda one unit of ānanda. Tai upa provided this unit.

सोऽप्यानन्दः सातिशय एव । ततः शतगुणितानन्दो मनुष्यगन्धर्वस्य। ततोऽपि शतगुणानन्दो देवगन्धर्वस्य । ततोऽपि शतगुणानन्दः पितॄणाम् । ततः शतगुणानन्द आजानदेवस्य । ततः शतगुणानन्दः कर्मदेवस्य । ततः शतगुणानन्दो मुख्यदेवस्य । ततः शतगुणानन्द इन्द्रस्य । ततः शतगुणानन्दो बृहस्पतेः । ततः शतगुणानन्दःप्रजापतेः । ततः शतगुणानन्दो हिरण्यगर्भस्य ब्रह्मणः। त्रिविधपरिच्छेदरहितस्य ब्रह्मणस्त्वानन्दो निरतिशयस्तारतम्यरहितः । न तत्र दुःखलेशोऽप्यस्ति ।इत्थं प्राप्तव्यस्यानन्दस्य क्रमस्तैत्तिरीयोपनिषदि ब्रह्मवल्ल्यामष्टमानुवाके वर्णितः ।सार्वभौमादिब्रह्मान्तमानन्दमेकान्तवासी अकामहतः श्रोत्रियोऽनवरतमुनभवति।अतः एकान्ते सुखमस्ति । दारापत्यधनासङ्गस्तु सदा दुःखप्रद एवेति भर्च्छुर्निधारयामास ।

Manushya gandarva have 100 units of sarvabhaumānanda, each one of the later has two zeros added. Brahmananda 1 followed by 20 zeros of sarvabhaumananda. Then deva gandharvasya, then pitru, then ajāna devasya, then sarva devasya, then mukhya devas. Tai upaniṣad uses the word brahmananda.100 times virāṭ ānanda is one time hiranyagarbhananda. All these are experiential ānanda.

Then bimbananda, that which is Brahman itself which does not have desa kala vastu paricchedaha. Nirguṇa brahmananda is niratishayaha. Maha vākyam reveals this. In that bimbananda, bhoomananda in Cāndogya upaniṣad. In this manner, both ānanda we can accomplish by appropriate methods. In Tai upa, brahmananda valli, 2nd chapter 8th section says this. Experiential ānanda can be attained through 2 methods. Without refining the set up, by merely getting vairagyam and santosha you can get 100 times the manushyānanda. Conviction based vairagyam is different from grapes are sour vairagyam. Not afflicted by wordly desires.. aparokshnabhuti…for this person who has got conviction based vairagyam, how does he look at sense pleasures, your car is parked and crow shits, you remove it without declaring that you have vairagyam. You don’t talk of it. He has attained brahmananda, for him biggest sense pleasure is like crow shit. All ānanda enjoyed by worldly people, he does’nt have extraordinary dresses and all this, continuously he enjoys not having anything. Because of jñāna vairagya janya bimbananda is available in ekanta. If I go back to family, there is only dukham that is waiting...

I'm going to skip portions related to pains caused by wife and children.

If wife is fine, I will keep going around wife and renounce dharma and Mokṣa. Dropping dharma, he will get pāpam. If he is disturbed also, same problem.

Putra, a couple not having children, one grievance of not having a child. One who has children, grievance multiples....

You can read the translations...

Topic 234 to 238 , 239: wealth caused disturbance.

You all have got aparokṣa jñānaṃ.. go to page 141

इत्थं सुनिपुणं विचार्य भर्च्छुर्दारापत्यधनाद्यभिमानं दूरीकृत्य वनेएकाकी सन् शमदमादिसाधनाभ्यासनिरतो बभूव ।

In this manner, we studied problems/attachment involved in wife, children, family, wealth etc. Everything we consider an asset until we get, then it becomes a liability.. Barcchu gave up all these, he developed vairagyam.. etc We are going to the king.

12th March 2016

Page 141 para 2 bhabhoova....

इत्थं सुनिपुणं विचार्य भर्च्छुर्दारापत्यधनाद्यभिमानं दूरीकृत्य वनेएकाकी सन् शमदमादिसाधनाभ्यासनिरतो बभूव ।

If he has to accept the forest as conducive for vedānta vicara, he has to have vairagyam. He reinforced this by contemplating of the tridoṣas. Only one sādhana he is lacking is 3rd one. Kshamadiabhyāsa. Viveka abhyāsa.

Viveka, vairagyam and mumukshutvam

He still needs Kshamadiabhyāsa. In ekanta, he wanted to concentrate and meditate. Staying alone requires endurance and toughness.

The scene shits to palace. What happened to Bharcchuḥ is not relevant? Now about the queen

Topic 240 मृगयार्थं वनं गतो राजा भर्च्छुं दृष्ट्वा भीतः पलायते

(२४०) मृगयार्थं वनं गतो राजा भर्च्छुं दृष्ट्वा भीतः पलायते –
भर्च्छुस्थानापन्नो मन्त्री भर्च्छुवृत्तान्तं सर्वं श्रुत्वा स्वानुयायिभिः सहैवं समालोचयत् –

यदि राजा ‘भर्च्छुर्जीवति’ इति लोकवार्तां शृणोति, अथवा मृगयार्थं वनं गत्वा स्वयमेव भर्च्छुं पश्यति तदा मिथ्यावादिनोऽस्मान् सराजा सुतीक्ष्णं दण्डयेत् इति । एवमालोच्य सपरिवारो राजानमासाद्य ‘दस्युभिर्युद्धे मृतो भर्च्छुः पिशाचो भूत्वा भस्मोद्धूलितसर्वाङ्गो वने सञ्चरति।स्वदृष्टिगोचरापन्नं सर्वं जनं मारयति । यस्तं दृष्ट्वा सुदूरं पलायते स जीवेत्’इति विज्ञापयामास । मन्त्रिवाक्यश्रवणमात्रेण राजा तत्त्वमविचारयन्, ‘मृतो भर्च्छुः पिशाचः समभवत्’ इति निश्चिकाय । ततः कदाचिदाखेटार्थं गतो भर्च्छुवनं प्रविवेश । तत्र तरुमूले तपश्चरन्तं भर्च्छुं दृष्ट्वा प्रतारकमन्त्रिवाक्यं स्मरन् ‘नूनमयं भर्च्छुः पिशाचः’ इति भयेन पलायितः ।

Story: the minster who has occupied Bharcchuḥs place comes to know about Bharcchuḥ. King called all the otther mantris. Suppose the king comes to know that Bharcchuḥ is aliive by going to the forest, then the king will come to know that all of us have lied, he will be vert angry. he will punish us. So lets think of a new story. All the minsters and assts approached the king gave the following. Bharcchuḥ has become a pishacha. He has basmam all over his body, and is roaming around, scaring people. If you see that person even from a distance. You should not go anywhere nearby. Only such a person can be saved. Whoever runs away will save himself. Indirect advice. The King is asadu, no enquiry. The king as got wrong śraddhā, it must be in appropriate śāstram and Guru. Misplaced śraddhā must be removed. Raja did not enquire into the truth, vedāntic studies involves seeing doṣa in advaita anya darshanam. Fault finding in other darśaṇaṃ is required for conviction in advaita darśaṇaṃ. Our jñānaṃ will be pyjama knowledge, loose I believe, swami Dayananda Sarasvatī used to say. Bharcchuḥ is dead, he has become picasha, the King concluded. Kings mind is polluted by prejudice and misinformation. Antahkāraṇa doṣa...the King decided to go hunting one day. He used mrugaya and now ācheta for hunting. Author uses the word bharcchu vanam, where bharcchu was practising tapas. Under the tree, the King saw bharcchu seated far away. King knew now that Bharcchuḥ . Through eyes.. Final knowledge. Because of prejudiced and misinformed mind, he is unable to recognise. What he had was aparokṣa jñānaṃ, however because of his unwillingness he did not treat it as knowledge. *Bharcchuḥ is really alive as a human being. Even when student understands the mahāvākyam, they don't treat it as final. They say it is only knowledge. Or they say, this is only book knowledge. The king is not able to enjoy the benefit of bharcchu jñānaṃ. As long as our mind has two fold doṣa, prejudice and misinformation, this deprives us of JM or jīvanmukti. This bharcchus story is going to be extended to brahmajñānam or atmajñānam*.

We don't need any other pramāṇam to study vedānta, its not like other books. It is aparokṣa knowledge. There is no special experience called brahman experience. Kena upaniṣad says. Class does give aparokṣa jñānaṃ.

Topic 240

11.20

Vicārasāgara

19th March 2016

Page 141

Topic 240 contd

मन्त्रिवाक्यश्रवणमात्रेण राजा तत्त्वमविचारयन्, ‘मृतो भर्च्छुः पिशाचः समभवत्’ इति निश्चिकाय । ततः कदाचिदाखेटार्थं गतो भर्च्छुवनं प्रविवेश । तत्र तरुमूले तपश्चरन्तं भर्च्छुं दृष्ट्वा प्रतारकमन्त्रिवाक्यं स्मरन् ‘नूनमयं भर्च्छुः पिशाचः’ इति भयेन पलायितः ।

The story of minister Bharcchuḥ has been elaborately. Climax scene of Bharcchuḥ story. Among the vedāntic ācāryas, there is a highly debated topic on role of S,M and N. All agree that all 3 are important. Śaṅkarācārya also mentioned these but did not exclusively discuss the relative importance. Primary and secondary. Post Śaṅkara advaitic scholars entered into a debate. Two groups formed. One group says śravanam gives only indirect knowledge and hence it must be followed by mananam and climax is nididhyāsanam and primary. This is the view iof ācāryas led by Vācaspati. This group is minroity. The other majority believes that śravanam is most critical. Then why manam and nididhyāsanam. Several wrong misconceptions and orientation is there and therefore student does not treat it and use it as direct knowledge hence not effective enough to give full benefit. Therefore, mananam and nididhyāsanam are not meant for direct knowledge but it is for cleaning the intellect misconceptions and wrong orientation. Attitudanal change, and therefore benefits. Sureśvarācārya joins the second group. Sarvajnata muni, Vidyāraṇya all follow this. Bharcchuḥ kata is example of this. When King came to forest, he had direct knowledge, but the King did not treat bharcchu jñānaṃ as Bharcchuḥ jñānaṃ. He should have jumped with joy. Instead of hugging him, the direct knowledge instead of giving him ānanda gave him fear and he started running away. Therefore, direct knowledge can give no knowledge or indirect knowledge. Every student must be compared to the King who receives direct knowledge. Every student gets this direct knowledge which is near and here directly available, my nature, sākṣi caitanyam. Student because of partial knowledge his śravanam is not full, meditation becomes important. Very listening becomes important. Only misconceptions go away subsequently with manam. M: King remembered the minister's statement. Student thinks this is book knowledge. He mistakes Bharcchuḥ as pisachu. Like student thinks it is indirect knowledge and runs to do meditation for direct knowledge.. Niścala Dasji spoke earlier…śravanam gives direct knowledge. Pages 18.19, 20. Topic 28 to 31. Whichever be the mahāvākyam, can never give indirect knowledge can only give direct knowledge (aparokṣa jñānaṃ)

Sankshepa sāreerakam

Two shlokas….

When direct knowledge is revealed in the class because it is contaminated with wrong notions of the intellect, eyes which are capable of direct knowledge has given direct knowledge to King, but not treated by the King that way. Taken as no knowledge. Similarly, the ātmā jñānaṃ, śruti gives direct knowledge, student does not get the benefits, because it is not taken as direct knowledge. Student of Śaṅkara and Sureśvarācārya. Another example given: A person has got fire which has burning power. You could obstruct. Like Sita stopped the burning power in Hanuman's tail. With a gem you can stop the fire, if you want a burning fire, you have to remove the mani and mantra. The knowledge is direct, you do not have to work for direct knowledge, through mananam you remove misconceptions. From the fire, smoke starts coming if obstacles are removed.

Niścala Dasji is going to tell the moral.

Topic 241 भर्च्छुदृष्टान्तस्य प्रकृतेन योजनम्

(२४१) भर्च्छुदृष्टान्तस्य प्रकृतेन योजनम् – प्रतारकमन्त्रिवाक्यं सत्यत्वेन गृह्णन् राजा वने जीवन्तं भर्च्छुं स्वचक्षुषा पश्यन्नपि प्रतारकस्य मिथ्यावाक्ये विश्वासेन भर्च्छुं पिशाचमेव मन्यमानो यथा सुदूरं प्राद्रवत्, तथा द्वैतिनां भेदवादे विश्वसन्नपरिपक्वमतिरज्ञानी 'तत्त्वमसि' इति गुरूपदिष्टमहावाक्यजन्यसाक्षात्काररूपब्रह्मात्मैक्याकारान्तःकरणवृत्त्युदयेऽपि भेदवादिनो मिथ्यावाक्यविश्वासेन महत्तरं दुःखमेवानुभवेत् । न तस्य कदापि ब्रह्मात्मैक्यसाक्षात्कारो भवेत् । भेदवादमसत्यतया गृह्णतो जिज्ञासोरेव महावाक्याद्ब्रह्मात्मैकत्वसाक्षात्कारो भवेत् । तस्मादवैदिकत्वाद्भेदवादो मिथ्या, न परमपुरुषार्थसाधक इति निश्चित्य तत्र विश्वासो दूरीकर्तव्यः ।

From the example what's the benefit. Mantri vākyam which is mithyā was taken as satyam. Like other dvaita vākyams that we take as satyam. Bharcchuḥ is alive, eyes are seeing the live Bharcchuḥ, but due to faith in mantrivākyam(dasoham faith) he does not believe. He runs away. Students run after traingluar format right through the day. Although it is dvaita vākyam. Entire vaitatya prakaraṇam and advaita prakaraṇam reemphasises this. The student whose mind is raw, he listens to the upadeśa. Direct knowledge does arise in the mind of the student. Brahmātma aikyam. This understanding must be translated as sākṣāt kara (this is not realisation enlightenment) just understanding the mahavākyam. In spite of the clear understanding, because of faith in mithyā vādam they continue in triangular format. Such a person will not get jīvanmukti and constantly there is an anxiety atleast after death will we get a guarantee that videha mukti will come. He will never come to binary format at all. Only that student who strongly rejects this as mithyā, for him alone binary format will get stronger and stronger..Gaudapada says triangular format is only provisional arrangement. Binary format..3rd chapter first shloka of Maṇḍukya kārika is disturbing, a student in triangular format deserves sympathy.

26th March 2016

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Topic 241

भेदवादमसत्यतया गृह्णतो जिज्ञासोरेव महावाक्याद्ब्रह्मात्मैकत्वसाक्षात्कारो भवेत् । तस्मादवैदिकत्वाद्भेदवादो मिथ्या, न परमपुरुषार्थसाधक इति निश्चित्य तत्र विश्वासो दूरीकर्तव्यः ।

The fifth chapter directed to a second student. Everything other than advaitam is mithyā which means Guru and Vedanta are mithyā. Either way Advaita matam has a problem, either it will contradict itelf or make Guru and Śāstram invalid. Guru has to deal with both these problems. Of these two points raised by Adṛṣṭi, he takes the conclusion part. Guru has not handled the part of Guru and Śiṣya being useless, he only dealt with Advaitam being invalid. He said Śruti, yukti and smṛti establishes prāmānikatvam. First smṛti (purāṇam plus yoga vāsiṣṭha), yukti or logic (there are several logical books like beda jignyasa, khandanakhanda...), śruti in which veda clearly says neha nānati kincana, no duality at all...Like a polevaulter using a pole, dvaita vada must not get strongly entrenched even in upāsana, you have beda and abeda upāsana, gradually we must practise abheda upāsana. Dasoham bhavana must be weakened. Otherwise, mahavākyam will not be able to do the job. Eye became invalid. All the dvaita śāstram are conditioning our mind. The very religion starts binding us to dvaitam. Even one student shifts to binary format is great, Guru knows.

Reasoning, if advaitam is pramānikam, Guru and śāstram are mithyā.

Now Guru is going to establish that they can give benefit inspite of being mithyā. Finally Niścala Dasji says in fact mithyā alone can give prayojana. Brahman is beyond transaction, that Brahman cannot give prayojanam. Another story. Vicārasāgara has this unique thing.

Topic 242 मिथ्यासंसारदुःखं मिथ्योपायेन निवर्तेतेत्येतदुपपादनाय काचन कथा

(२४२) मिथ्यासंसारदुःखं मिथ्योपायेन निवर्तेतेत्येतदुपपादनाय काचन कथा –

A very important message: with the help of a guru and śāstram which is mithyā means, the pain called mithyā saṃsāra dukham can be eliminated.

यदुक्तं गुरुवेदान्तादयो मिथ्या । कथं ते संसारदुःखनिवर्तनक्षमा इति, तत्रोच्यते – संसारदुःखं मिथ्या। तस्मान्मिथ्योपायेन तन्निवर्तेत; समसत्ताकयोर्निवर्त्यनिवर्तकभावदर्शनात्। गुरुवेदान्तादयो यदि सत्यास्तर्हि तैर्मिथ्यासंसारदुःखं न निवर्तेत । अत्र कश्चन दृष्टान्तो वर्ण्यते

Śiṣya said Guru Vedanta are mithyā, "how can they being mithyā be capable of removing the saṃsāra dukham? " You have to say Saṃsāra is also mithyā, therefore mithyā means can eliminate mithyā problem. Only when there are two things belonging to same order of reality, it is possible. If Guru and Vedanta are satyam, saṃsāra is mithyā then Guru and Vedanta cannot remove saṃsāra. With regard to this there is a story. Vasudevabrahmendra Sarasvatī's language is beautiful.

– देवेन्द्रवत्पराक्रमशाली सार्वभौमः कश्चनासीत् । स कदाचित् निशितकृपाणपाणिभिरहर्निशमनिद्रैर्जागरूकैः रक्षिभिर्गुप्ते हर्म्यतले पुष्पास्तीर्णे मञ्चे रात्रौ शयानः स्वप्नमेवमपश्यत्

There was an emperor as powerful as Devendra, whole earth was under his control. There was security protecting him. Carrying well sharpened swords in the hand all the time, they were never going to sleep , not looking at any other direction. Like our President's security with a serious look. In a beautiful palace in the top floor he went to bed, a cot with rose flowers spread all over. He was sleeping over that. The King entered into a dream.

– जम्बुकः कश्चन तस्य पादमेकं मुखेनाग्रहीत् । पादविधूननेन जम्बुकमपसारयितुं न राजा शशाक । क्रोशमानस्यापि राज्ञः साहाय्यार्थं नकश्चिदपि सौविदल्ल आजगाम । ततः स स्वयमेवोत्थाय लगुडेन जम्बुकं मस्तकेऽताडयत् । स सृगालः पलायितः । परन्तु स्वप्ने जम्बुकदष्टे पादे महती व्यथाभवत् । व्यथामसहमानो राजा दण्डावलम्बनो मन्दं मन्दं भिषजः कस्यचिद्गृहं गत्वा तं क्षतविरोपणक्षममौषधमयाचत । स च भिषक् हस्तगतमौषधमिदानीं नास्ति । यदि दीयते धनं तर्ह्यौषधं सम्पाद्य दद्यामित्यवोचत् ।वैद्यस्य वचनं श्रुत्वा राजा स्वहस्ते तदानीं वराटिकाया अप्यभावाद्दीनदीनः प्रतिनिवर्तमानो मनस्येवमचिन्तयत् –

A jackal entered his residence and bit his foot in his dream. He shook his feet and in spite of that the jackal did not leave the foot. He started screaming in his dream. Even though he was screaming no security guard came. With a stick he hit the head of the jackal. Even though it ran away, he had a great bite causing severe pain. Unable to endure the pain, nobody was able to help him. He limped and walked. He went to a vaidhya’s house and begged for some medicine capable of healing the wound. The doctor looked for the medicine in his chest, that medicine was not there. If you pay money, I will go get the medicine and give you. Even a single paisa, Raja did not have, being miserable returning from the clinic he was walking out. The king entertained the following thought. How money is required for everything. Even family members will not look at me. Upto 143 page middle, King’s thoughts.

Vicārasāgara 2nd April 2016

Topic 242 line 8

From pada vidhoonene upto manasyevamachintyate 5th line from bottom

पादविधूननेन जम्बुकमपसारयितुं न राजा शशाक । क्रोशमानस्यापि राज्ञः साहाय्यार्थं नकश्चिदपि सौविदल्ल आजगाम । ततः स स्वयमेवोत्थाय लगुडेन जम्बुकं मस्तकेऽताडयत् । स सृगालः पलायितः । परन्तु स्वप्ने जम्बुकदष्टे पादे महती व्यथाभवत् । व्यथामसहमानो राजा दण्डावलम्बनो मन्दं मन्दं भिषजः कस्यचिद्गृहं गत्वा तं क्षतविरोपणक्षममौषधमयाचत । स च भिषक् हस्तगतमौषधमिदानीं नास्ति । यदि दीयते धनं तर्ह्यौषधं सम्पाद्य दद्यामित्यवोचत् ।वैद्यस्य वचनं श्रुत्वा राजा स्वहस्ते तदानीं वराटिकाया अप्यभावाद्दीनदीनः प्रतिनिवर्तमानो मनस्येवमचिन्तयत्

After completing the story of Raja 1, now story of Raja 2.

Even Guru and śāstram are both mithyā. Adṛṣṭi has asked how both these mithyā give any benefit at all? Example of mithyā mirage water is a wrong example, instead of this, take another example, dream world, swapna drushtantha. Therefore, swapna of the king taken as example. King was sleeping in the bedroom of a palace. He entered into swapna a bad and unfortunate experience. He is lying on the dream bed. A jackal bit the feet or leg, he could not drive away, he used the dream stick and hit the animal and it ran away. He still had intense pain and was looking for treatment. He took the stick and walked slowly to vaidhyas house and asked for ointment. He said he did not have stock, but needed money to get from neighbour. He did not even have one paisa and therefore he was walking back and he was reflecting. Soliloquy...speaking to himself. King started talking to himself. Niścala Dasji seems to be anti gṛhastha āśrama. You should have titheeksha.

Yadhyaham daneeshyam..... Vaidhygruhatpratinivrutaha..line 9 from bottom of topic

‘यद्यहं धनी स्यां तदायं भिषक् ममगृहं पुनः पुनरागच्छेत् । दरिद्रोऽयम्, न मेऽस्त्यनेन प्रयोजनमिति मत्वा हि नायं मे औषधमदात् । नास्त्यपराधोऽस्मिन्, प्रति प्रयोजनमन्तरा नकोऽपि कस्मैचिदप्युपकरोति। मातापितृदारापत्यादयः सर्वेऽपि स्वात्मनः कामायैवान्यत्र प्रीतिमावहन्ति। प्रयोजनाभावे न ते चक्षुषापि वीक्षेरन् ।

यस्य वियोगं क्षणार्धमपि सोढुं ये न शेकुः, यस्य क्षणमात्रवियोगेनाप्यतिदुःखमन्वभन्, विप्रोष्यागतं यं दर्शनमात्रेण समालिलिङ्गुः, स एव यदि दुर्दैववशात् कुष्ठी भवति, तदा तं त एव भार्यापुत्रादयः नानेनेतः परं प्रयोजनमिति निश्चिन्वन्तः रूक्षवचनैर्विनिन्दन्ति । 'अरे पाप किमद्यापि जीवसि, न म्रियसे, परित्यज प्राणान्' इति कटु भाषन्ते । चक्षुषापि तं द्रष्टुं नेच्छन्ति, दृष्ट्वा जुगुप्सन्ते च । पतिव्रतापि भार्या दूरतः स्थित्वा तदङ्गगतमक्षिकादीन् निस्सारयति।यमुत्सङ्गे निवेश्य लालनपूर्वकं पुपुषतुर्मातापितरौ तावपि तदपेक्षितं दत्वा दूरं निस्सरतः । अन्ये बान्धवाः पराङ्मुखा भवन्ति । एवं सर्वो लोकः स्वात्म प्रयोजनायैवान्यमाश्रयन्ति । अयमपि भिषक् निर्धनोऽहमिति निश्चित्य न मे औषधमदात्' इति चिन्तयन्नेव राजा वैद्यगृहात्प्रतिनिवृत्तः ।

Yadi aham daneesyam.. Had I been a rich person, this vaidhya would have said I will come to your place. Vaidhya thinks, this person is poor, I don't get benefit out of helping me. Therefore, he did not give any medicines, there is no mistake in his thinking, entire world thinks this way. Even bri upa says this, everybody loves others only for his own benefit, without any expectation, nobody helps anyone without any motive. Now he thinks of family members. Mother father wife children, all of them (maitreyi brāhmanam, chapter 2 section 4, chapter 4 5th section) place love in other places, the moment I become non productive they will not turn in my direction. When I am useful I am loved, when I am not useful, I am unloved. When I am

healthy earning and contributing to family, the other members are not able to withstand separation even for 1 minute. Even when this wonderful member was away, they experienced intense sorrow. When he goes out of station, they wait for that persons return. The moment that person falls sick or is no more contributing. (Our own physical body is an asset, then it becomes a liability when we become old and sick.) or due to leprosy, then the attitude gradually changes, the very same wife, children etc. Language changes, rude expressions, "oh sinner, why are you still living? Why can’t you die? "they are rude this way. In the case of dangerous and difficult diseases, they have nurses to take care. When they see, they only get nausea..aruveruppu jugupsum. The wife herself who wants to serve the husband, stands far away, there are flies on the body, she drives them away standing far away. The parents themselves took care of the child when he was healthy and beautiful. They kept on their lap. They nourished him. Now at the appropriate time, they keep medicine and food and walk away, may be exaggerated, there is at least a silent prayer that neither should suffer. We are dwelling because these ideas have to be registered, useful to give up attachment, raga must come down. If this is the condition of parents themselves, (kidney transplant example), others will also turn away. Bri upa..tatedat preyo..ātmā 1.4.8. Now vaidhya, he treats for the sake of money. Upto this is Kings thoughts.

Tatra mārge...end of topic

तत्र मध्ये मार्गं कञ्चन परिव्राजकमपश्यत् । स च राज्ञे किमप्यौषधमदात् । तदुपयोगेन राज्ञो निश्शेषतया व्रणविरोपणमभवत् । एवं स्वप्नं पश्यत एव राज्ञो निद्राक्षयोऽभूत् । राजा प्रबोधमवाप । जाग्रता तेन न सृगालः, न तेन कृतं पादक्षतम्, न दुःखम्, न परिव्राजकः, नौषधं वा किञ्चिदपि दृष्टम् । एवं दृष्टान्तभूतां कथामुक्त्वा गुरुराह – ‘हे शिष्य, अनेन दृष्टान्तेनैवं विजानीहि – अनृतेनैवानृतं निवर्तेत । राज्ञो मिथ्यादुःखे सञ्जाते न सत्यम् (व्यावहारिकम्) किञ्चिदपि वस्तु तद्दुःखनिवृत्तये प्रबभूव । एवमनृतेनैव गुरुवेदान्तादिरूपसाधनेनानृतं संसारदुःखं निश्शेषं निवर्तेत’ ।

When the King returned, on the way he saw a sanyasi. Sanyasi was not only a sanyasi but had knowledge of medicine. That sanyasi gave some medicine, healing happened instantaneously. Now he walked back and the dream ended on this note. He woke up at that time. When he woke up, he did not see any of the things he saw earlier, no jackal, no wound in leg, no scar as well, no sanyasi, no ointment or its smell in the waking state. With this the dream example is over, now moral presented in condensed form. After narrating, the Guru told Adṛṣṭi. Through this example, may you note this example, **only**

the unreal medicine can remove the unreal wound. Both are there only in swapna awastha. Same order of reality required. When king experienced unreal pain, the wound in the dream leg, could not be treated by any one in the real vyāvahārika world. In this manner, *Guru and vedānta are mithyā, saṃsāra dukham is also mithyā, sthūla śarīram, sūkṣma kāraṇa śarīram, sañcita, prarabhda all are mithyā. Even sadana catuṣṭayam sampatti which is mithyā is required.*

9th April 2016

Page 143 first para last 3 lines

राज्ञो मिथ्यादुःखे सञ्जाते न सत्यम् (व्यावहारिकम्) किञ्चिदपि वस्तु तद्दुःखनिवृत्तये प्रबभूव । एवमनृतेनैव गुरुवेदान्तादिरूपसाधनेनानृतं संसारदुःखं निश्शेषं निवर्तेत' ।

2nd example. 2nd King. Dreamer King. Bharcchuḥ story...hunter king. Hunter king example is for

We should never say śravaṇam gives only book knowledge, it gives aparokṣa jñānaṃ. Mananam and nididhyāsanam are meant to remove the mental blocks. Bharcchuḥ kata is important for this. When there is aparokṣa jñānaṃ along with mental block, we have blocked knowledge. This is hunter king story.

Mithyā guru and mithyā śāstram can remove saṃsāra. Dreamer king. Satyam brahman cannot remove saṃsāra. Mithyā guru and mithyā śāstram alone can remove saṃsāra. Mithyā guru and mithyā śāstram can eliminate saṃsāra but how can they give satya Mokṣa? Satya Mokṣa need not be given by anyone, its my svarūpam, it was obstructed by mithyā saṃsāra.

Topic 243

(२४३) दृष्टान्तसमन्वयपूर्वकं मिथ्यासंसारदुःखस्य मिथ्यागुरुवेदान्तादिसाधनेन निवृत्त्युपपादनम् –

Elimination of mithyā saṃsāra dukha is established with the help of mithyā guru and other sadhanas, mithyā sadhana catuṣṭayam , mithyā class etc.

पूर्वोक्तदृष्टान्तस्यायमभिप्रायः – संसारदुःखं मिथ्या। तस्मात्तन्निवर्तकगुरुवेदान्तादिसाधनेनापि मिथ्याभूतेन भाव्यम् । मिथ्यावस्तुनिरसने सत्यसाधनापेक्षा नास्ति । सत्यसाधनेन न मिथ्यावस्तु नश्यति । पूर्वोक्तदृष्टान्ते राज्ञः शयनगृहं प्रविष्टो मिथ्यासृगालो न सत्यदौवारिकेन निवारितः ।राजसकाशे सत्स्वप्यनेकेषु सत्यायुधेषु तैरनिवारितः मिथ्यासृगालो मिथ्याल गुडेनैव ताडितः पलायितः । राज्ञो मिथ्याव्रणमभूत् । तद्व्रणं न सत्यवैद्येन चिकित्सितम्, किन्तु मिथ्यापरिव्राजकेन । राज्ञो मिथ्यादुःखम्, तत्कारणं मिथ्यासृगालं च दूरीकर्तुं न किञ्चिदपि सत्यसाधनमुपयुक्तमभवत् । ईदृशः स्वप्नः सर्वसाधारण एव।

Saṃsāra and dukham are mithyā. Therefore, the instruments that remove the saṃsāra should be necessarily of the same order of reality mithyā only. A real instrument is not required and it cannot do the job also. With real instrument, mithyā vastu will not go away. In the dream of the dreamer king, the jackal that entered Raja's bedroom was mithyā. Obviously the dreamer king could not avoid the dream jackal. Near the king the real world instruments were there. None of them could drive away the jackal. No other philosophy, except Advaita have different orders of reality. In viśiṣṭādvaitam everything dream is also satyam. Dream, world, brahman all 3 orders are satyam. Ultimately the dream jackal was driven away by the dream stick. Second example: false wound was created to wake up the king and make him limp. It went away, not due to the medicine chest or doctors in the palace. The false pain and its cause false jackal, to eliminate these none of the satyam instruments were of any help at all. Similar type of swapna are universally available. It can be used to understand Vedanta.

जाग्रत्कालीनोपकरणानि कदाचिदपि कस्यचिदपि न स्वप्ने उपयुज्यन्ते । एवं मिथ्याभूतं संसारदुःखं मिथ्यागुरुवेदान्तादिसाधनेन नश्येत्। न मिथ्यासंसारः स्वनिवर्तनाय सत्यगुरुवेदान्तादि साधनमपेक्षते ।

All the instruments available in the waking state will never be useful in dream. It cannot even enter swapna prapañca. In the same manner, saṃsāra dukham has to be eliminated by mithyā sādhanam only. It does not require a "pāramārthika Guru". Pūrvapakṣī had used another example, mirage water which is mithyā cannot eliminate real thirst. Now, Guru wants to say that your example is wrong.

Topic 244

(२४४) मरीचिकोदकेन पिपासानिवृत्तिर्भवत्विति शङ्का ।सत्तावैषम्यात्तत्परिहारश्च –

Pūrvapakṣī said mithyā water does not remove the thirst therefore mithyā guru Vedanta cannot eliminate saṃsāra. Answer: mirage water cannot remove the thirst because mirage water is prātibhāsika satyam, thirst is vyāvahārika satyam. In the case of Guru and saṃsāra, both are vyāvahārika.

ननु मिथ्यामरीच्युदकेन न पिपासोपशमो भवति । तथा मिथ्यागुरुवेदान्तादिनापि न संसारदुःखनाशोऽपि स्यात् ।

Guru says advaitam alone is truth and he teaches classes. "Thirst does not go away by mirage water. In the same way due to guru Vedanta also, saṃsāra will not go away." "If mithyā guru can eliminate saṃsāra, mithyā water could have eliminated thirst".

You are taking an example where the eliminator and eliminated belong to different orders of reality.

यदि स्यात्तर्हि मरीचिकोदकेनापि पिपासोपशमोऽपि भवेत् । न तु तथानुभूयते इति चेन्न । दृष्टान्तस्य वैषम्यात् । प्रातिभासिकमरीच्युदकेन व्यावहारिकपिपासोपशमाभावेऽपि व्यावहारिकगुरुवेदान्तादिसाधनेन व्यावहारिकसंसारदुःखनिवृत्तिः सम्भवेदेव । मरीचिकोदकपिपासयोः सत्तावैषम्यात्, गुरुवेदान्तादिसाधनस्य संसारदुःखस्य चसमानसत्ताकत्वाच्च दृष्टान्तवैषम्यं बोध्यम् ।

With the help of prātibhāsika mirage water, elimination of vyāvahārika thirst is not possible. In our example, with the help of vyāvahārika guru Vedanta, elimination of vyāvahārika saṃsāra is possible. In this particular case, both belong to the same order of reality.

Topic 245 समसत्ताकयोः परस्परं साधकता बाधकता च

(२४५) समसत्ताकयोः परस्परं साधकता बाधकता च –

A relationship is possible only with two members. Those two members must belong to the same degree of reality. Vedanta introduces this important addition. In dream a male and female can be husband wife, but you cannot have a dream female and real male marrying. Between two things of same order of reality, helper helped destroyer destroyed relationship, both are possible.

संसारदुःखस्य गुरुवेदान्तादीनां च समाना सत्तास्ति । तस्माद्गुरूपदेशेन वेदान्तवाक्यैश्च संसारदुःखक्षयो युज्यते । ययोः परस्परं सत्ता समाना तयोरेव परस्परं साधकता वा बाधकता वा भवति ।

Saṃsāra and guru Vedanta have same order of reality. With the help of maha vakyam etc, Guru can eliminate saṃsāra dukham of śiṣya. Any two entities, if they have same order of reality, only between them, they can be mutully be supporters or eliminators. Between world and māyā, world and brahman we talk of both types. World and māyā...produces sustains etc. Between brahman and world no relationship, because of different orders of reality. Introducing samandha is adyāropa, vivarta kāranam word is used. Temporary kāraṇam status.

16th April 2016

Page 144 last paragraph topic 245 4th line

तद्यथा मृदो घटस्य च सत्ता समाना । तस्मान्मृद्घटस्य साधिका । वह्नेः काष्ठस्य च सत्ता समाना ।अतो वह्निः काष्ठस्य बाधको भवति । साधकम् = कारणम् । बाधकम् = नाशकम् ।मरीचिकोदकस्य पिपासायाश्च सत्ता न समाना । अतो मरीचिकोदकं नपिपासाया बाधकम् । मरीचिकोदकं पिपासां न निवर्तयतीति यावत् । अत्रे दमाकूतम् – चैतन्ये पारमार्थिकी सत्तास्ति । चैतन्यभिन्नेषु मिथ्यापदार्थेषु व्यावहारिकी वा प्रातिभासिकी वा सत्तास्ति ।

The teacher is answering the objection raised by the student about the mithyā guru. Clay and pot have the same order of reality. Fire and a log of wood have the same order of reality. First example is for supporter supported example, 2nd is eliminator eliminated example. Mirage water and thirst of the waker are not of the same order. One is prātibhāsikam other is vyāvahārika. All these discussions have become necessary because in advaitam we talk of three orders of reality. Vyāvahārika, prātibhāsikam and pāramārthikam and non-existent. These three are not required for viśiṣṭādvaitins(only existent and non-existent).

M: In the advaita śāstram, the following message must be noted,in caitanyam existence is absolute, anything other than caitanyam is mithyā which is of two forms vyāvahārika and prātibhāsikam. Non existence can never borrow existence and appear, where as mithyā can borrow existence and appear.

Definition of three orders of reality

(आ. २४६-२४८) व्यावहारिकप्रातिभासिकपारमार्थिकसत्तानां वर्णनम् –

Topic 246 व्यावहारिकसत्ता

(२४६) व्यावहारिकसत्ता – यस्य पदार्थस्य ब्रह्मज्ञानमन्तरा न बाधः, किन्तु ब्रह्मज्ञानेनैव बाधो भवति तस्य व्यावहारिकसत्तात्वेन व्यपदेशः । ब्रह्मज्ञानेतराबाध्यत्वे

सति ब्रह्मज्ञानमात्रबाध्यत्वं व्यावहारिकसत्त्वमिति यावत् । सा च सत्तेश्वरसृष्टपदार्थेष्वस्ति । यतो देहेन्द्रियादिप्रपञ्चरूपेश्वरसृष्टेर्ब्रह्मज्ञानमन्तरा न बाधो भवति, किन्तु ब्रह्मज्ञानेनैव भवति।तस्मादीश्वसृष्टपदार्था व्यावहारिकसत्ताका इति ज्ञेयम्।बाधो नामापरोक्षमिथ्यात्वनिश्चयः ।तथा चोक्तं पञ्चदश्याम् –

We have not seen this anywhere else. Vyāvahārika satha...that that can never be negated by any method other than brahmajñānam. Even during pralayam, you should know that world is never negated. It is in avyakta roopam. Matter is negated only by one pramāṇam, śāstra pramāṇam. Any person who does not accept śāstra pramāṇam, world will come under satyam category only. For all nāsthikas, world will come under satyam only. A non existent thing has been existent in the past, like pot is not there after destruction, but it only goes back to potential form. In Vedanta, non existent means non-existent in all 3 kālas. Like rope snake negation through knowledge, question of prārabdha for a jñānī becomes non relevant for the same reason. Existence of prārabdham is negated, experience is not negated. That vyāvahārika satyam is there in all things created by Īśvara. Body sense organs included. Only brahmajñāna destructs this. Intellectual removal of existence, experiential existence is not removed. Vedanta does not work in the field of experience, no new experience it wants to give, no production of new experience. Experience the world, but do not say world has experience.

In pañcadaśī, Vidyāraṇya has said this.

नाप्रतीतिस्तयोर्बाधः किन्तु मिथ्यात्वनिश्चयः ।
नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥ चि. १३ ॥

Negation of the world is not stopping the experience, in citradīpa ... even while experiencing the world, I should understand that world does not have isness of its own. Isness is in the world, but is not of the world. Advaita nishṭā should continue along with the experience of the world. No samādhi is reqired. Nirvikalpaka samādhi is not relevant. If non experience of duality is Mokṣa, why should you go into samādhi, by going to dreamless sleep or going to unconscious state people will get Mokṣa effortlessly.

परमात्मावशेषो हि तत्सत्यत्वविनिश्चयः ।
न जगद्विस्मृतिर्नो चेज्जीवन्मुक्तिर्न सम्भवेत् ॥ १४ ॥

Abiding in advaitin truth is not cessation of world experience. It is in spite of world experience. Coming to advaitam as the remainder is not withdrawing from experience but clear understanding that I the observer alone enjoys existence of my own. This awareness is advaita nishṭā. It does not require experiential withdrawal.

अयं चापरोक्षमिथ्यात्वनिश्चय ईश्वरसृष्टपदार्थेषु ब्रह्मज्ञानात्प्राङ्न कस्यचिदपि भवति । किन्तु ब्रह्मज्ञानादनन्तरमेव तादृशनिश्चयो भवति । अतो मूलाविद्याकार्यजाग्रत्पदार्थात्मकेश्वरसृष्टौ व्यावहारिकसत्ता विद्यते । जन्ममरणबन्धमोक्षाद्यखिलव्यवहारसिद्धिप्रयोजिका सत्ता व्यावहारिकसत्तेति वर्ण्यते ।

This negation of the existence of the world, existence is in the world but not of the world, this understanding will not be there before coming to Vedanta. Both consciousness and matter are both existent for such people, sānkhya philosophers too. After Vedanta jñānaṃ, in all

three periods of time existence is there in matter, but not of matter. Now he says world is the result of Māyā (instead of Īśvara), māyā kāryam is called Īśvara sṛṣṭi. In this empirical world, birth death experience saṃsāra all are taking place. Bandha and Mokṣa is also happening. All of them are empirically real. Vyāvahārikam. Eteranally they will continue. (Īśvara does not have videha mukti, because Īśvara has to maintain the vyavahāra of sṛṣṭi sthiti laya permanently).

11th June 2016

अयं चापरोक्षमिथ्यात्वनिश्चय ईश्वरसृष्टपदार्थेषु ब्रह्मज्ञानात्प्राङ्न कस्यचिदपि भवति । किन्तु ब्रह्मज्ञानादनन्तरमेव तादृशनिश्चयो भवति । अतो

मूलाविद्याकार्यजाग्रत्पदार्थात्मकेश्वरसृष्टौ व्यावहारिकसत्ता विद्यते । जन्ममरणबन्धमोक्षाद्यखिलव्यवहारसिद्धिप्रयोजिका सत्ता व्यावहारिकसत्तेति वर्ण्यते ।

In the beginning of 5th chapter, student had asked,"if advaitam brahman alone is satyam, everything other than this must be mithyā, inclusive of Guru and Śāstram. Therefore how can saṃsāra be eliminated?" Mirage water example given. Answer: elimination or support will be possible between two things if they have same order of reality. Thirst belongs to vyāvahārika plane, prātibhāsika mirage water cannot eliminate the thirst. Here Guru Śāstra belong to vyāvahārika satta, saṃsāra also belongs to vyāvahārika satta. Story was told, King in dream. Jackal biting and his hitting with a stick. In advaitam, we have 3 orders of reality. These 3 are described. Only in Advaitam, 3 orders of reality are described. Viśiṣṭādvaitam accepts swapna as reality created by Bhagawan. When we say world is non existent, they all assume non real. In advaitam we have vyāvahārika and prātibhāsika satta besides pāramārthika satta. Only asat / tuccham is non existent which is different from all three sattas.

Topic 246 onwards these 3 topics. First vyāvahārika satta. Definition: Māyā(mūlā avidyā- self-ignorance- located in myself, I am the locus of Atma avidyā) and Māyākāryam belong to vyāvahārika satta.

Through tūlā vidya I create swapna prapañca. Taittirīya upaniṣad: mayeva sakalam jātam....

A jñānī sees jāgrat prapañca as mithyā due to Atma jñānaṃ. He sees the ETU of jāgrat prapañca but knows it does not have an existence of its own. Mityatvanischayaha or bāda. In jāgrat prapañca commonly seen as Īśvara sṛṣṭi, negation will happen only through brahma jñānaṃ. World is with my blessing. All the worldly transactions, spiritual transactions, religious transactions belong to vyāvahārika satya. Very brahma jñānaṃ is vyāvahārika. Empirical or objective reality.

Next is subjective reality, prātibhāsika

Topic 247 प्रातिभासिकसत्ता

(२४७) प्रातिभासिकसत्ता –ब्रह्मज्ञानेतरबाध्यत्वं प्रातिभासिकत्वम् । तादृशं सत्त्वं यत्रास्ते सप्रातिभासिकपदार्थ इत्युच्यते । ब्रह्मज्ञानं विनैव रज्जुशुक्तिकोषरादिज्ञानेन यथाक्रमं सर्परजतोदकानां बाधदर्शनात्तेषां प्रातिभासिकं सत्त्वम् अस्ति । प्रातिभासिकः = प्रतीतिकालमात्रसत्ताकः । सत्ता = स्वरूपम् = स्थितिः । प्रतीतिकाल मात्रभाविनः पदार्थस्य प्रातिभासिकसत्तोच्यते । तूलाविद्याकार्यशुक्तिरजतादेः प्रतीतिकालमात्रभावित्वात् तेषां प्रातिभासिकसत्ता युज्यते ।

Prātibhāsika satta:-never seen these definitions elsewhere. **Whatever is falsified by brahmajñānam is vyāvahārika satyam. Whatever is falsified by any jñānaṃ other than brahma jñānaṃ is prātibhāsika satyam.** Until rope knowledge comes, rope satyam is satyam only (not prātibhāsika satyam). Everything is (appears)pāramārthikam during ajñānaṃ. Even without getting brahma jñānaṃ either through rope knowledge or shell or sand knowledge, rope sarpa, shell silver and mirage water are falsified. Prātibhāsika is one that exists when you experience. After class, when we go home, we are able to say āstika samajam is there. Even after experience it continues exist. In dream, if you see a sick person, you don't miss that person. Object ends with experience ending in prātibhāsika satyam. Rope snake is because I see (prātibhāsika satyam), I see because Rope is (vyāvahārika satyam), **difference is experience and existence**. Then he defines prātibhāsika satyam in another language. Whatever is born out of tūlāvidyā is prātibhāsika satyam. Any ignorance other than self ignorance is tūlāvidyā. Chemistry physics ignorance etc. shell silver rope snake etc. **That which is projected by brahma ajñānaṃ is vyāvahārika satyam, that which is projected by brahma bhinna ajñānaṃ is prātibhāsika satyam**.

Topic 248 पारमार्थिकसत्ता –कालत्रयाबाध्यत्वम्

(२४८) पारमार्थिकसत्ता –कालत्रयाबाध्यत्वम् = पारमार्थिकत्वम् । चैतन्यमेकमेव न कदापि बाध्यत इति पारमार्थिकसत्ता चैतन्यस्यैव ।

Both of the earlier ones were falsifiable. Bādyatvam. Sublatable. When something is destroyed you speak about it after destruction, its absence. Sublation is used a word used about absence of an object in all 3 periods of time. Like rope knowledge does not destroy snake but sublates snake. In all three kalas. trikāla abhāva. Unique English word invented by advaitin. Something that cannot be sublated by any jñānam. is pāramārthika satyam. Jāgrat prapañca borrows existence or isness like moonlight is borrowed from sun. Therefore, there has to be something other than jāgrat prapañca, śarīra, mind, thought which lends isness to them. I the observer caitanya tatvam. It lends existence to swapna prapañca. What is unnegatable is consciousness. You can never talk of absence of consciousness you have to be conscious of absence of consciousness.

Topic 249

(२४९) गुरुवेदान्तादेः संसारदुःखस्य चोभयोरपि व्यावहारिक सत्ताकत्वाद्गुरुवेदान्तादिना संसारदुःखनिवृत्तिर्युक्ता –

Satta of 3 kinds was discussed, for negation of saṃsāra by guruvedanta, because they belong to the same order of reality.

इत्थं गुरु वेदान्तादेः संसारदुःखस्य चैकैव व्यावहारिकी सत्ता । ततः समसत्ताकत्वात्तयोः मिथ्यागुरुवेदान्तादिना मिथ्यासंसारदुःखं निवर्त्येतैव । क्षुत्पिपासादिकं तु प्राणधर्मः । प्राणाः तद्धर्माश्च ब्रह्मज्ञानमन्तरा न निवर्तन्ते । अतः पिपासा व्यावहारिकसत्ताका । मरीचिकोदकं तु ब्रह्मज्ञानं विनैव मरुभुमिज्ञानेन बाध्यते। अतो मरीचिकोदकं प्रातिभासिकसत्ताकम्। मरीचिकोदकपिपासयोः समसत्ताकत्वाभावान्न मरीचिकोदकेन पिपासोपशमो भवति। दार्ष्टान्तिके तु बाधकगुरुवेदान्तादेर्बाध्यसंसारदुःखस्य च समाना सत्ता। दृष्टान्ते तु मरीचिकोदकपिपासयोः विषमा सत्ता । तस्माद्दृष्टान्तो विषमो दार्ष्टान्तिकाननुरूपः । विषमत्वम् = भिन्नविषयत्वम् ।

Mirage water cannot remove thirst because they are different orders of reality. Both are prātibhāsikam. That can be negated by any jñānaṃ other than brahma jñānaṃ. It can be removed by seeing the sand. Thirst is vyāvahārika satyam, it can only go through vyāvahārika plane. With brahma jñānaṃ how will thirst go?

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Page 146 last line drashtante upto end of topic 249

दृष्टान्ते तु मरीचिकोदकपिपासयोः विषमा सत्ता । तस्माद्दृष्टान्तो विषमो दार्ष्टान्तिकाननुरूपः । विषमत्वम् = भिन्नविषयत्वम् ।

Teacher said, x can eliminate Y only if both belong to the same order of reality. Like mirage water and thirst cannot be mutually eliminated. In the case of saṃsāra, guru śāstra and saṃsāra are all of the same order of reality vyāvahārika. Can brahma jñānaṃ eliminate wakers is thrist? Brahma jñānaṃ can only falsify the thirst but can never the thirst.

Topic 250

(२५०) शुक्तिरजतादेर्ब्रह्मज्ञानमन्तरा बाध्यत्वे, संसारदुःखस्य ब्रह्मज्ञानेनैव बाध्यत्वे च विनिगमकप्रश्नः –

Here Niścala Dasji wants to present a previous topic. For prātibhāsikam, a definition was given. That can be falsified by any jñānaṃ other than brahma jñānaṃ. Rope snake can be falsified by rope knowledge, therefore it is prātibhāsikam. Vyāvahārika satyam can be falsified by only one knowledge, brahma jñānaṃ. Why such a rule? Prātibhāsikam can be falsified by anātmā jñānaṃ like rope knowledge, shell etc because prātibhāsikam is born out of anātmā ignorance. Anātmā jñānat bādhyate. Vyāvahārikam is not born out of anātmā ajñānaṃ, but ātmā or brahma ajñānaṃ.

M.. Shell silver etc, prātibhāsikam even without brahma jñānaṃ can be falsified. With regards to this rule, what's the condition or determining factor for forming this rule?

ननु ब्रह्मभिन्नं निखिलं मिथ्येति पूर्वमुपदिष्टम्।तादृशमिथ्यापदार्थेषु शुक्तिरजतरज्जुसर्पमृगतृष्णिकोदकादयो ब्रह्मज्ञानमन्तरैव बाध्यन्ते, संसारदुःखं तु ब्रह्मज्ञानेनैव बाध्यत इति भेदे को हेतुः । सोऽयं संशयश्छेत्तव्य इति शिष्यो गुरुं पृच्छति ।

Now I have a doubt, other than brahman everything else is mithyā. On what basis you divide into prātibhāsikam and vyāvahārika mithyā. Among all these mithyā certain things rope snake, shell silver, can be eliminated even without brahma jñānaṃ. Whereas saṃsāra problem does not go away by just waking up.

Topic 251 यदज्ञानाद्यस्योत्पत्तिस्तज्ज्ञानात्तस्य बाध इत्युत्तरम्

(२५१) यदज्ञानाद्यस्योत्पत्तिस्तज्ज्ञानात्तस्य बाध इत्युत्तरम् –ब्रह्मणोऽन्यस्य सर्वस्याविद्याकार्यत्वान्मिथ्यात्वं सममेव । नैवात्र द्वैते सत्यत्वगन्धोऽप्यस्ति । परन्तु यदज्ञानाद्यदुत्पद्यते तज्ज्ञानेन तद्बाध्यत इति नियमः । रज्जुशुक्तिकोषराद्यज्ञानात् सर्परजतोदकादिकमुत्पन्नम्।रज्ज्वादिज्ञानेन सर्पादयो बाध्यन्ते। तथैवाद्वितीयप्रत्यगभिन्नब्रह्मणोऽज्ञानाद्विजृम्भितमिदं जननमरणादिदुस्सहसंसारदुःखमप्यद्वितीयप्रत्यगभिन्नब्रह्मसाक्षात्कारेण बाध्यते ।

General rule: anything that's projected by ignorance is mithyā.

Ajñānaṃ is of two types. Entire creation has two things, ātmā and anātmā. Mūlā and thūlā avidyā. There are two types of ajñānaṃ. Atma ajñāna janya mithyā will be falsified by ātmā jñānaṃ. Anātmā ajñāna janya mithyā will be falsified by anātmā jñānaṃ. In the case of rope shell and sand, snake silver and mirage water get falsified because of anātmā jñānaṃ. Where as entire vyāvahārika satyam is falsified by ātmā jñānaṃ. Jīva jagat Īśvara. Sākṣātkāra means aparokṣa jñānaṃ, claiming I am Brahman. Falsification is insignificantisation of saṃsāra. Like stars in day light. Problems will continue along with our classes, as I internalise the knowledge, through śravanam, mananam, nididhyāsanam. Only through FIR reduction.

Topic 252 संसारोत्पत्तिक्रमप्रश्नः

(आ. २५२-२८३) संसारविषयकविचारः –
(२५२) संसारोत्पत्तिक्रमप्रश्नः –
ब्रह्माज्ञानादुत्पद्यमानः संसारः केन क्रमेणोत्पद्यत इति सुनिश्चितं वर्णनीयमिति शिष्यो गुरुं पृच्छति ।

Another allied topic

Differentiating vedāntic study from junior and senior student stand point. Every person who comes to vedānta comes from triangular format only.

Weaning junior student from triangular to binary format is the task.

Senior student does not differentiate between prātibhāsika and vyāvahārika satyam.

For triangular format, sequence is important, creation etc.

Once the whole world is looked at as mithyā like rope snake, we do not bother when snake got an egg, snake was born, when sañcita went, prārabdha went etc nobody is bothered. Nobody is bothered about sequence. Mithyā does not have existence of its own, Gauḍapāda says even karma theory is only temporary (in Maṇḍukya kārika). 6 questions and answers. Junior student believes the triangular format. Vicārasāgara is for senior uttama student, so utpati krama and laya krama are not important. I do not want to exclude junior students, so I will cater to junior students also.

Saṃsārakshya.. Enquiry with respect to jāgrat prapañca. Discussion with respect to arrival and departure of creation, jāgrat prapañca originating due to māyā or mūlāvidyā. Whats the sequence? What will I be in next janma? What was I in previous janma? First answer for senior student, then junior student. Pañcīkaraṇam will be discussed elaborately.

Vicārasāgara 26th june 2016

Topic 252 संसारोत्पत्तिक्रमप्रश्नः

(आ. २५२-२८३) संसारविषयकविचारः –

(२५२) संसारोत्पत्तिक्रमप्रश्नः –

ब्रह्माज्ञानादुत्पद्यमानः संसारः केन क्रमेणोत्पद्यत इति सुनिश्चितं वर्णनीयमिति शिष्यो गुरुं पृच्छति ।

Whether mithyā guru and mithyā śiṣya can eliminate saṃsāra. It can be like dream thirst can be eliminated by dream water.

We use mūlāvidhya more in place of māyā as we become senior students, easier to dismiss mūlāvidyā.

Now is there a kramaha or sequence for creation?

Since dvaita prapañca is going to be negated in its entirety, we should not bother about the order of arrival. Entire dvaitam is mithyā. In mithyā krama is not possible because it is cyclical, karma janma.

In the case of junior student, universe is very important. Jagat and Īśvara are both important. Vedanta accepts universe and Īśvara as creator and gives an explanation.

Niścala Dasji says Vicārasāgaraḥ is for senior students, however there may be junior students in Vicārasāgaraḥ class so it caters to juniors too.

First answer is kramaha nāsti. Like in dream. Suddenly an adult emerges in dream. In all upaniṣads, order is addressed differently, in muṇḍaka and praśna, etasmat jayate praṇa comes before pañca bootas, kham, water etc, in aitareya 14 lokas come first, in Cāndogya no akāśa at all, in taitireeya akāśa comes first. This indicates veda does not want us to bother with sequence of creation.

Now for student's satisfaction, ācāryas deal with this.

First senior student.

Brahma agnyānāt uptpatti... Clearly may you describe,

(आ. २५३-२८३) पूर्वप्रश्नस्य गुरोरुत्तरम् –

Topic 253 स्वप्नवद्विना क्रमं जगतः प्रतीतिः

(२५३) स्वप्नवद्विना क्रमं जगतः प्रतीतिः – स्वाप्नपदार्था यथा क्रममन्तरेणाप्युत्पद्यन्ते तद्वदेव मिथ्याजगत्प्रतिभासते। मिथ्याजगतः क्रमजिज्ञासुः मरीचिकोदकावगाहनमपीच्छेत्।उपनिषत्सु जगदुत्पत्तिरनेकधा वर्णिता। जाग्रत्स्वप्नयोः सर्वथा साम्यमेव श्रूयते – “तस्य त्रय आवसथास्त्रयः स्वप्नाः” (ऐ. १.३) इति । अत एव तत्र युगपत्सृष्टिरप्युक्ता । “स इमान् लोकानसृजत” (ऐ. १.१) इति । “स इदं सर्वमसृजत ।यदिदं किञ्च” (तै. ब्र. ६) इति च । तथैव पञ्चदश्यामप्युक्तम् –

Senior student: do not bother about the order. In Maṇḍukya, 4 features of world were given. existence was given by Me, the world has no origination, has got appearance because of mūlāvidhya or māyā.

World only appears not creation or origination. Brahman creates the world, nimitta kāraṇam, brahman becomes the world upādāna kāraṇam, brahman appears as the world, vivarta kāranam, finally. We have to get here. Jāgrat prapañca is also prātibhāsikam only. Its for , the order, junior students like somebody wants to take a dip in mirage water.

Both jāgrat and swapna prapañca, we want to treat on equal footing. As similarities increase in your view, you become a senior student. Aitareya upaniṣad says after sṛṣṭi , jīva has 3 fields of experience. All the 3 are swapnam. Jāgrat prapañca is also My projection. With my caitanyam along with mūlāvidyā project swapna mind, swapna prapañca, and jāgrat prapañca.

Initially we say swapna is our projection, Īśvara projects jāgrat prapañca.

In tai upa, first time orderly creation. Ākāśat vayuhu, vayou agni

First in brahmananda valli.

Towards end of chapter no order is mentioned.

All ācāryas have been highlighting this, pañcadaśī also

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।
दृष्टनष्टं जगत्पश्यन् कथं तत्रानुरज्यति ॥ तृ. १७१ ॥
स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।
चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥ १७२ ॥
चिरं तयोः सर्वसाम्यमनुसन्धाय जायते ।
सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

Constant remembrance of similarities between swapna and jāgrat.. Is a good nididhyāsanam method.

171,172,173 chapter 7 of pañca dasi

Magic show as an example is discussed, you can never explain creation or its order. You cannot say karma came first or creation. Thats why in quantum Physics, creation is considered random. There seems to be a continuity for this hall, detailed /deeper level we say it just has atoms in motion lasting momentarily. Mithyā is technical lesson, detachment is practical lesson

Śravanam once a week is not possible. Nididhyāsanam is compulsory. Everyday after experiencing swapnam intimately, may you see the jāgrat avasthā, may you spend a few minutes everyday compare both of these avasthas, jāgrat and swapna prapañca and also during day meditate, also focus on similarities. More you invoke similarities, more you invoke sākṣi bhava. I alone lend existence to both swapna and jāgrat prapañca, that's why a senior student appears as an aetheist.

Mayyeva sakalam jātam, mayi sarvam pratishtam

Giving up satyatva buddhi in them. More I invoke sākṣi caitanyam, ahaṅkāra, mamakāra, rāga, dveṣa get diluted. Family, business, property centred worries get diluted.

Like a gunateeta

Vicārasāgara 2nd July 2016

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Topic 253

Shlokas quoted

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।
दृष्टनष्टं जगत्पश्यन् कथं तत्रानुरज्यति ॥ तृ. १७१ ॥
स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।
चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥ १७२ ॥
चिरं तयोः सर्वसाम्यमनुसन्धाय जायते ।

सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

Before nidrakalpita

Guru has entered into the topic of the krama or order of creation. Teacher pointed out that vedānta has two answers, one for lay person another for advanced person. When we try to understand the jāgrat prapañca, we look at it from the waker's perspective, because we are studying vedānta from the waking state. Since we take waker as standard, vedānta tries to teach from waker's standard. However, vedānta knows it is only relative. Waker should never be taken as standard. As long as you take this as standard, you can never reach the reality. But the shift requires maturity. Aim of vedānta is sooner or later, the student must drop waker as standard. Atma the sākṣi caitanyam must be taken as standard. Like different standards of time. From dreamer's standpoint, dream world is real, wakers world is not even available.

Is there krama for sṛṣṭi? Think about swapna prapañca. Everything in dream happens sequentially. Karya kāraṇa scheme. In waking state all the order is disorder only, they say every dream lasts 90 seconds only.

Vedanta says for jāgrat prapañca also 2 answers, from wakers stand point there is a krama. Ākāśa vayu etc, karma janma etc. Our jāgrat prapañca is real from wakers standpoint. Once the student is senior, Guru shakes the whole jāgrat prapañca by saying it is also like dream world from absolute reality standard.

Swapnedra ...we just saw.

Swasapna...2nd shloka..swapnam is also my projection, jāgrat prapañca is also not something created by Īśvara.. For a senior student. Thats why he appears as atheist. Inside Atma replaces Īśvara. In Gita also its talked about..aham ātmā gudakesa, ...sarva. I am the very adhiṣṭhānam of the entire jāgrat prapañca.. Logical explanation can never be given for jāgrat prapañca. First senior student answer.

Shiram tayoho..

If a senior student looks at jāgrat prapañca as Atma, he will not find differences. One is Vyāvahārikam , dream as prātibhāsikam, from wakers standpoint. For dreamer dream world is vyāvahārika. Differentiation is there only as long as you take the wrong standard. This vāda is called dṛṣṭi sṛṣṭi vada. Jñānī does not see any difference between jāgrat and swapna prapañca from ātmā standpoint.

""""" next two shlokas from vivekacūdāmaṇi

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ वि. चू. २५२ ॥

Meditation shloka..

252 verse..

Everything is mithyā, dream projected by nidrā, time, space and sense objects, tripuṭī, seeing, seen, seer, instruments, you cannot talk of the continuity of the dream as when you wake up the time does not continue. It's gone. There is no question of continuity. Jāgrat prapañca is also available only for the waker along with time and space. This world also appears along with time and space. Jāgrat prapañca is also a product of mūlā avidyā.

Because of this reason, your physical body, all the instruments, praṇa, and others are anirvacanīya mithyā only. I project through my māyā. That projecting sākṣi caitanyam consciousness, is tattvam asi. Mayyeva sakalam jātam, mayi sarvam ... This is the teaching for senior students.

Na karmana na prajaya na dhanena, tyage naike..

Vedanta vignyārtha,,,, sanyasa yoga

Another shloka

Verse 170 of vivekacūdāmaṇi

Swapnertha.... Ityadeena choktam.

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादि विश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमेतन्मनसो विजृम्भणम् ॥ वि. चू. १७० ॥इत्यादिना चोक्तम् ।

First we have to meditate on swapna then jāgrat..in swapna avasthā there are no separate objects at all, we ourselves project objects, jñānādhyāsaha and arthādhyāsa, both thoughts and objects are simultaneously projected. My nidrashakti through my creative power. Bhokta bhogyam bhogaha tripuṭī, all my own mind.

Same thing is true for jāgrat prapañca also. We should take Īśvara's mind or Samaṣṭi mind. All minds that I experience as well as the world is located in Me the caitanyam. No difference at all. All in samaṣṭi mind.

ननु यदि जगदुत्पत्तिरक्रमेण तर्हि किमिति तैत्तिरीयादिषु क्रम उक्त इति चेदत्रोच्यते ।

Through all these verses, it is said that jāgrat and swapna prapañca are the same from senior students stand point. Since time also comes along, no krama or sequence also.

If jāgrat is like swapna, how come veda talks of a sequence? Veda is given by the Lord. This is the objection raised by student. In tai upanisad..ākāśat sambhootaha..ākāśat vayuhu..Agner āpaha...

यदि श्रुतेः जगदुत्पत्तिविषये क्रमविवक्षा स्यात्तर्हि श्रुतिषु सृष्टिकथने वैषम्यं न स्यात् । दृश्यते तु वैषम्यम् ।

If there is an order for creation, and if order is a fact, then upaniṣad will speak about it in a consistent manner in every upaniṣad. Krama sṛṣṭi, akrama sṛṣṭi, simultaneous, vikrama sṛṣṭi..reverse sequence are all mentioned. First bhūta then bhautika and reverse, in consistency indicates veda does not want to present in factual order. Because ultimately whole thing is going to be negated. If the śruti is particular to teach the sequence, there will be no inconsistency. Several śrutis are quoted..

Tathā hi, Cāndogya....',,,,,,,,,,,ityadinā. After tai

Chandogya and Tai...bhūta sṛṣṭi is mentioned. Pañca boota sṛṣṭi.

तथा हि, छान्दोग्ये ब्रह्मणः सकाशादग्निजलपृथिवीनां क्रमेणोत्पत्तिः श्रूयते – "तदैक्षत । बहु स्यां प्रजायेयेति । तत्तेजोऽसृजत" (छा. ६.२.३) इत्यादिना ।

Ākāśa and vayu not there in Cāndogya. 5 in tai upaniṣad. Both refer to a sequence, but there is a difference in the number and order.

Vicārasāgara 9th july 2016

Page 148 last 2 lines yadi shrute...ityadinā 3rd line 149 page

यदि श्रुतेः जगदुत्पत्तिविषये क्रमविवक्षा स्यात्तर्हि श्रुतिषु सृष्टिकथने वैषम्यं न स्यात् । दृश्यते तु वैषम्यम् । तथा हि, छान्दोग्ये ब्रह्मणः सकाशादग्निजलपृथिवीनां क्रमेणोत्पत्तिः श्रूयते – "तदैक्षत। बहु स्यां प्रजायेयेति। तत्तेजोऽसृजत" (छा. ६.२.३) इत्यादिना। तैत्तिरीये आकाशवाय्वग्निजलपृथिवीनां पञ्चभूतानां क्रमेणोत्पत्तिः श्रूयते – "तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः" (तै. ब्र. १) इत्यादिना ।

Student has raised a question on whether there is an order in creation and resolution. Answer depends on the maturity of the student. Īśvara created the world in a particular order. If a student is in binary format, he looks at jāgrat prapañca as similar swapna prapañca. Just as there is no krama in swapna, no krama in jāgrat also. There is krama in both jāgrat and swapna from the standpoint of waker ahaṅkāra and dreamer stand point respectively. No krama from standpoint of Atma.

Author wants to take śruti pramāṇam now. If there is a definite krama it must be taught by śruti. Śruti does not talk of a clear krama at all. When pañcabhootas and pañcalokas are talked about, there is a krama. Sometimes it talks of loka sṛṣṭi followed by bhootasṛṣṭi.

In Cāndogya, three elements are talked about. 6.2.3 tai upa, akāśa vayu prithvi, here problem is in the number 5 here, 3 in Chandogya earlier.

क्वचिच्च परमेश्वरः सर्वमसृजदिति क्रममन्तरैवोत्पत्तिः श्रूयते – "इदं सर्वमसृजत" (तै. ब्र. ६) इत्यादिना ।

some upaniṣads, mentions simultaneous creation without sequence. Tai brahmavilli. 6th anuvakha.

Niścala Dasji does not mention vukrama sṛṣṭi..muṇḍaka and kaivalya..etatvat ..praṇa, mana and indriyani first, then pañcabhootas are mentioned. This is reverse order sṛṣṭi. Muṇḍaka 2.1.4 or 5.

Kaivalya also.

इत्थं वेदेषु जगदुत्पत्तेर्नानाप्रकारेण वर्णनस्यायमाशयः – जगन्मिथ्यैव । वस्तुभूतं चेज्जगत्स्यात् तदुत्पत्तिक्रमो वेदेष्वनेकप्रकारेण नोच्येत ।वस्तुनि विकल्पासम्भवात् । अतश्चोपनिषदां जगदुत्पत्तिक्रमे न तात्पर्यम् ।ब्रह्मणोऽद्वितीयत्ववर्णने

परमतात्पर्यात्तदङ्गत्वेन जगन्निषेधस्य विवक्षितत्वान्निषेध्यत्वेनाक्षिप्तस्य जगतो यथाकथञ्चिदारोपः कर्तव्य इत्येव तात्पर्यम् ।

From all the sections of Vedanta, creation is not talked about to accept creation, but to temporarily go along with the student. Like mother talking baby language. Its only anuvada vākyam, quoting the mistake of the student, there is a creation. Adhyaropa first, then upaniṣad dismisses it. In Kaivalya first kham jyotirapa is mentioned.... Then dismissed. message is there is no creation, but only appearance. Order in the arrival, upaniṣad is not particular. If you have to become a senior student, you have to do mananam nididhyāsanam of vaithathya and advaita prakaraṇam, otherwise we will get stuck in triangular format. Presence of ETU is not proof of reality. Who lends reality to this world? I the caitanyam. Niścala Dasjis expectations are very high. All students of vicārasāgara are in binary format. World is mithyā. If the world has an objective existence, the order of its creation would not have been changed from upaniṣad to upaniṣad. Veda cannot afford to change. Since veda changes the order from upaniṣad to upaniṣad, mastani sarva bhootanam in Gita is immediately

Followed by Na ca mastāni bhūtāni. Sṛṣṭi is not the central message of śruti, it wants to prove the nonduality of brahman. Therefore, world has to be negated. Acceptance of world is for the student who has permanently accepted the world. Śruti is forced to accept temporarily. Since the negation of the world is a temporary step required, so temporary acceptance is required therefore order is not important. Order of serving becomes important. From eaters angle, no importance.

तत्रायं दृष्टान्तः – लीलार्थं कश्चन कृत्रिमं गजं निर्माय यन्त्रेण तमाकाशे उत्थापयति।आकाशगमनसमये तस्य गजस्य कर्णवालाद्यवयवेषु वक्रतासम्पत्तौ तत्समीकरणाय स पुरुषो न प्रयतते । एवमेव ब्रह्मणोऽद्वितीयत्वज्ञानसिद्धये द्वैतरूपो दृश्यप्रपञ्चो निषेधार्थं कल्पितः ।

For the sake of entertainment, an adult made an elephant with a cardboard. He raised the elephant to the top. When the elephant is raised, if the ear or tail goes here or there, there is a bent, that person does not take pain to adjust them. Similarly Upanisad does not want to take pains to discuss the order. Vedanta sṛṣṭi is itself given up in some places. In chapter 7 of gita, avyaktam, mahat......from rajo guṇa...jñānedriyam comes. (In sānkhya it say so, gita borrows from here). In advaita, we say satva guṇa gives jñānedriyam. Sometimes we get doubt, are we sānkhya or advaitins. For sṛṣṭi its ok.

Niścala Dasji says ācāryas have discussed. Brahmasūtra

तथा च भाष्ये प्रकृतैतावत्त्वाधिकरणे (३.२.६) वर्णितम् – “लोकप्रसिद्धं त्विदं रूपद्वयं ब्रह्मणि कल्पितं परामृशति प्रतिषेध्यत्वाय शुद्धब्रह्मस्वरूपप्रतिपादनाय चेति निरवद्यम्” इति। तस्माच्छ्रुतीनां प्रपञ्चविषयेऽनादरादेव तदुत्पत्तिक्रमस्यैकविधत्वेन वर्णने न यत्नः । तदुत्पत्तिविषये श्रुतीनां विगानदर्शनादेव प्रपञ्चनिषेध एव श्रुतीनां नैर्भर्यं न तदुत्पत्ताविति ज्ञेयम् ।

6th adhikāraṇam, the whole universe is only this much. Vyāsācārya is analysing adhyāropa abivada. Moorthamoorta brahmanam. Briha 3.2??

World is divided into moortha prapañca and amoortha prapancham. Mind is amoortham, body is moortham.. They are presented as part of brahmanam, viśiṣṭādvaitam. Śaṅkarācārya says, neti neti later. First moortha prapañca negated then amoortha prapañcam negated. Finally nirviśeṣam brahman is all that’s there.

Well known two parts of the Universe, both of them are superimposed in brahman by māyāshakti of brahman(mūlāvidhya).

Not for retaining, but for negation, not only for negating the universe but to reveal advaitam brahman. Non existent need not be negated, existent cannot be negated, therefore world comes under seemingly existent as it is negated by the upaniṣad. Mithyā. It borrows existence from brahman. I'm the observer observing the world and lend existence to the world. Projector experiencer supporter.

There is no defect in the teaching of the upaniṣad. Śaṅkarācārya says in Brahmasūtra bhāṣyam. Since Śruti does not care for the universe, it does not care for the order of the universe. Veda wants to negate the world. Negation is equal to understanding that existence of the world is borrowed and I lend existence.

Vicārasāgara 16th july 2016

Page 149 1st para last 3 lines before topic 254

तस्माच्छ्रुतीनां प्रपञ्चविषयेऽनादरादेव तदुत्पत्तिक्रमस्यैकविधत्वेन वर्णने न यत्नः । तदुत्पत्तिविषये श्रुतीनां विगानदर्शनादेव प्रपञ्चनिषेध एव श्रुतीनां नैर्भर्यं न तदुत्पत्ताविति ज्ञेयम् ।.

The ācārya is dealing with an incidental topic regarding the nature of mithyā prapañca. Brahman is not a product of anything nor has it given rise to any product...in Kaṭhopaniṣad.

Brahman does not have a cause nor does it give rise to another product...muṇḍaka upaniṣad

Therefore origination of the universe can never be spoken about. We cannot accept that creation also existed eternally.(then it will be dvaita). World is therefore an experience which is mithyā. Mithyā conveys the full significance. We can therefore never speak of origination of the world. Kārya kāraṇa vada itself is a confusion. Strong intellectual orientation of why this Bhagavān creates this world.

In the vedapurva bhaga, we do accept karma phalam. Mithyā at superficial level followed kārya kāraṇa vada or krama. Both are negated finally. To retain the student guru and vedānta, during adhyāropa kālam, we accept brahman as kāraṇam and world as kāryam and a krama. Tasmat for senior students, the vedānta does not want to show any respect for sṛṣṭi. Veda does not have respect for veda itself. Veda itself is not there...

Na vedo... Nashashtro

Śivakevaloham....nirvanashatkam or dasashloki

For these 10 shlokas, one ācārya wrote siddhānta bindu, Ramaraya wrote siddanta sindhu..on this siddhānta bindu.

Only because of the lack of consistency

There is no tatparyam in the sṛṣṭi.

Pūrvapakṣa based on Brahmasūtra. We may not raise this.

Topic 254 श्रुत्युक्तक्रमेण जगदुत्पत्तिकथने सूत्रकारभाष्यकृतोरभिप्रायः

(२५४) श्रुत्युक्तक्रमेण जगदुत्पत्तिकथने सूत्रकारभाष्यकृतोरभिप्रायः –

In Brahmasūtra, both Vyāsācārya and Śaṅkarācārya have analysed different śruti vākya related to sṛṣṭi. They have different sequences. Both have come to a particular order based on all the śruti vākya. This order is seen in Tattvabodha. Although 3 mentioned in Cāndogya and 5 in tai upaniṣad. Between sūkṣma and sthūla, sūkṣma must come first. Bhoota must come before bhautika. Then pañcīkaraṇam must be talked about.. Sūkṣma bhūta to sūkṣmabhautika then sthūla bhūta and them sthūla bhautikam. First loka sṛṣṭi then śarīra sṛṣṭi. One student remembers brahma sūtra. If sequence is not a big thing for upaniṣads, why should Vyāsa and Śaṅkara take pains to establish this? This is only to confirm the validity of the upaniṣad in the minds of the student. Student does not know the negation is coming later..

Student may doubt the validity of the veda if the order is inconsistent, therefore, m: by the analysis of various śruti vākya, establishing a krama..superficial angle..

यदपि सूत्रभाष्यकृतौ द्वितीयाध्याये जगदुत्पत्तिप्रतिपादकश्रुतिवाक्यानां परस्परविरोधं परिहरन्तौ तैत्तिरीयोक्तसृष्टिक्रम एव सर्वौपनिषदामर्थ इति वर्णितवन्तौ, तन्मन्दाधिकारिसमाधानार्थमिति ज्ञेयम्।पूर्वं वर्णितमुत्पत्तिवाक्यानां वस्तुभूतमभिप्रायमवगन्तुमसमर्था मन्दजिज्ञासवः परस्परविरुद्धानि वाक्यानि दृष्ट्वा

भ्रान्ता मा भूवन्निति सूत्रभाष्यकृतौ सर्वोपनिषदामाकाशादिक्रमेणैव जगदुत्पत्तौ तात्पर्यमिति प्रदर्शयामासतुः

In the Brahmasūtra, utpathi krama is established by these two ācāryas for two reasons. All śruti statements they analyse resolving the contradictions, they concluded that tai upaniṣads sequence is right, although Cāndogya misses 2. All upaniṣads mean the same, we have to supply the missing ones and order. Both ācāryas explain this way. This is for the sake of junior students, manda adhikārī. Adhyaropa pradhāna people.

Junior students are those students who are not able to understand the previous definition. Apavada is the aim of the student. They are not able to understand this. Even quantum physicists say the solidity of the world is an illusion.

They may get confused with the sāmānyam of the veda pramāṇam.

किञ्च वेदान्तविचारेण यथार्थज्ञानमलभमानस्य लयचिन्तनार्थमपि श्रुतीनां वैमत्यपरिहारेण विवक्षितो जगदुत्पत्तिक्रमः सूत्रभाष्यकृद्भ्यां प्रदर्शितः ।

If the student has enough maturity and is free of adṛṣṭa obstacles, then at once he is able to come to binary format.

For a senior student, nithyamukta alone is relevant. For a junior student, gradual arrival and departure of world is important. For mandādhikari nididhyāsanam is important. A particular type is prescribed. Learning to resolve everything into Atma. Like in tai upaniṣad. Dissolving every kośa into Atma.

Desire for videha mukti itself is because of our obsession with gradual disappearance of kosas. Pravilapa dyanam. Object should be dissolved into the words. Vachorambanam... Then words into thoughts into mind and then Atma. This is pravilapaka dhyānam. In Maṇḍukya, imkara dhyānam is prescribed. For withdrawing into silence. From kāraṇa prapañca into silence.

Resolution meditation... You will wonder what's the order of resolution. Reverse of evolution order. Sthūla bhūtāni into sūkṣma bhootani..remain in nirvikalpaka samādhi in which you have resolved the whole world.

For that student who cannot do the apavādam at the time of shravana kālam, during pravilāpaka dhyānam, a particular order is established for future use.

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येन क्रमेणोत्पत्तिस्तद्विपरीतक्रमेण जगतो लयश्चिन्तनीयः । तथा लयचिन्तनेनाद्वितीये ब्रह्मणि बुद्धिः स्थिरा भवेत् । सोऽयं लयचिन्तनप्रकारः वार्तिककारैः सुरेश्वाचार्यैः पञ्चीकरणाख्यग्रन्थे वर्णितः ।

Utpati krama is useful for nididhyāsanam. Reverse order of sṛṣṭi for resolution. One can try to get into nirvikalpaka samadhi where there is no dvaitam, adviteeya state ,,,for junior student. For senior student, advaitam is not absence of dvaitam, but inspite of dvaitam. I am abiding in advaita ātmā. This method has been elaborately discussed in pañcīkaraṇam attributed to Adi Śaṅkarācārya. Omkara is used for resolution meditation. Its only 1 and 1/2 page, but many commentaries are very large. Pañcīkaraṇam vārthikam written by Sureśvarācārya talks of the method of practising this meditation. Mentally resolve and finally arrive at sūkṣma akāśa then sivoham.

Question for Niścala Dasji: is his candidate senior or junior? He says I have primarily targeted senior students, but since this book is vicārasāgara therefore let me address junior students also.

Vicārasāgara 23rd July 2016

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येन क्रमेणोत्पत्तिस्तद्विपरीतक्रमेण जगतो लयश्चिन्तनीयः । तथा लयचिन्तनेनाद्वितीये ब्रह्मणि बुद्धिः स्थिरा भवेत् । सोऽयं लयचिन्तनप्रकारः वार्तिककारैः सुरेश्वाचार्यैः पञ्चीकरणाख्यग्रन्थे वर्णितः ।

Ācārya established that with regard to any mithyā vastu, order of resolution or dissolution cannot be spoken about. In the same way, negation of rope snake also cannot be talked about. In the case of dream also, krama of arrival, events etc cannot be spoken about. Since jāgrat prapañca is also mithyā according to vedānta, therefore we cannot speak about a krama for creation or dissolution. The order mentioned in śruti, there is no tatparyam. That's why there is no consistency with respect to sṛṣṭi. In fact, from sānkhya darśaṇaṃ, sṛṣṭi is often borrowed while studying vedānta. Vyāsācārya and Śaṅkara present an order by consolidating the bhāṣyams.

Brahma sūtra....yesterday's class Yadapi sūtra bhāṣyam kruto

Chapter 2 third pada sūtra 1-7.

Various discordent sṛṣṭi theories. Bhashyams are consolidated and presented. Niścala Dasji asks why should Śaṅkara and Vyāsācārya propose an order. First answer seeing the inconsistency, the junior students may lose śraddhā. Therefore consolidation and krama was required.

Second answer..again for manda adhikārī, for nididhyāsanam, for practising the resolution of universe, all bhautikas into bhūta. Laya nididhyāsanam. Samādhi abhyāsa, including nirvikalpaka samadhi is accepted for madhyama adhikārī not uttama adhikārī. Chapter 6 of gita, Maṇḍukya 3rd chapter last 6 or 7 verses. Prescribed for manda adhikārī. Niścala Dasji will also discusses this later. This is said in Pancheekāraṇa vārthikam is Sureśvarācārya's book. RamaKṛṣṇa Mission book is available.

अस्य ग्रन्थस्य उत्तमाधिकारिविषयत्वाद्यद्यपि जगदुत्पत्तिलयक्रमवर्णनस्य नात्रावसरस्तथापि सागररूपत्वादस्य ग्रन्थस्य मन्दानुग्रहाय सङ्क्षेपतः स उच्यते । असङ्गत्वादक्रियत्वाच्च शुद्धब्रह्मणः सका शाज्जगदुत्पत्त्यादिकं न सङ्गच्छते । किन्तु मायाविशिष्टशबलब्रह्मणः सकाशाज्जगदुत्पद्यते । तस्मान्मायेश्वरयोः स्वरूपं प्रतिपाद्यते।

Vicārasāgara is meant for uttama adhikārī. Definition in footnote... Dṛṣṭi sṛṣṭi vada...there is no world other than I the observer, I the Atma. For understanding dṛṣṭi sṛṣṭi vada, revised anirvacanīya khyāti one must have assimilated. Jñānādhyāsa arthādhyāsa.

Ekas satta vada, we don’t talk of 3 levels of reality, only one satyam, no vyāvahārika, pratibhassika etc.

Eka jīva vada...

All these are abolished. One who is comfortable with binary format. Any body comfortable with triangular format is manda or madhyama adhikārī . For uttama adhikārī, topic of krama is not relevant. Still there may be some scattered manda and madhyama adhikārī studying Vicārasāgaraḥ. Therefore, this ocean must accomodate manda madhyama adhikārī. So I am going to talk of utpati and dissolution

Topic 255 to 272..sṛṣṭi karma

(आ. २५५-२७२) श्रुत्युक्तोत्पत्तिक्रमनिरूपणम् –

(आ. २५५-२६०) प्रसङ्गान्मायास्वरूपप्रतिपादनम् –

290 to 292 laya krama

Once the sṛṣṭi topic comes, brahman cannot be a kāraṇam, kārya kāraṇa vilakṣaṇa. Mere arthārthīm and my projection of world due to my ignorance people will not accept. Therefore, I have to introduce a creator. Therefore, Īśvara comes. In advanced vedānta grantha, Īśvara's position becomes a temporary introduction for manda adhikārī. Maṇḍukya 3rd chapter.. Creator must be different from jīva jagat and brahman, therefore Īśvara has to appear. Brahman should have a spouse māyā devi. Therefore introduced. All for manda madhyama adhikārī. Pure brahman is asaṅgham and relationless. Brahman cannot do the job of creation dissolution etc.shuddha brahman. Kintu, saguṇa brahman associated with māyā creates jagat. Therefore, teacher is compelled to introduce māyā. Īśvara's māyā has created this world is for junior student. I have to introduce māyā and then Īśvara.

Topic 255 to 272....

Topic 255 मायास्वरूपम्

māyā...upto end of para

(२५५) मायास्वरूपम् – जीवेश्वरादिविभागशून्यशुद्धचैतन्याश्रिता माया। इयमुत्पत्तिरहितत्वादनादिः । तस्या उत्पत्त्यङ्गीकारे पुत्रात्पितुरुत्पत्तिकथनस्येव मायाकार्यात्प्रपञ्चान्मायोत्पत्तिकथनमसङ्गतं भवेत् । तस्माच्चैतन्यान्मायोत्पत्तिर्वक्तव्या। तथा सति जीवत्वेश्वरत्वयोर्मायाकार्यत्वान्न जीवचेतनान्न वेश्वरचेतनान्मायोत्पत्तिर्भवेत्।जीवेश्वरसिद्धौ तत्सकाशान्मायोत्पत्तिर्मायासिद्धौ जीवेश्वरसिद्धिरित्यन्योन्याश्रयप्रसङ्गात् । शुद्धचैतन्यं त्वसङ्गमक्रियमविकारि च।तस्मान्मायोत्पत्त्यङ्गीकारे शुद्धचैतन्यं विकारि भवेत् । किञ्च यदि शुद्धचैतन्यान्मायोत्पत्तिरुच्यते तर्हि मोक्षदशायां शुद्धचैतन्यस्य सत्त्वात्पुनर्मायोत्पत्तिप्रसङ्गः स्यात् । मोक्षसाधनवैयर्थ्यं च स्यात् । तस्मान्मायोत्पत्तिरहिता; अत एव चानादिः।सा चैकैव । ज्ञाननाश्यत्वात् सान्ता च ।

We are now coming down to triangular format. How do I like to start the day? Oh Lord give me the strength to face the world or do I abide in me the Atma?

This is the real transformation. Nididhyāsanam is to find out whether I am ready or not? Pratasmarami....parameshwara... Or pratasmarami sphuranam ātmā tatvam.. Do you require a psychological walker called Īśvara? Māyā is anadhi is established here. In Gita, prakrutim purusham chaiva. We never ask why is māyā anadhi. Very beautiful analysis. Never discussed anywhere else.

Māyā is dependent on pure consciousness, in which there is no three fold division, jīva jagat Īśvara. Dependent on brahman for its very existence. Māyā does not have existence of its own. This māyā being free from origination is beginning less. For argument sake, lets assume that māyā is born. Question will be where did it come from? Various options given. Māyā came from world, māyā came from jīva, māyā came from Īśvara, māyā came from Brahman.

From prapañca māyā cannot come, because prapañca comes from māyā. Jīva and Īśvara also cannot be source. Jīva Īśvara division itself is because of Māyā. Satva pradhana māyā and rajas pradhāna māyā are responsible for Īśvara and jīva. Therefore cetana tatvam must be cause of māyā. These are three, nirguṇa cetana tatvam brahman, saguṇa cetana tatvam Īśvara, saguṇa cetana tatvam jīva. Māyā cannot originate from any of these. Jīva Īśvara division came due to māyā. Therefore jīva Īśvara cannot produce Māyā.

Why can’t we say brahman produced māyā? Many vedāntic students assume this. Brahman cannot be a kāraṇam. Brahman is asaṅgham akriyam avikarya. Relationless, actionless, it is modificationless. We cannot say māyā is superimposed on brahman. Then question will be who superimposed māyā upon brahman? Therefore, māyā is anādhi. If māyā originates from śuddha caitanyam, then during Mokṣa time, even māyā will get negated before arriving at brahman. After Mokṣa, he will be advaitam brahman, then he will again create māyā. It will become temporary Mokṣa.

Mokṣa, we voted for because it is nityam. Māyā does not have origination. Māyā is only one. Even though it is beginingless, it has an end. Since it is negated by jñānaṃ.

Vicārasāgara 30th July 2016

Page 150 topic 255 māyā svarūpam, para last 3 lines

किञ्च यदि शुद्धचैतन्यान्मायोत्पत्तिरुच्यते तर्हि मोक्षदशायां शुद्धचैतन्यस्य सत्त्वात्पुनर्मायोत्पत्तिप्रसङ्गः स्यात् । मोक्षसाधनवैयर्थ्यं च स्यात् । तस्मान्मायोत्पत्तिरहिता; अत एव चानादिः।सा चैकैव । ज्ञाननाश्यत्वात् सान्ता च ।

Both jāgrat and swapna prapañca are my own projections. Once you arrive at the right meaning of I. both are projections in different states or avasthas. I myself am presented as the creator of swapna prapañca and jāgrat prapanchas. In this teaching for senior student, we do not have to introduce an Īśvara. Viswam darpana….. Some students like it, they find this clean.

When I have to say I project jāgrat prapañca, it's overwhelming. Here I is taken as ahaṅkāra. Therefore Īśvara and process of creation have to be introduced. Triangular format..Jīvātma paramātmā and anātmā. Earlier Atma and Anātmā.

Paramātmā as creator has several advantages. Karma yoga and upāsana yoga can be introduced. You don't accept you are the creator. So you say paramātmā is creator, then that paramātmā is you to therefore you are the creator. Direct or roundabout you have to accept. Mayyeva sakalam jātam… Entire veda pūrva bhaga is intermediate stage. 4th chapter is for uttama adhikārī through anirvacanīya khyāti and swapna dṛṣṭanta. No Īśvara is introduced.

5th chapter is where Īśvara is introduced. Veda pūrva is like tutorial college, veda anta bhaga is final exam. Māyā is ever the creator, since consciousness cannot be a creator of anything māyā inclusive. Anādi māyā is accepted. You avoid dvaitam by saying anādi māyā cannot exist independent of Atma. Never ask the question when māyā came.

When you say Māyā has an end what do we mean? Non existent later? No. The three principles of sat, asat, mithyā cannot be interchanged. Sat cannot become asat or mithyā. Similarly the other two. They can't change their intrinsic nature. So you can't say māyā ends because of jñānaṃ. You are not saying māyā becomes asat or mithyā. When you say māyā ends through jñānaṃ, it should be understood as existence that's attributed to Māyā is borrowed existence. Like moonlight is understood after studying science. End of the world is capacity to say world is non existent even while we experience the world. Same for Māyā too

सेयं माया सदसद्विलक्षणा । त्रिकालाबाध्यं यत्तत् सद् इत्युच्यते ।त्रिकालाबाध्यत्वाच्चैतन्यमेव सत्। माया तु ज्ञानबाध्यत्वात् सद्विलक्षणा।कालत्रयेऽप्यप्रतीयमानं शशशृङ्गवन्ध्यासुताकाशपद्मादिकम् असद् इत्युच्यते।ज्ञानात्पूर्वं माया तत्कार्यं च प्रतीयते । तथा हि, जाग्रत्काले 'अहमज्ञो ब्रह्म नजानामि' इत्यनुभूयते माया । स्वप्नकाले प्रतीयमानसर्वपदार्थानामुपादानकारणतया मायैव विभाति । सुप्तोत्थितस्य 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति परामर्शः (स्मृतिः) भवति । सा च स्मृतिरननुभूतेऽर्थे न सम्भवेत्।तस्मात्सुषुप्तावज्ञानानुभवोऽस्ति । अज्ञानं मायेति चैकमेव वस्तूच्यते । इत्थमवस्थात्रयेऽपि माया प्रतीयते । अतः सा असद्विलक्षणा । सदसद्विलक्षणमायाकार्यं जगदपि सदसद्विलक्षणमेव । अद्वैतमते सदसद्विलक्षणमेव वस्तु मिथ्येति, अनिर्वचनीयमिति च कथ्यते । तस्मान्मायातत्कार्याभ्यां न द्वैतं

सिद्ध्येत् । मायातत्कार्ययोः सदसद्विलक्षणत्वान्मिथ्यात्वमेव । न हि मिथ्यापदार्थेन द्वैतसिद्धिर्भवति, स्वप्ने दृष्टपदार्थेन यथा न द्वैतसिद्धिस्तथा मिथ्यामायातत्कार्याभ्यां न ब्रह्मणः सद्वितीयत्वसिद्धिः ।

In the previous para, māyā was mentioned was anādi. In this para, this definition is established. Māyā word is available in śāstra. In the Vedas, māyā is there in Gita also. No controversy in existence of Māyā. Controversy comes in the definition of māyā in viśiṣṭādvaitam and dvaitam. *Māyā and brahman are sat in viśiṣṭādvaitam. Advaitin Accepts māyā but defines Māyā as not sat category. This is the big difference.*

Very important portion. Māyā does not come under sat or asat category. Now explanation. Whatever is eternally existent is called sat. Eternally non negatable. In Tatvabodha... Sat kim? Trikaleapi tishthati. Consciousness or brahman alone is eternally existent nothing else. Whereas *māyā is not in all 3 periods of time, after jñānaṃ, there is no tripuṭī at all*. Only non dual brahman. No second thing having existence of its own. Brahman does not have parts or attributes also. Therefore Māyā cannot have an existence of its own. Can we take māyā as non existent? No, non existent is something that cannot appear in all three periods of time. Rabbits horn. Son of a woman who cannot give birth to a child, sky flower. World cannot come under asat. Before jñānaṃ, māyā, the cause of the world and world both of them appear as though existent. In every avasthā, he is going to discuss māyā and worlds appearance. To prove that these two cannot come under asat category.

Jāgrat kale...if I ask you brahman, you will say I don't know brahman. Brahman ignorance is there. Is sakṣi pratyakṣam, consciousness experiences the brahman ignorance. This is māyā. In swapna kala, as the very material cause of the entire swapna prapañca, all the padarthas appear as upādāna or material cause. This is again brahman ignorance or māyā. In suṣupti. You experience but you are not able to talk as you require an active mind. This statement that I had deep sleep or smruti. If you remember it is smruti, verbally expressed remembrance is paramarshaha. Vāg indriyam is also required for paramarshaha. Sukham aham..... I slept well, I did not know anything. We mistake blankness as nothingness. Blankness in suṣupti is called māyā. You cannot remember the blankness unless you have experienced the blankness. Therefore, there is this experience... Ignorance and Māyā are synonymous... Brahma ajñānaṃ, ātmā ajñānaṃ, mūlā avidyā

Māyā in the form of self ignorance is experienced all three states. Therefore, it is not asat. It is neither sat. Therefore Mithyā.

Vicārasāgara 6th August 2016

Page 150 topic 255 middle

Last line at bottom

Tathahi jāgrat kale...vilakshana

तथा हि, जाग्रत्काले ‘अहमज्ञो ब्रह्म नजानामि’ इत्यनुभूयते माया । स्वप्नकाले प्रतीयमानसर्वपदार्थानामुपादानकारणतया मायैव विभाति । सुप्तोत्थितस्य ‘सुखमहमस्वाप्सं न किञ्चिदवेदिषम्’ इति परामर्शः (स्मृतिः) भवति । सा च स्मृतिरननुभूतेऽर्थे न सम्भवेत्।तस्मात्सुषुप्तावज्ञानानुभवोऽस्ति । अज्ञानं मायेति चैकमेव वस्तूच्यते । इत्थमवस्थात्रयेऽपि माया प्रतीयते । अतः सा असद्विलक्षणा ।

Brahman plus māyā is cause of creation. Nature of brahman is pure existence principle. Māyā has to be accepted as anādi as it is not a product, it’s the cause. Māyā cannot be said to be existent, can’t be said to be non existent too. In advaitam, we introduce satasad vilakṣaṇa category, seemingly existent category.

Mithyā has got experienceability, transactability and utility. Veda only negates own existence. Borrowed existence is ok. Rope snake is example and māyā is also like this. For the sad vilakṣaṇa of māyā, śāstram alone is pramāṇam. Śvetāśvatara upanisad..bhooyas chande viswa māyā nivartati. Veda never negates own existence but borrowed existence. Māyā is experienceable therefore can never come under non existent category. Avasthātrayam. Atma ajñānaṃ..... Māyā. Mūlā avidyā. Māyā is Atmāgnyānam. In jāgrat avasthā, māyā is experienced as ajñānaṃ and kārya ajñānaṃ also. Kāraṇa roopena,.. ātmā ajñānaṃ.

In jāgrat avasthā, when I say I do not know the Atma, you are experience Māyā in the form of self-ignorance. Māyā karyam in the form of universe also experienced. In swapna avasthā, māyā kāryam alone is experienced. in jāgrat, both māyā and māyā kāryam is experienced. In suṣupti, māyā is experienced in the form of ignorance, I did not know.

Then what's the proof that we experience ignorance in suṣupti. During suṣupti, we are not aware we are experiencing ignorance. How do you prove this? After waking up, I recollect ajñāna anubhava. Arthapati pramānen suṣupti ajñāna anubhavam is inferred. I slept well that I did not know anything. There is the knowledge of non knowledge. Pañcadaśī chapter 1. Ajñānaṃ is experienced in suṣupti.

My question, why can't you say its ajñānaṃ of the world in suṣupti. Answer: Atma alone is there, no world, in suṣupti.

In this manner, asat vilakṣaṇa.

Continuing....

Sadasat vilakshana upto end of topic 155 (4 or 5 lines)"........

सदसद्विलक्षणमायाकार्यं जगदपि सदसद्विलक्षणमेव । अद्वैतमते सदसद्विलक्षणमेव वस्तु मिथ्येति, अनिर्वचनीयमिति च कथ्यते । तस्मान्मायातत्कार्याभ्यां न द्वैतं सिद्ध्येत् । मायातत्कार्ययोः सदसद्विलक्षणत्वान्मिथ्यात्वमेव । न हि मिथ्यापदार्थेन द्वैतसिद्धिर्भवति, स्वप्ने दृष्टपदार्थेन यथा न द्वैतसिद्धिस्तथा मिथ्यामायातत्कार्याभ्यां न ब्रह्मणः सद्वितीयत्वसिद्धिः ।

Now he says, whole creation beginning from akāśa is a product of māyā. Parināmi upādana kāraṇam of the inert universe.

Whole creation is like mirage water... Māyā is mithyā, māyā kāryam is also mithyā. World also is sadasat vilakṣaṇa. Our body also. Īśvara is also sadasat vilakṣaṇa. Occupying a location and time. Therefore anirvacanīya. Īśvara as caitanyam alone is satyam. We discussed when we discussed avatāram. In advaita darśaṇaṃ, anything that's seemingly existent is called mithyā or anirvacanīya. Anything mithyā should not be counted along with Satyam. Māyā as well as māyā karyam jagat cannot be counted as satyam. Because of this non countable māyā and universe, there cannot be a duality. When advaitin says non duality, its in spite of the world.

Topic 256 अज्ञानस्य स्वाश्रयविषयकत्वम्.

२५६) अज्ञानस्य स्वाश्रयविषयकत्वम् – जीवेश्वरविभागशून्यशुद्धब्रह्माश्रिता माया शुद्धं ब्रह्मैवावृणोति, गृहाश्रितं तमो यथा गृहमेवावृणोति, तद्वत् । अयमेव स्वाश्रयस्वविषयकत्वपक्ष इत्युच्यते ।

Earlier dealt with. Where is the ignorance located? It is experienceable. Māyā, ātmā ajñānaṃ does not exist on its own, it borrows existence. Since it is dependent, needs a supporter āśraya. Atma itself is the āśraya for the ātmā ajñānaṃ as well as ātmā ajñāna viṣayam. Page 112 chapter 4 topic 201 anirvacanīya khyāti. Māyā is located in Atma, and I am the Atma. Māyā is located in Me for advanced students. For junior students, we say māyā is in Bhagavān. I alone with māyā shakti project this universe.

Agnyānasya...ajñānaṃ has got Atma as the āśraya as well as viṣaya. Suddha brahman is the āśraya for Māyā. This brahman in which there is no division in the form of jīva and Īśvara. Māyā the cause of division is located in the undivided brahman. It covers the shudha brahman. Brahman is the object of ignorance also.

Vicārasāgara 13th August 2016

Page 151 2nd para topic 256

२५६) अज्ञानस्य स्वाश्रयविषयकत्वम् – जीवेश्वरविभागशून्यशुद्धब्रह्माश्रिता माया शुद्धं ब्रह्मैवावृणोति, गृहाश्रितं तमो यथा गृहमेवावृणोति, तद्वत् । अयमेव स्वाश्रयस्वविषयकत्वपक्ष इत्युच्यते ।

Ultimate sidhanta of vedānta is there is no creation at all... Consistently refuse to accept the origination of world or jīva..ajati vada. Gaudapadācārya establishes this. When we negate the sṛṣṭi, other systems of philosophies accept this negation and we try to avoid this, instead we use anirvachaneya khyāti, rajju sarpa... And swapna dṛṣṭanta.. To explain the appearance of jagat. But vedānta finds that this method works only for uttama adhikārī. For the facility of madhyama adhikārī, vedānta comes down to mithyā sṛṣṭi vadaha instead of ajati vadaha. Universe is mithyā, mithyā can be projected by ajñānaṃ. Sankhya philosophers treat universe as satyam.

Therefore, mūlāvidhya or māyā is introduced. In advanced texts, we use the word ajñānaṃ instead. Īśvara is associated with avidyā. Sastra karas say, Īśvaras ajñānaṃ has vikṣepam shakti. The avarṇam shakti does not impact him. Īśvara uses the vikṣepam shakti. Brahman along with ajñānaṃ can be referred as Īśvara, vikṣepam shakti pradhāna Īśvara. Before sṛṣṭi, only brahman was there. We say brahman has ajñānaṃ because of which mithyā prapañcam is projected. If ajñānaṃ is there in brahman(vikṣepam shakti pradhāna ajñānaṃ), there must be something concealed by this ajñānaṃ. Before sṛṣṭi no subject object duality. Like Rama does not know physics. Brahman is Āśraya and vishyayaha. Suṣupti is the example. I am ignorant in suṣupti, I am ignorant of myself, here I am āśraya and viṣaya. Unlike Rama and Physics. Since world cannot be the object of ignorance, I must be the object of ignorance. I am the subject also. During pralaya, caitanyam is the asrayam as well as viṣayam. Page 112 topic 201 anirvacanīya khyāti.

In māyā pañcakam, first shloka, Śaṅkarācārya says...aghatita ghatana pateeyate māyā.

Even before jīva Īśvara beda is goung to be discussed, ajñānaṃ is there. Before the concept of jīva Īśvara vibhāga comes, only shudha brahman. This siddhānta of vedānta is called brahmāśraya brahman ajñānaṃ. Vācaspati Miśra is a great ācārya differs from this view, jīva is the āśraya of ajñānaṃ and brahman is the viṣaya of ajñānaṃ, he is also advaitin. Niścala Dasji is going to join the first and criticise this.

"This is one of the प्रक्रिया in advaita. There is an ācārya called वाचस्पति मिश्रा. He will be discussed later, here itself, in the next paragraph. This वाचस्पति मिश्रा differs from this view and he says जीव is आश्रय of अज्ञानम् and ब्रह्मन् is the विषय: of अज्ञानम्. In अद्वैतं itself two parties now! One party says आश्रय and विषय: are one and same. आश्रय and विषय: of what? You have to listen alertly. You should not say आश्रय and विषय: of ब्रह्मन्. आश्रय and विषय: of अज्ञानम्. अज्ञानस्यt आश्रय and विषय: both are one or different ? One group of अद्वैतिन: say both आश्रय and विषय: are एकं. This is called

एकत्व पक्ष:. Another group led by वाचस्पति मिश्रा, he is also अद्वैतिन:, he says आश्रय and विषय: are भिन्नं. Niścala dasa is going to join which party? एकत्व पक्ष. He is going to criticize that later. We are in to all technical discussions. So this is called स्वाश्रय विषयकत्व पक्ष:इत्युच्यते. "

Continuing..

Svashabdena...till end of 256.

स्वशब्देन शुद्धं ब्रह्मोच्यते । तदेव ब्रह्माज्ञानस्याश्रयो भवति, तदेव ब्रह्माज्ञानेनाव्रियते च । तस्मादज्ञानं स्वाश्रयस्वविषयकम् इत्युच्यते । विषयत्वम् = आवृतत्वम् । सङ्क्षेपशारीरकविवरणवेदान्तमुक्तावल्यद्वैतसिद्ध्यद्वैतदीपिकादिग्रन्थेषु अज्ञानं स्वाश्रयविषयकम् इति वर्णितम् ।

We are talking of ātmā ajñānaṃ or mūlā avidyā... Here. Shudha brahma eva....the same shudha brahman... Niścala Dasji wants to gather enogh support from various pakshas that āśraya and viṣaya are one only unlike Vācaspati misra. Sankshepa śarīrakam is summary of Brahmasūtra bhāshya written by sarvagnyatma muni. Vivarna...pañcapādika vivarnam written by prākāśatma commentary on pañcapadika commentary written by Padmapadācārya on Brahmasūtra bhāṣyam.

Vedanta muktavali... Verse form. Written by Belankonda Ramaraya Kavi, a great ācārya, he has written commentary on gita bhāṣyam. He has written over 160 books, viśiṣṭādvaitin converted into advaitin. This is similar to Anubhūtiprakaśa of Vidyāraṇya. Upanisadic content is analysed. He wrote a commentary called dinakara vākya. Until recently it was available only in telugu, recently it has been converted into Sanskrit script. Radha Ragunathan my student, into Sanskrit script. When Niścala Dasji died, Ramaraya kavi was only 12 years old. Chronologically I have a doubt.

Advaita siddhi..rough english notes published by on perception, in Śaṅkaralayam book is there. You can read this, so difficult to understand. Written by Madhusūdhana saraswat, also accepts ekāśraya vishayakatvam

Advaita deepika...

Majority advaitins accept this.

Topic 257 उक्तार्थे वाचस्पतिमतम्

Uttarthe... End of para

(२५७) उक्तार्थे वाचस्पतिमतम् – अज्ञानं जीवमाश्रित्य स्थित्वा ब्रह्म विषयीकरोति । 'अहमज्ञो ब्रह्म न जानामि' इत्यनुभवे 'अहम्' इति शब्दार्थो जीवः 'अज्ञः' इत्यज्ञानाश्रयत्वेन प्रतीयते । तस्माज्जीवस्याज्ञानाश्रयत्वं व्यक्तीभवति । 'ब्रह्म न जानामि' इति शब्दैरज्ञानस्य विषयो ब्रह्मेति सिद्ध्यति । तथा चाज्ञानं जीवाश्रितं सद्ब्रह्म विषयीकरोति = आवृणोतीति सिद्धम् ।

With respect to this topic of ajñānaṃ, Vācaspati Miśra, bhamatis author, a scholar, written authentic works on other darśaṇaṃ. He was so absorbed in his work, he had just got married, for many years he did not look at his wife, wife kept serving him. After completing her work, he looked at her, she had tears in her eyes. I will name this book after you, Bhamati. He says, Jīva is locus of ajñānaṃ. Ajñānaṃ remains depending on the jīva alone. Jīva is ignorant of brahman. Jīva is the one who says I am ignorant, I don't know brahman, therefore Brahman is viṣaya.

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Page 151 3rd para topic 257 3rd line

Tasmat...

तस्माज्जीवस्याज्ञानाश्रयत्वं व्यक्तीभवति । 'ब्रह्म न जानामि' इति शब्दैरज्ञानस्य विषयो ब्रह्मेति सिद्ध्यति । तथा चाज्ञानं जीवाश्रितं सद्ब्रह्म विषयीकरोति = आवृणोतीति सिद्धम् ।

Niścala Dasji is introducing sṛṣṭi kāranam Īśvara. Introduced as māyā sahitam brahman as brahman by itself cannot have kāraṇam status. In advanced vedānta, māyā is replaced by word ajñānaṃ. Brahma ajñānaṃ. Ajñānaṃ can be eliminated by jñānaṃ only. We can never make mithyā as a non existent entity, it can only remain mithyā. Our aim is understanding mithyā as mithyā. Existence experienced in mithyā must be understood as borrowed existence. Only when māyā is replaced by ajñānaṃ, significance of jñānaṃ becomes important, pramāṇam, vedānta vākyam becomes important, vākya vicara becomes important. Changing word from māyā to ajñānaṃ has got lasting significance. Then āśraya kaha and viṣaya kaha become important. Once you know this, you know how to eliminate ajñānaṃ. If Rama is ignorant of physics, Rama must gain this knowledge, so both āśraya and viṣaya are both required. All this can be discussed when māyā is replaced by ajñānaṃ. All advaitins have consensus on brahman vishayaka ajñānaṃ. Only debate on āśraya. Majority of ācāryas hold that brahman himself is āśraya. Page 112,114. Quoted sañkṣepa śarīraka shlokam.

Some other ācāryas claim jīva alone is āśraya of ajñānaṃ. Vācaspati matam. He establishes this based on our experience. Jīva says I am ignorant of brahman. I have ignorance. I am the locus of ignorance. Based on this, he does karma yoga, he does śravanam mananam Nididhyāsanam. Since he says I do not know brahman, brahman becomes the object of ignorance viṣaya. How should we understand this? Brahman concealed by ignorance. Brahman knowledge will remove the āvaranam or concealment. Vācaspati Miśra asks is this ajñānaṃ eka or aneka? Here ajñānaṃ becomes many because jīvas are many. Also only few of them will work to eliminate the ignorance. In following para number of ignorance is discussed.

Taschat jñānaṃ....end of page.

तच्चाज्ञानं नैकम्, किन्तु नाना । अज्ञानस्यैकत्वे एकस्य ज्ञानोदयेनाज्ञाने नष्टे इतरेषामप्यज्ञानं तत्कार्यसंसारो वा न प्रतीयेत; प्रतीयते तु । अद्यावधि न कस्यचिदपि ज्ञानं नोदितमित्यभ्युपगमे इतः परमपि न कस्यचिदपि ज्ञानं जायेत।.श्रवणादिसाधनानामानर्थक्यप्रसङ्गश्च स्यात्। तस्मादनन्तजीवाश्रितान्यज्ञानान्यनन्तानि। अनन्तजीवानामनन्ताज्ञानैः कल्पिता ईश्वरा अपि अनन्ताः ।

Ajñānaṃ cannot be one. If ajñānaṃ is only one, if anyone gains knowledge, everybody will get knowledge. If I remove the cloth coverage on the desk, all of us can benefit. Vācaspati misra imagines an answer. If somebody in the past had gained knowledge, everybody should be liberated. Ekadjñāna vādi can argue, If in the past, nobody has gained knowledge in spite of śāstra pramāṇam, I don't have any hope that anybody will have knowledge. There will be the futility of śravanam mananam nididhyāsanam. So the ajñānaṃ located in infinite jīvas. Every jīva is ignorant of brahman, this will convert brahman into Īśvara as brahman plus brahma ajñānaṃ into Īśvara. So Īśvara will also become infinite. Each Jīva will have one Īśvara. According to Vācaspati Misra , therefore Īśvara cannot be one but infinite.

Next page to end of para.."..................

तथा ब्रह्माण्डान्यप्यनन्तानि । यस्य जीवस्य ज्ञानमुदेति तस्याज्ञानं तदज्ञानकल्पितेश्वरब्रह्माण्डानि च नश्यन्ति । यस्य ज्ञानं नोदितं तस्य बन्धोऽनुवर्तत एव ।

Tathā, if Īśvaras are many, Īśvara sṛṣṭi brahmāndams are many... Modern science seems to be supporting Vācaspati Miśra. Anyway everything is mithyā. Jñāna ajñāna vādaha.

Niścala Dasji negates this. Later in next page he says even if you hold on to Vācaspati's views, its ok. Ultimate teaching there is no difference. Advaitam. Brahma satyam, jagan mithyā. Aham jīvaha brahmaiva nāparaha. Only in explaining vyāvahārika phenomenon, you can have your views. Parallel universe. Niścala Dasji is going to vote for eka ajñāna vada.

Topic 258 वाचस्पतिमतासाङ्गत्यम्; अज्ञानैकत्वं च

Vācaspati mata... Upto sangacchate

(२५८) वाचस्पतिमतासाङ्गत्यम्; अज्ञानैकत्वं च –ईश्वरो जीवाज्ञानकल्पित इत्युक्तिः श्रुतिस्मृतिपुराणविरुद्धा । ‘ईश्वरा अनन्ताः, प्रतिजीवं सृष्टिर्भिन्ना’ इत्यपि

प्रमाणविरुद्धम् । तस्मादज्ञानस्य नानात्वमाश्रित्य ईश्वरस्य सृष्टेश्चैकत्वाभ्युपगमोऽपि न सङ्गच्छते ।

Inappropriateness of Vācaspati matam. Niścala Dasji says śruti smruti Itihāsa don't talk of many Īśvaras. Īśvara is because of the mixture of brahman and Jīva ajñānaṃ. Suppose you say ajñānaṃ is many but Īśvara is one, that is not correct, you have to accept aneka Īśvara. That's homework.

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Page 152 2nd para topic 258

Vācaspati...sangachate

All the advaita karas accept the object of mūlāvidhya is brahman. Very arrival of jīva jagat Īśvara is because of mūlāvidhya.

Since Jīva says I do not know brahman, it is the āśraya or locus, Vācaspati group says. Īśvara is also adhyāsa only vyāvahārika satyam. According to Vācaspati, Jīva alone has ajñānaṃ, Īśvara is created due to this. If there is brahman and Īśvara is created as superimposition on brahman due to brahman ignorance in Jīva, there will be infinite Īśvaras as much as Jīva as per Vācaspati matam. Universe will also be many. This goes against śruti smṛti purāṇam.

Vācaspati matam may say that keep Īśvara one. Niścala Dasji says this is not possible.

Jīva Īśvara prapañca are all due to ajñānaṃ.

Contd to end of para.

तथा हि,जीवेश्वरप्रपञ्चा अज्ञानकल्पिताः। अज्ञानस्य नानात्वे एकैकाज्ञानकल्पितजीववदीश्वरप्रपञ्चानामप्यानन्त्यं प्रसज्येतैव । अत एव वाचस्पतिमिश्रैरनन्तेश्वरानन्तसृष्टय उक्ताः । तस्मादज्ञानमेकमिति मतमेव ज्यायः ।

If you accept ajñānaṃ, you have to accept the triangular format. For Īśvara as well as prapancham, because of this, by Vācaspati Miśra. Never surrender your intellect, whatever is logical, accept it.

Therefore, it is better to accept ajñāna ekatvam. Vācaspati is going to respond to this objection. If you are comfortable accepting Vācaspati matam, it is perfect, any way ultimately ajñānaṃ has to be removed.

Topic 259 अज्ञानस्य स्वाश्रयस्वविषयकत्वपक्षाङ्गीकारः

(२५९) अज्ञानस्य स्वाश्रयस्वविषयकत्वपक्षाङ्गीकारः –
तदिदमेकमज्ञानं न जीवाश्रितम्, किन्तु शुद्धब्रह्माश्रितमेव । जीवभावश्चाज्ञानकार्यम् । तच्चाज्ञानं न कदाचिदपि स्वतन्त्रं तिष्ठति । तस्मान्निराश्रयाज्ञानेन न जीवभावः सिद्ध्येत् । यद्यज्ञानं प्रथमं यत्किञ्चिदाश्रयमाश्रित्य तिष्ठेत्तदा तत्कार्यजीवभावः सिद्ध्येत् । जीवभाव इवेश्वरभावोऽप्यज्ञानकार्यमेव। तस्मादज्ञानं नेश्वराश्रितमपि।

परिशेषादिदमनाद्यज्ञानं शुद्धब्रह्माश्रितं भवति। अनादिचैतन्याज्ञानयोः सम्बन्धः (कालः) अप्यनादिरेव। चैतन्याज्ञानयोरनादिसम्बन्धाधीनजीवेश्वरभावोऽप्यनादिरेव। परन्तु जीवेश्वरभावयोरज्ञानाधीनत्वात् जीवेश्वरयोः अज्ञानकार्यत्वव्यपदेशः ।

Vivarana matam... Agnyāna must be located only in brahman. Āshraya and viṣaya must be brahman only. Logic already given. This one ignorance is not based on jīva but located in brahman only, because jīva and Īśvara have come due to ajñānaṃ only, hence it must have been there earlier and must depend on brahman, the only āśraya available before jīva and Īśvara. Law of exclusion, ajñāna is located only in brahman. Brahman māyā sambandaha is kālaha or time. Therefore, it cannot be a product of brahman or māyā.

Where did this topic come? Hw...

A shloka was quoted.

Depending on the anādi sambandha, jīva and Īśvara are available. Jīva and Īśvara are caused by Māyā. Therefore, māyā kāryam. The word kāryam may appear as produced in time, but both jīva and Īśvara are anādi. Order of discussion, māyā then jīva.

Next para..ahamagnyaha ...end

'अहमज्ञः' इति जीवाश्रितत्वेन यद्यप्यज्ञानमापाततः प्रतीयते, तथापि शुद्धब्रह्माश्रितेऽज्ञाने जीवस्य योऽभिमानः स एवार्थोऽनेन वाक्येनाभिलप्यते इति परमार्थः। अज्ञानकार्यत्वाज्जीवस्य न तस्याज्ञानाधिष्ठानत्वरूपमाश्रयत्वं युज्यते । किन्तु शुद्धब्रह्मैवाज्ञानास्य अधिष्ठानरूपाश्रयः । 'अहमज्ञः' इति तु प्रतीतिर्जीवस्याज्ञानाभिमानित्वरूपमाश्रयत्वं विषयीकरोति।

Here Niścala Dasji is answering Vācaspati's observation. Jīva must be locus of ignorance as it says I am ignorant. Niścala Dasji gives an answer, they divide āśraya into two types, āśraya in the form of adhiṣṭhānam is brahman only. But brahman has no abhimanam in ajñānaṃ. Only after arrival of body, it identities with ajñānaṃ. Second type is abhimāna roopa āśrayaha. Jīva is of this type. Therefore, Vācaspati's statement is right from abhimāni perspective.

Vicārasāgara 3rd September 2016

Page 152 second para from bottom third line

Agnyāna...

अज्ञानकार्यत्वाज्जीवस्य न तस्याज्ञानाधिष्ठानत्वरूपमाश्रयत्वं युज्यते । किन्तु शुद्धब्रह्मैवाज्ञानास्य अधिष्ठानरूपाश्रयः । 'अहमज्ञः' इति तु प्रतीतिर्जीवस्याज्ञानाभिमानित्वरूपमाश्रयत्वं विषयीकरोति।

Swami Niścala Das is comparing two prakriyas or methodology with regard to the locus of mūlāvidhya. Vācaspati Miśra said jīva is locus therefore for many jīvas you have many ajñānaṃ. Brahman is the object of ignorance. Because of this ignorance is superimposing Īśvara on brahman. If jīva 1 with agnyānam1 superimposed Īśvara on brahman, second also does this. Therefore, Īśvara bahutvam will be a serious problem. And as each Īśvara creates one sṛṣṭi. Sṛṣṭi bahutvam also is a result.

Therefore he came to our matam, there is only one ignorance, that's located in brahman. Brahman is locus of ignorance. Jīva jagat and Īśvara are result of this ajñānaṃ. All these are anādi, relationship between these is anādi, kalaha.

I gave homework on this.

Page 2 footnote...I did not do, last line, you see. Page 56 in the mūlam, line 2 and 3. Definition of time is unique in advaita. Brahman māyā sambandaha kāla.

Vācaspati Miśra then said, brahman must say, I am ignorant.an anubhava based Pūrvapakṣa. Reply: āśraya is of two types, adhiṣṭhāna and abhimāna roopa āśraya. That that lends existence to the ajñānaṃ...brahman

That by which a person claims something as mine mamakāra claimed, abhimāni roopa āśraya...... Jīva

Like we claiming this chair is mine. Āstika samajam is adhiṣṭhāna roopa āśraya and student is abhimāni roopa āśraya. This experience,

The jīva entertains because he has mamakāra abhimānam. Now consolidation.

Next para"............."..........śuddham brahman...siddham

शुद्धब्रह्मरूपाधिष्ठानाश्रितमज्ञानं स्वाश्रयं ब्रह्मैवावृणोति। तदनन्तरं जीवः ‘अहमज्ञोऽस्मि’ इत्येवमज्ञानस्य अभिमानिरूपाश्रयो भवति । अनेन प्रकारेणाज्ञानं स्वाश्रयविषयकमिति सिद्धम् ।

This original mūlā vidya located in śuddham brahman is concealing (agnyānasya viṣaya) brahman. Both āśraya and viṣaya are brahman. Even though brahman is concealed by brahmajñāna, brahman does not say I am ignorant. Jīva jagat Īśvara come. Of these three products, only one product claims I am ignorant. Only Jīva says this. Īśvara is not affected by the avarṇam shakti of ajñānaṃ.

In this manner, both āśraya and viṣaya of ajñānaṃ is brahman only.

Now another question was raised by Vācaspati Miśra. First one was how is Jīva saying I am ignorant.

Topic 260..

(२६०) एकाज्ञानपक्षे बन्धमोक्षव्यवस्था; एकाज्ञानपक्षस्य ज्यायस्तवम्; नामभेदेन मायास्वरूपं च –

Like chiefguest opening the screen on the stone. When he removes the screen, everybody enjoys the opening.

If all jīvas are ignorant, if the first jīva opens the screen, everybody will become jñānī.

How do you tackle this problem in eka ajñāna problem? Some jīvas being jñānis and some continuing as agnyāni.

Explanation is title.

Ekāgnyāna vādi says even though ajñānaṃ is one, ajñānaṃ has got enclosure based plurality. Like one akāśa appears as many because of several containers, ghatākāśa, phatakāsa etc. Just as consciousness is one, and it appears as many consciousness due to many bodies. Darkness 3rd example, even though darkness is one and indivisible, but one darkness is seemignly divided into many due to the many rooms in the house. **Āupādika bheda.** Caitanyam, akāśa, andakhāra has āupādika bhedaha. Ajñānaṃ has āupādika bhedaha. Therefore, you have to switch on light in all rooms. Like ajñānaṃ. As many avacchinna caitanyam are there, so many avacchina ajñānaṃ also is there. In whichever avacchina ajñānaṃ, jñānaṃ comes, there the ajñānaṃ goes away.

Therefore, difference between Vācaspati and other matam. Āupādikam is the difference.

Continuing.

Para of topic 160.....,,,,,,..,tacchajñāna.......vyavaharasiddhihi.

तच्चाज्ञानमेकमेव । ज्ञानेन तदज्ञानं निवर्त्यते । परन्तु यस्मिन् अन्तःकरणे ज्ञानमुदेति तादृशान्तःकरणावच्छिन्नचैतन्यनिष्ठाज्ञानांशस्तेन ज्ञानेन निवर्त्यते । स एव मुक्तो भवति। यस्मिन् अन्तःकरणे ज्ञानं नोदेति तत्राज्ञानांशो बन्धश्च तथैवावतिष्ठते । अनेन प्रकारेणाज्ञानस्य एकत्वपक्षे बन्धमोक्षव्यवहारसिद्धिः ।

By jñānaṃ the ajñānaṃ will go away. In whichever mind the jñānaṃ raises, within the mind there is enclosed consciousness, here there is enclosed ignorance is there, this will go away exactly like the darkness within a particular room. Other students may just be wondering and continue to be ignorant. On the other hand, in whichever mind, knowledge does not arise, that āupādika ajñānaṃ and bondage will safely continue. Therefore, in this manner, when you accept one ignorance also, you can explain multiple people's ignorance continuing also. Niścala Dasji says I am not adamant about refuting Vācaspati matam.

Yadi Vācaspati....sthiri kartavya.......

यदि वाचस्पतिमिश्रमतानुसारेण केषाञ्चिन्नानाज्ञानपक्षो मनसि प्रविशति तदा सोऽपि पक्षोऽद्वैतज्ञानोपाय एव । न तन्मतखण्डने आग्रहः कार्यः । यया प्रक्रियया जिज्ञासोरद्वैतबोधो भवति तस्यां प्रक्रियायां तस्य बुद्धिः स्थिरीकर्तव्या ।

A very important para. With regard to different explanations given by whichever ācārya, you go by any paksha, reach the destination. Multiple roads going to same destination. Roads being prakriya. Like pole of pole vault. Whether ignorance is seemingly plural or really plural, as it appeals to the mind, you go with it. Plurality is with respect to ignorance, not consciousness. Consciousness is seemingly plural.(otherwise really plural means you will become sānkhya). Therefore, do not take pain to refute either of them. Śaṅkarācārya never entered into these kind of debates. By using any methodology, you arrive at aham brahmasmi. May you hold on to that methodology.

Shloka from footnote 2

२.　　यया यया भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात् साध्वी सा चानवस्थिता ॥ (बृ. भा. वा. १.४.४०२)
इति नैष्कर्म्यसिद्धिकारा आहुः ।

Yaya yaya pumsām...anavastitām given by Sureśvarācārya in his brihadaranyaka bhāshya vārtika. 12000 verses 1.4.402

Ānandagiri writes an entire commentary on the vārtikam.

The author of naishkarmyasiddhi, Sureśvarācārya says by whatever methodology, you use, a person is able to get jñānaṃ, that methodology you use, for you that is right. Pratibimba vada or avaccheda vada anything. Debate can be endless... Anavastita... Book by a great scholar Appaiyya Dikshita. He writes two commentaries on Brahmasūtra. Jnayalakshami...and another one on somebody's commentary.

Another extraordinary brilliant work śāstraSiddhāntadesa sangraha,,, he takes all prakriyas progressively and analyses without passing any judgement. Stop vicārasāgara class straight away if you find it confusing. I am enjoying. Those who are enjoying without any confusion, please go ahead. Prakriya analysis may give clarity or confusion. I am requesting you if it confuses, please stop. I do not want to add confusion.

Vicārasāgara 17th September 2016

Page 153.. Correction in topic no.. 260 instead of 160 3rd para..

Yadi Vācaspatimisramatanusara

यदि वाचस्पतिमिश्रमतानुसारेण केषाञ्चिन्नानाज्ञानपक्षो मनसि प्रविशति तदा सोऽपि पक्षोऽद्वैतज्ञानोपाय एव । न तन्मतखण्डने आग्रहः कार्यः । यया प्रक्रियया जिज्ञासोरद्वैतबोधो भवति तस्यां प्रक्रियायां तस्य बुद्धिः स्थिरीकर्तव्या ।

In this portion, Niścala Dasji discussed two prakriyas. Whether it should be ekam or nana. Vācaspati misra is nana side, vivarna matam is eka jñāna. Niścala Dasji prefers eka. Just as one caitanyam appears as many jīvas, not because of plurality of caitanyam but because of enclosures. Just like akāśa. We are extending that to one ajñānaṃ. Due to many minds, in each mind there is enclosed agnyānams. Now Niścala Dasji says I do not want to be very rigid in this, as any case aim to negate ajñānaṃ. You choose any vāda. Foot note borrowed from brihadaranyaka vārthikam by Sureśvarācārya..yaya yaya..... Different ācāryas use different methodologies, you can use whatever is appealing. Its like a staircase, do not get stuck. Like pole vaulter, land on other side using the pole. Brahma satyam jagan mithyā jivo braimaiva nāparaha. Start practicing aham brahmaiva nā paraha.

Shuddha brahmashritām.."...............māyā varnitā.

शुद्धब्रह्माश्रितां मायां अविद्येति अज्ञानमिति चाहुः। अचिन्त्यानन्तशक्तिमत्त्वाद्युक्तीनामविषयत्वाच्च मायेति व्यपदेशः ।

विद्यानाश्यत्वादविद्येति वर्ण्यते । स्वरूपावारकत्वाद् अज्ञानमिति च भण्यते । मायाया आश्रयभूतं चैतन्यं सामान्यचैतन्यम् । न तन्मायाया विरोधि, किन्तु साधकम् । मायायाः सत्ताप्रदं स्फुरणप्रदं च । वृत्त्यारूढं चैतन्यमथवा चैतन्यसहितां वृत्ति मायाया विरोधितया जानीयात् । अत्र सूर्यकान्तशिलारूढसूर्यप्रभा दृष्टान्तत्वेनावगन्तव्या। इत्थमेका अनादिः सान्ता सदसद्विलक्षणानिर्वचनीया अविद्याज्ञानादिशब्दव्यपदेश्या सामान्यचैतन्यमाश्रिता वृत्त्यारूढचैतन्यविनाश्या च माया वर्णिता।

Mūlā jñānaṃ has got different names..Niścala Dasji mentions here. Māyā which is based on śuddham brahman (nirguṇa brahman) is known as avidyā ajñānaṃ etc. The word māyā is used to indicate that mūlāvidhya has got the power to project the entire creation. Because of this power, and more you to try and enquire into nature of māyā, because it is anirvacanīya sat or asat, svagata beda or not, you cannot establish sāravayam or niravayavam.. intellectually ungraspable but experienceable. Ajñānaṃ is named māyā. It’s called mūlāvidhya because it is opposite to jñānaṃ and can be destroyed by jñānaṃ. Vid to exist…veti to know.

Really it does not exist on its own…avidyā

Svarūpa ava… Since it conceals the nature of brahman, therefore ajñānaṃ.

Some more names…shakti given elsewhere. Brahman is shaktimān, māyā is shakti. Power to indicate it cannot exist independently from the powerful. Avyaktam..because its in potential form. Then prakritihi…can modify into the entire universe.. Ajñānaṃ modified is universe. Mahasuṣupti is another name for māyā. The sleeping condition of entire universe or Īśvara. Samaṣṭi ajñānaṃ. Synonyms of ignorance.

Caitanyam which is the basis of māyā is called samanya or svarūpa caitanyam. This pure consciousness can never destroy ignorance. Thūla avidyā nor mūlā vidya can never be destroyed. Svarūpa caitanyam cannot destroy ignorance. Then it would have already happened then. Śāstram will be unemployed. Ajñānaṃ is vyāvahārika satyam.. Svarūpa caitanyam supports ignorance. It reveals ignorance too. By giving satha and sphoorthi, it supports mūlāvidhya. If consciousness does not destroy ignorance, what destroys? Its knowledge.

Whats the difference between jñānaṃ and consciousness?

Consciousness associated with antahkaraṇa vṛtti is knowledge, this is vṛtti jñānaṃ or vṛtti sahita caitanyam. Vṛtti rahita caitanyam is pure consciousness. Either you say consciousness backed by vṛtti destroys ignorance or vṛtti backed by consciousness destroys ignorance. Niścala

Dasji says both are ok. This is the destroyer of māyā or mūlāvidhya. If consciousness cannot destroy ignorance, how does it get power by just being associated with a thought. You can take the example of sunlight and magnifying glass, how it burns a paper. Sūryakanta manihi. Sunlight associated with the glass...now Niścala Dasji concludes the māyā discussion. Talking about creation and order is for madhyama adhikārī. For uttama adhikārī, sṛṣṭi is not required, anirvacanīya khyāti, rajju and swapna dṛṣṭanta are enough. Only binary format is enough, no Īśvara. Itam, in this manner, eka, one māyā has been introduced, anādihi, without a beginning, kāntaha..ending or falsifiable, sadasat vilakshana, different from existent and non existent, seemingly existent category, anirvacaneeyat, logically Uncategorisable. It is known by different names as mūlāvidyā mūlājñānam etc. Which depend on caitanyam for its very existence itself. Svarūpa caitanyam depends on māyā for creation not for its existence. Anything that depends on māyā for existence is mithyā. From māyā we have to go to Īśvara then sṛṣṭi.

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Topic 261-262

Prasaṅgha,.....

(आ. २६१-२६२) प्रसङ्गादीश्वरस्वरूपवर्णनम् –

Incidentally for the sake of discussion of topic of creation, Īśvara is introduced. Īśvara svarūpa varnanam. In Maṇḍukya, that's why Īśvara comes in 3rd pada and gets negated. In all other darśaṇaṃ, Īśvara is the ultimate. In advaitam, penultimate state. Īśvara's definition is also not consistent therefore. Here Niścala Dasji uses popular definition which Vidyāraṇya borrows this prakriya. Īśvara is a mixture of three components, according to present methodology, OC, RC rm. Īśvara has got a special RM māyā not available for anybody. Once you come to triangular format, shudha satva pradhana Īśvara and manila satva pradhana ..jīva (partly suppressed) non living beings or jada (completely suppressed knowledge).

1 Shuddha satva ...māyā

Bhagawan uses rajo guṇa for creation, he uses tamo guṇa to resolve the entire universe into suṣupti called samādhihi. RM

2 Māyā adhiṣṭhānam caitanyam ..svarūpa caitanyam. OC

3 Māyā pratiphalita caitanya ābhāsa. RC

Two are vyāvahārika satyam, OC is pāramārthikam. Vyāvaharikam or prathibhāsikam is another hair splitting...

If anyone component is missing, Īśvara will lose Īśvara status.this Īśvara is Sarvagnyaha and jagat kāraṇam.

Vicārasāgara 24th September 2016

Topic 261 ईश्वरस्वरूपम्; द्विविधकारणलक्षणं च

(२६१) ईश्वरस्वरूपम्; द्विविधकारणलक्षणं च – शुद्धसत्त्वगुणसहिता माया, मायाधिष्ठानं चैतन्यम्, मायाप्रतिफलितचैतन्याभास इति त्रयं मिलित्वा ईश्वर इत्यभिधीयते । सोऽयमीश्वरः सर्वज्ञः । स एव जगतः कारणम् ।

The ācārya pointed out that for a madhyama adhikārī, topic of sṛṣṭi becomes important, for uttama adhikārī, adyāropa apavāda or anirvacanīya khyāti appeals. During transition, we use sṛṣṭi. Once madhyama adhikārī becomes comfortable with sṛṣṭi, māyā or mūlāvidyā or ajñānaṃ is discussed. Brahman along with mūlāvidyā is Īśvara. Then the question is why did Bhagawan create this world? Īśvara creates the world for exhausting the puṇya pāpa. Why did Īśvara create the Jīva? Vyavavahārika level, jīva is also anādhi. At vyāvahārika level you need to divide Atma into anādi jīva and Anādi Īśvara. Once sṛṣṭi topic comes. Once ekatma is divided into anādi paramātmā and anādi Jīvātma, naturally māyā also has to be divided into two. Therefore, in vedānta, once vyāvahārika level comes, shudha satva pradhāna māyā and malina satva pradhāna māyā has to come.

Shuddha satva pradhāna, we use the word māyā and avoid the word avidyā, when it is malina satva pradhāna we avoid māyā and use avidyā. Therefore, Īśvara is associated with Māyā and jīva is associated with avidyā. Anādi paramātmā is associated with anādi māyā and Jīvātma with avidyā. Paramātmā is creating sṛṣṭi for Jīvātma to exhaust puṇya pāpa.

Māyā has vikṣepam shakti to create but avarṇam shakti is not expressing therefore Īśvara is always aware of the higher status, pāramārthika dṛṣṭi, I am brahman, Īśvara has this knowledge always. Īśvara was never ignorant.

Where as Jīvātma is not aware of the higher status. I am not Jīvātma, I am shivaha, this Jīvātma is not aware. During every sṛṣṭi, a bunch of sañcita pāpam matures. And Īśvara has to create the creation. Prapañcam and śarīram.

We saw in the last class, that Īśvara is sarvagnyaha.

Next para.."...........

कारणं द्विविधम् – उपादानकारणम्, निमित्तकारणं चेति । यत् कार्यस्वरूपे प्रविशति, यद्विना कार्यस्य स्थितिर्नास्ति, तदुपादानकारणम् उच्यते ।यथा मृद्घटस्योपादानकारणम् । घटस्वरूपे मृदः प्रवेशोऽस्ति, मृदं विना घटो न स्थितिं लभते च। यत् कार्यस्वरूपे न प्रविशति, किन्तु कार्यात्पृथक् स्थितं

सत्कार्यमुत्पादयति, यस्य नाशेन कार्यं न नश्यति तन्निमित्तकारणम् इत्यभिधीयते। यथा घटस्य कुलालो दण्डचक्रादयश्च निमित्तकारणानि।न कुलालादयो घटस्वरूपे प्रविशन्ति; घटात्पृथग्भूता घटमुत्पादयन्ति; घटोत्पत्त्यनन्तरं कुलालादीनां नाशेऽपि घटो न नश्यति । इत्थम् उपादानं निमित्तम् इति च कारणं द्विविधम् ।

We will discuss material and intelligent cause

Kāraṇam.........upto end of para...

These are the fundamentals you already know. Intelligent and material cause. Generally intelligent and material cause. Upādana and nimittam. Material cause is that that will be present always with the product. Without the raw material, a product does not have existence. Kārya utpatyam, that that is handled by the nimita kāraṇam gold smith for producing the ornament. Handled material is upādāna kāraṇam. The clay enters into the shape of the pot. Without clay clay pot cannot exist.

Definition of intelligent cause...nimitta kāraṇam. That which does not enter the presence of the product, that that remains separate from the product, responsible for the production of the product. In the absence of this, product does not perish. This is nimitta kāraṇam. Potters wheel, rod etc are also nimitta kāraṇam. Nimitta kāraṇam is generally a group of things. You cannot call wheel as intelligent cause. That’s why it is important to call nimitta kāranam. After the production of pot, even if potter dies, pot can exist. This is general rule. With regard to universe let’s discuss in topic 262

Topic 262 ईश्वर एव प्रपञ्चस्योपादानकारणं निमित्तकारणं च

(२६२) ईश्वर एव प्रपञ्चस्योपादानकारणं निमित्तकारणं च –
ईश्वर एव जगत उपादानकारणं निमित्तकारणं च भवति । यथैक एवलूताकीटस्तन्तुरूपकार्यं प्रत्युपादानकारणं निमित्तकारणं च भवति ।तद्वदेवेश्वरः प्रपञ्चं प्रत्युपादानं निमित्तं च । तत्र लूताकीटस्य जडं शरीरं तन्तोरुपादानकारणम्, तच्छरीरस्थमन्तःकरणसहितचैतन्यं निमित्तकारणम्।एवमेवेश्वरशरीरभूतजडमाया जगत उपादानम्, चेतनभागो निमित्तकारणम्।इत्थमेकस्यैवेश्वरस्य प्रपञ्चं प्रत्युपादाननिमित्तोभयकारणत्वे लूताकीटो दृष्टान्तः ।मुख्यदृष्टान्तस्तु स्वप्न एव।

General rule is both the kāraṇams are separate entities, there are exceptions that both can be one. Spider is an unique example, it spins web from within. Muṇḍaka and briha upa both give this example. Īśvara is nimmita and upādana kāranam for the creation. Which part of spider is nimitta kāraṇam? Raw material is in the śarīram..upādana kāraṇam. Cetanam mind is nimitta kāranam. Sūkṣma śarīram with cidābhāsa is nimmita kāranam.

Īśvara also has got cetana and acetana māyā amsam. Mixture of cit and cidābhāsa is cetana bhāga or nimitta kāraṇam. With regard to the universe, the same Īśvara is both material and intelligent cause. Nimitta kāraṇam. Spider is a great blessing for vedāntic ācārya. Used for establishing eka upādana nimitta kāraṇam.

Primary example in vedānta is waker being creator of swapna prapañca. Waker is raw material also. In spider, both kāraṇam have same order of reality, better acceptance with viśiṣṭādvaitam. In swapna dṛṣṭanta, orders of reality are different. More acceptable to advaitin.

Continuing....

Yada punareeswaraha.........niroopyate.

यदा पुनरीश्वरो जीवानां कर्मफलदानाय न सम्मुखो भवति तदा जगतः प्रलयः, यदा च स ईश्वरो जीवानां कर्मफलदानायाभिमुखो भवति तदा जगतः सृष्टिश्च भवति । इत्थं जगत्सृष्टेर्जीवकर्माधीनत्वाज्जीवस्वरूपमिदानीं निरूप्यते ।

Anādhi Īśvara with Anādhi māyā is ready, anādhi jīva and avidyā are ready. So what is the purpose of creation and when does he choose to create? Anādhi sañcita karma is there in jīva. This sañcita karma is dormant, when dormant it is called pralaya avasthā. Out of the infinite sañcita karma of infinite jīvas, a portion becomes ready to fructify. When jīva karma gets ready, he has to become bhokta. To enjoy bhoga sukham and dukham, a physical body is required. That's why in deep sleep state, we do not have experience. You require family members to give you joy. Sthūla sūkṣma śarīrams are required. Activation of karma, kala tatvam is required. Definition of kala is brahman māyā sambandaha. Different lokas are required, Bhagavān desires based on karmas. Sokāmāyāt. He has a duty to create the creation. Bahusyam...idagum sarvam asrujata...tai upa...Īśvara creates pancha sthūla bhūta, sūkṣma bhūta.....

Vicārasāgara 1st October 2016

Page 155 3rd para yada...niroopyate end of para

यदा पुनरीश्वरो जीवानां कर्मफलदानाय न सम्मुखो भवति तदा जगतः प्रलयः, यदा च स ईश्वरो जीवानां कर्मफलदानायाभिमुखो भवति तदा जगतः सृष्टिश्च भवति । इत्थं जगत्सृष्टेर्जीवकर्माधीनत्वाज्जीवस्वरूपमिदानीं निरूप्यते ।

Niścala Dasji is preparing for sṛṣṭi discussion for madhyama adhikārī. One ajñānaṃ into avidyā and māyā, brahman divided into Jīvātma and paramātmā. Avidyā part in Jīvātma is avarṇam shakti pradhāna, māyā part of paramātmā is vikṣepam shakti pradhāna. Anādi karma was also introduced. All jīvas and their kāraṇa śarīrams are there. Anādi sañcita karma is also there. Īśvara does..sokamāyāt. As karma phala dāta, one part of sañcita karma fructifies and runs for years. When these are exhausted Īśvara goes to sleep, until next batch fructifies. Tatvabodha...creation. Now revision of Tattvabodha. Niścala Dasji is revising. Adhascha mūlāni anusandadhami. Gita, Bhagawan cannot create without the jīvas karmas. Jīva karma adheenatvāt shrushte.. Any discussion on sṛṣṭi cannot happen without karma. This is contributed only by jīvas.

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Topic 263 जीवस्वरूपवर्णनम्

(२६३) जीवस्वरूपवर्णनम् – रजस्तमसी अभिभूयोद्भूतो यः सत्त्वगुणः स शुद्धसत्त्वगुण इत्यभिधीयते । रजस्तमोभ्यामभिभूतो यः सत्त्वगुणः स मलिनसत्त्वगुण इति कीर्त्यते । ईदृशमलिनसत्त्वगुणसहिताज्ञानांशप्रतिफलितचिदाभासः, अज्ञानं, अज्ञानाधिष्ठानकूटस्थचैतन्यं चेति त्रयं मिलित्वा जीव इति वर्ण्यते । सोऽयं जीवः कर्म करोति । तत्फलं चेच्छति ।

jīvasvarūpa varnanam for vedānta, jīva and Īśvara come under adhyāropa superimposition. During apavāda they are negated. Niścala Dasji is taking the popular definition not consistently followed across text books and prakriya. Pañcadaśī chapter 6 tasmāt... May you not be obsessed too much with the definition of Īśvara and Jīva. Popular definition is both jīva and Īśvara have 3 components. Oc RC rm is equal to Īśvara as well as jīva. Rm is vishepa shakti pradhāna in jīva. Īśvara is able to serve as adhiguruhu, shudha satva pradhāna or vikṣepam shakti pradhāna.

Jīva is malina satva pradhāna or avarṇam shakti pradhāna. Jīva becomes ahaṅkāra pradhāna not OC pradhāna. Therefore jīva is mahā samsārī.

When satva guṇa dominates over rajo guṇa and tamo guṇa, it is shudha satva guṇa pradhānam. of what? Original अज्ञानं. Original अज्ञानं alone we are now dividing in शुद्ध सत्त्व प्रधानं अज्ञानं which is called माया and मलिन सत्त्व प्रधान अज्ञानं which is called अविद्या.

Overpowered by rajo and tamo guṇa, called avidyā malina sarva pradhāna, the RC reflected in avidyā plus RM and kūṭastha caitanyam. Oc is called kūṭastha OC in jīva and brahman OC.

Three components, two are vyāvahārika satyam and one is pāramārthikam satyam OC. Biography of jīva...nobody wants to reAd. He performs karma. At individual level. HAFD. Biography of jīva. Pirava varam vendum.

Avidyā kāma karma. He performs the karma for the phalam like prayascita karma and kamya karma. Ārtha or artharyhi bhakta. No jignyāsu bhakta. Most songs are ārta or arthārthī bhakti.

Jagat sṛṣṭi varnanam.......topic 264...

Topic 264 ....ईश्वरस्य वैषम्यनैर्घृण्याभावः

(आ. २६४-२७२) जगत्सृष्टिवर्णनम् –

(२६४) ईश्वरस्य वैषम्यनैर्घृण्याभावः – जीवस्य स्वकर्मानुसारेणोच्चावचभोगानुभवायेश्वरः प्राणिनां पुण्यपापानुरूपां सृष्टिं करोति । तस्मादीश्वरस्य न वैषम्यनैर्घृण्ये स्तः । नन्वाद्यसर्गात्पूर्वं न कर्मास्ति । प्रथमसर्गे चेश्वरः प्राणिनामुच्चनीचशरीराणि उच्चावचभोगांश्च सृजति। तस्मादीश्वरो विषमदृष्टिरेवाकस्माद्विषमसृष्टिकरणादिति चेन्न ।संसारोऽनादिः । तस्मादुत्तरोत्तरसृष्टेः पूर्वपूर्वसृष्टौ तत्तत्प्राणिकृतं कर्मैव कारणम् ।सृष्टेरिदंप्रथमत्वासम्भवान्नेश्वरे दोषः ।

The elaboration of the creation of the universe.

First is creation is not going to be uniform, wide disparity will be there. Five star hotel plus slum will be there. Creation is full of disparities, who is responsible? Disparity is caused by Jīva never the Īśvara.

For the sake of jīvas benefit, Īśvara creates the world. Jīva has already given the blue print to Īśvara. Īśvara has a master computer and can process these blue prints, both superior and low quality houses seen, in keeping with the puṇyaṃ and pāpam, Bhagavān creates sṛṣṭi. Bhagawan does'nt give what jīva desires but deserves. When different people enjoy different levels of joy, that's called vaishamyam. Pain..

Bhagawan. Is neither partial nor cruel, vaishamyam is borrowed from brahma sūtra, whether Īśvara is unjust or just. Many religious people get this doubt. In this current creation, it is based in previous creation. One may get a question when did Bhagavān create for first time. Was he not partial in first sṛṣṭi? Whats the basis for the first sṛṣṭi? There is no first sṛṣṭi. Anādi avidyā vāsana. Creation was there with brahman all the time. Māyā is integral part of brahman. We are advaitin. Binary format is comfortable to advaitins.

"Bhagawan gives therefore superior and inferior bodies at random. In the first creation Bhagavān must be cruel and partial. He creates full of diaparities." If such a question you raise, I will not accept. Because saṃsāra is anādi. Vaishamya naishkarmya adhikāraṇam.

For every sṛṣṭi, there is a previous sṛṣṭi. The first creation is impossible, therefore Īśvara does not have partiality doṣaha.

There is one more discussion in Maṇḍukya kārika in this contrxt. If saṃsāra is anādi will it end or not. Pūrvapakṣī says either answer you will be in trouble. If we say during videha mukti saṃsāra will end, then also there is a problem. End of saṃsāra will indicate videha mukti and Mokṣa? Then Mokṣa will have a beginning. So you cannot get Mokṣa. Either way problem. Gauḍapāda says do not accept saṃsāra in the first place. Na nirodo,...

Refuse to accept saṃsāra. If you accept saṃsāra, you will have endless problems. If videha mukti comes at the death, there will be logical loopholes. Work for nityamukti. Gaudapadācārya anaderakta vaktram cha...Mokṣasya na bhavishyati. *Mokṣa is understanding that I don't have a saṃsāra for me to work for Mokṣa. Maṇḍukya kārika*.

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Page 156 2nd paragraph topic 264 4th line

Topic 264 4th line

Tastmad iswaro to end of para

तस्मादीश्वरो विषमदृष्टिरेवाकस्माद्विषमसृष्टिकरणादिति चेन्न ।संसारोऽनादिः । तस्मादुत्तरोत्तरसृष्टेः पूर्वपूर्वसृष्टौ तत्तत्प्राणिकृतं कर्मैव कारणम् ।सृष्टेरिदंप्रथमत्वासम्भवान्नेश्वरे दोषः ।

Chapter 5 is dedicated to the teaching of madyama adhikārī, Niścala Dasji introduces sṛṣṭi prakaraṇam, for senior students it's replaced by anirvacanīya khyāti or adhyāropa apavāda method using rope snake or shell silver example. For those people, who are not able to dismiss the world, kārya kāraṇa vada is used. Whatever is kāryam is vacharambanam vikaro namadeyat..

Māyā with brahman can become kāraṇam. Therefore, Īśvara is introduced. Because only when we give kāraṇam status to brahman, world can be presented as kāryam and mityatvam can be established. Pañcakosa viveka pravilāpanam of tai upaniṣad. If Īśvara is introduced as kāraṇam, we have to explain higher lokas, lower lokas, why can't Īśvara create benign body with good intellect. We have to save Īśvara from unfairness and partiality. Jīva anādi concept has to be introduced. Vaishamya naigramya problem. Explained in Brahmasūtra. 2.1.34 to 36. This karma is what makes Īśvara to create the world differently. Īśvara is never unfair or unjust. Then how did first sṛṣṭi come about. It shoukd have been equal amounts of puṇyaṃ and pāpam in first sṛṣṭi. There is not pratama sṛṣṭi.

Every sṛṣṭi has got the karma of the previous sṛṣṭi. Īśvara is like a judge. Local judges are amenable for adjustment. Bhagawan is never amenable for this.

Topic 265 ....जीवभोगार्थमीश्वरस्य जगत्सिसृक्षा

(२६५) जीवभोगार्थमीश्वरस्य जगत्सिसृक्षा – जीवकर्मफलप्रदानाद्यदेश्वरो विमुखो भवति तदा जगत्प्रलयो भवति । प्रलये सर्वपदार्थसंस्कारा मायायां लीना भवन्ति । तस्माज्जीवानां कर्मशेषोऽपि सूक्ष्मरूपेण मायायां निलीनो भवति । यदा प्राणिनां कर्मफलदानाभिमुखो भवतीश्वरस्तदा 'जीवानां भोगार्थमहं जगत् सृजे' इतीश्वरस्येच्छा

जायते ।

Niścala Dasji talks of the condition of the pralaya avasthā. Title: what's the purpose of creation, people ask, answer is for jīvas to exhaust their karmas. A field is required, which is the universe. Therefore, I have to create an universe for this.. Just before the desire arises for Īśvara, what's the condition? Īśvaras mind was averse to the creation. To give karma phala to jīva. World is in pralaya condition. During the pralaya avasthā, all the inert objects of the creation are in potential form. Scientists only tap the possibility. Samskara avasthā.... All the jīvas are also there in their kāraṇa śarīram along with their karmas. When Īśvara decides that all jīvas must be woken up, when karma becomes ripened, in mundakopanisad, this ripening state was called annam. When the ripened state comes Īśvara thinks let me create. Karmaphala data role... Then Īśvara entertains the following thought" for the exhaustion of all puṇya pāpa he thought let me create the universe" . Māyā vṛtti māyā kalpaha etc... Aitareya upaniṣad... Sṛṣṭi prakaraṇam comes in every upaniṣad, so it assumes most students are madhyama adhikārī. Only one upaniṣad caters to senior student, that's māndukya kārika. That's why its called ajativādaha. Other upaniṣads are sṛṣṭi vādaha.

(आ. २६६-२७०) सूक्ष्मसृष्टिनिरूपणम् –

Topic 266 सूक्ष्मपञ्चभूतानां तद्गुणानां चोत्पत्तिः

(२६६) सूक्ष्मपञ्चभूतानां तद्गुणानां चोत्पत्तिः –

Macro..kāraṇa prapañca and kāraṇa śarīram..

Brahman is anādi, both these are also anādi.

Sūkṣma sṛṣṭi means prapañca plus śarīram.

Sūkṣma pañca bhūtāni and 3 gunas...

एतादृशेश्वरेच्छावशात् माया तमोगुणप्रधाना भवति तादृशतमोगुणप्रधानमायासकाशात् आकाशवायुतेजोजलपृथिव्यात्मकपञ्चभूतान्युत्पद्यन्ते ।तेषु भूतेषु क्रमेणशब्दस्पर्शरूपरसगन्धाख्यपञ्चगुणा वर्तन्ते। मायायाः सकाशाच्छब्दसहित आकाश उत्पन्नः। आकाशाद्वायुः। वायोराकाशकार्यत्वात्कारणगुणेन शब्देन स्वासाधारणगुणस्पर्शेन च द्विगुणो वायुः। वायोरग्निः सम्भूतः ।कारणाकाशवायुगुणाभ्यां शब्दस्पर्शाभ्यां स्वासाधारणरूपगुणेन च त्रिगुणोऽग्निः ।अग्नेरापः सम्भूताः । कारणाकाशवाय्वग्निगुणैः शब्दस्पर्शरूपैः स्वासाधारणरसगुणेन च चतुर्गुणा आपः। अद्भ्यः पृथिवी सम्भुता। कारणाकाशवाय्वग्न्यब्गुणैः शब्दस्पर्शरूपरसैः स्वासाधारणगन्धगुणेन च पञ्चगुणा पृथिवी ।आकाशे प्रतिध्वनिरूपशब्दो वर्तते । वायौ बीसीतिशब्दः, शीतोष्णकठिनानां विलक्षणस्पर्शश्च वर्तते । अग्नौ भुग्भुग्शब्दः, उष्णस्पर्शः, प्रकाशाख्यरूपं च वर्तते

।जले चिलिचिलिशब्दः, शीतस्पर्शः, शुक्लरूपम्, मधुररसश्च वर्तते। लवणतिक्तादिरसास्तु पृथिवीसम्बन्धादेव जले विभान्ति। माधुर्यमेव स्वाभाविकरसो जलस्य। स च हरीतक्यामलकादिभक्षणसंस्कृतरसनया जलपानेऽभिव्यज्यते ।पृथिव्यां कडकडाशब्दः, अनुष्णाशीतस्पर्शः, शुक्लकृष्णपीतरक्तहरितादिरूपम्, मधुराम्ललवणकटुकषायतिक्ताख्यषड्रसाः, सुगन्धदुर्गन्धरूपद्विविधगन्धश्च वर्तते ।इत्थमाकाशे एको गुणः । वायौ द्वौ । अग्नौ त्रयः । जले चत्वारः । पृथिव्यां पञ्चगुणाः । तत्रापि प्रतिभूतं प्रातिस्विकगुणस्त्वेक एव । तदितरगुणाः कारणादनुगताः । सर्वस्य मूलकारणमीश्वरः । ईश्वरे चांशद्वयमस्ति । चैतन्यांशो मायांशश्चेति । सर्वेषु भूतेषु विद्यमानो नामरूपात्मकमिथ्यांशो मायायाः, सत्तास्फुर्तिरूपांशस्तु चैतन्यस्येति ज्ञेयम् ।

Because of the Īśvara iccha at the time of sṛṣṭi, māyā becomes tamo guṇa pradhāna. Only this part is utilised. Satva and rajas are very much there for creating jñānedriyam, karmedriyam etc. From that, 5 elements are born, subtle elements. All these 5 are saguṇa only. All the 5 elements are not simultaneously created, but gradually.. Māyā directly creates only one element. Sūkṣma akāśa with shabda guṇa. Vayu is born out of akāśa with shabda and sparsha original attribute. Svāsādharana guṇa means its own unique attribute... Vayu has got two gunas. From vayu, sūkṣma agni... With borrowed attributes from akāśa and vayu, shabda and sparsha and its own unique attribute roopa, color or form. From agni waters, āpaha. Plural and feminine gender.

Borrowed attributes shabda sparsha roopa and rasa as unique attribute. Unique taste of water is nadura rasam, sweet, avyakta madura rasam. Later the unmanifest sweet taste of water will manifest under certain conditions. From āpaha pritvi.. Shabda sparsha roopa rasa and then ganda unique attribute. We cannot experience in the subtle elements. When they get grossified, we can experience in the sthūla bhootāni. In vayu two gunas are there, shabda and sparsha, katinam you can feel. When you walk against the wind. Sheeta, ushna also. Agni has 3, you can hear bhuk bhuk sound, ushna sparsha hot, bright for our eyes. Then jalam, jili jili shabda, sheeta sparsha, śukla roopam, white color, non bright, maduryam taste. tarka śāstra says jalam is non bright white color and agni is bright white color.

Lavana...Niścala Dasji imagines a Pūrvapakṣa. He said water has got madura rasa and does not have any other rasa. Water coming from our taps have all types of taste. Niścala Dasji says any other taste belongs to dissolved ingredients that cones from pritvi only. Other tastes in water comes from pritvi dissolved material. Original taste is mādhuryam only.

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Page 157 first para last 5 lines ithamākāshe

इत्थमाकाशे एको गुणः । वायौ द्वौ । अग्नौ त्रयः । जले चत्वारः । पृथिव्यां पञ्चगुणाः । तत्रापि प्रतिभूतं प्रातिस्विकगुणस्त्वेक एव । तदितरगुणाः कारणादनुगताः । सर्वस्य मूलकारणमीश्वरः । ईश्वरे चांशद्वयमस्ति । चैतन्यांशो मायांशश्चेति । सर्वेषु भूतेषु विद्यमानो नामरूपात्मकमिथ्यांशो मायायाः, सत्तास्फुर्तिरूपांशस्तु चैतन्यस्येति ज्ञेयम् ।

Pañca bhūta sṛṣṭi , sūkṣma was just discussed. They are born gradually. We discussed the order. Original brahman is Nirguṇaha. Īśvara remains as good as Nirguṇaha. Ākāśa has one guṇa, vayu has two etc... Niścala Dasji is explaining gunas of each element. Shabda roopa rasa gunaha, what is taste of water? We discussed. We said it is sweet and normally we do not experience sweetness. Under certain conditions, it manifests. Otherwise avyaktam. Like vibgyor in white color. Does 7 color belong to prism or light? Prism does not produce the 7 colors but manifests the 7 colors. According to śāstras, all sounds are already there in the akāśa in avyakta roopa. Tongue reveals only avyakta māduryam of water. Under certain conditions, the maduryam comes out.

Sa cha hareetakhyāmalakadibhakshana....

When you use a special tongue, it is a refined tongue after consuming gooseberry or haritaki, after that the tongue is refined samskritam. On that tongue, you pour water, the sweetness does not belong to tongue or āmla, it belongs to the water. The tongue is like a prism. Similarly sugar has no sweetness, when the water in the tongue comes in touch, water's sweetness manifests.

Then pritvi tatvam..kada kada śabda, by itself pritvi is neutral, not hot not cold, varieties of colors are there. Pritvi has sweet sour salt pungent astringment bitter tastes..6 rasams. Suganda durganda two types of smell. Only smell is original all others borrowed. Ākāśas, vayus two, agni three, jalam 4

Each element has got only one unique attribute. Ākāśa, shabda, vayu sparsha, agni roopam, jalam rasa, pritvi gandaha. Tarkaśāstra define pritvi as gandavati... Pritvi is one endowed with smell. All the other extra gunas, they are inherited attributes. Even though vayus immediate kāraṇam is akāśa, but mūlā kāraṇam is Īśvara.

Consciousness plus matter component of Īśvara, both are anādi. Both are causes. and anādi. Several uncommon features in the gita 7th chapter..cetanatvam acetanatvam, nirvikaratvam savikāratvam, one is subject to divisible and other is indivisible akhandam and sakandam, Nirguṇatvam and sagunatvam, satyam and mithyā. Para plus apara prakṛti.

Yasyaiva sphuranam... Is ness is horizontally and vertically existent. Building into rubble but isness continues. Sarveshu bhooteshu... Changing amshaha is mithyā belonging to māyā. Non changing taken for granted amsha is existent principle. Whenever you say something is, is it known or unknown? Isness is called satta, consciousness is citta. Non changing existence and awareness belongs to brahman.

Topic 267 चतुर्विधभेदसहितान्तःकरणोत्पत्तिः

(२६७) चतुर्विधभेदसहितान्तःकरणोत्पत्तिः –

अपञ्चीकृतपञ्चभूतानां सत्त्वगुणांशसमष्टिः सत्त्वम् इत्यभिधीयमानमन्तःकरणमुत्पादयति । अन्तःकरणं ज्ञानोत्पत्तिहेतुः । ज्ञानोत्पत्तिः सत्त्वगुणादित्यङ्गीकृतम् । “सत्त्वात्सञ्जायते ज्ञानम्” (भ. गी. १४.१७) इति । तस्मादन्तःकरणं भूतानां सत्त्वगुणकार्यम् । तच्चान्तःकरणमपञ्चीकृतपञ्चभूतव्यष्टिसत्त्वगुणकार्यपञ्चज्ञानेन्द्रियाणां स्वस्वविषयग्रहणे सहकारि। तस्मादपि पञ्चभूतसमष्टिसत्त्वगुणकार्यमेवान्तःकरणम्। न वैशेषिकादीनामिवान्तःकरणं नित्यम् । अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम् इत्यन्तःकरणम् उच्यते । पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कीर्त्यते । अन्तःकरणपरिणामस्य वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

Bhautika śarīram.

17 we saw in Tattvabodha... Sūkṣma bhūtāni

Jñānedriyam, karmedriyam, praṇas, antahkaraṇam (4 or 2), others 5 each

Antahkāraṇam, jñānedriyam, set 1

praṇa, karmendriyam another set 2

In this order its discussed.

Swamijis note...we normally give lot of importance to antahkaraṇam and mind, then. Chidabhasa is discussed. We generally give importance to mind, the superiority is caused by the mind as it is far evolved than the mind. Mind plus cidābhāsa. Upanisads give more importance to praṇa rather than mind. We begin to wonder if jīva is mind pradhana or praṇa pradhana. Upanisads say praṇa is more fundamental across living beings. Jīva is not just human being, any living being. Living being is called a prani. Jīva must be defined as praṇa plus cidābhāsa. Therefore, in all śāstras, praṇa sṛṣṭi is discussed first. Praśnopaniṣad. Bhagawan wanted to become a living being. He thought praṇa is the one that makes living being live. In Cāndogya, briha etc mind upāsana is lesser, praṇa upāsana is maximum. Jyeshtasya... Praṇa alone is the manifest one... Thereafter mind brain evolves. When a person is brain dead...because of praṇa he is respected. Puma vidya...

Correct definition of jīva is praṇa plus cidābhāsa. Mind plus cidābhāsa is important from class perspective. But if something happens to praṇa, you have to drop the class.

The aside note ends

Origination of the antahkaraṇam with four fold division. Subtle element ..ungrossified 5 elements.. Pañca gunas. All these 5 have 3 more gunas as their attributes. They must be treated as components not really gunas. Thread having three planks. These 3 gunas are satva rajas and tamas. These three ingredients originally come from māyā. These three inhere the pañca bhūtas. For antahkaraṇa sṛṣṭi the satva gunas components are going to be taken. 5 satva guṇa component. It produces the antahkaraṇam, internal organ. Inner organ is produced. Satvam... Satva represents jñānaṃ. Pramāṇam..gita 14.17 why should mind be generated from satva guṇa of all the elements? Later 5 jñānedriyams are going to be created, they are going to be used for jñānaṃ. Each is generated by the satva guṇa of each element. Ākāśa produces shrotendriyam. It recognises akāśa guṇa śabda. Similarly others. Each element produces one indriyam. Therefore, pañcajñānedriyani are generated out of one satva guṇa corresponding to each element. Mind has to support all the 5 jñānedriyams. Otherwise mind will be behind say only ear not eyes.

This is just revision

Vicārasāgara 22nd October 2016

Page 157 topic 267 last 4 lines at the bottom

Na vaisheshika...vrutayastrataschaha last line same page

न वैशेषिकादीनामिवान्तःकरणं नित्यम् । अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम् इत्यन्तःकरणम् उच्यते । पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कीर्त्यते । अन्तःकरणपरिणामस्य वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

Sūkṣma bhūta sṛṣṭi was talked, now bhautika shrshti, all our subtle bodies are born out of pañca bhūtas therefore bhautikani. 19 limbs. Antahkāraṇam divided into 4, therefore 15 plus 4. Each element has got 3 gunas, satva, rajas, tamas. Here he wants to point out that jñānedriyams are born out of the satva gunas of the pañcabhootas. Pañca rajasa amsas contribute to pañca karmendriyam. Jñānedriyams must be backed by antahkāraṇams, therefore all satva gunas samaṣṭi satva guṇa must contribute to antahkāraṇams. Similarly praṇas supply pranic energy to all the karmendriyams therefore samasti janyam. Here order is different. First antahkaraṇam.

It is a product of samaṣṭi satva guṇa. Sense organs and mind belong to sūkṣma śarīram, why do you call sense organs external and mind internal, Vidyāraṇya answers not Niścala Dasji, sense organs can directly contact external world, but mind can only through sense organs, therefore indirect and therefore interior.

He makes an aside note, mind is eternal in jnaya vaisheshika, of the size of paramānu. In vedānta, mind is not anu or vibhu biggest, mind is supposed to be madyama parināma. During pralaya kala, mind including suksha śarīram resolves into kāraṇa śarīram.

He adds one more note, antahkaraṇam(always all 4), has got another name satvam. Why is the internal organ called satvam? Because its born out of samasti satva guṇa. Antahkāraṇam has got 4 types of modification. Parināmaha. Change or modification. Each parināma is called vṛtti. A thought...antahkaraṇa parināmaha vṛtti. Modified state of mind, is vṛttihi. Infinite vṛttis possible in the mind, 4 types or groups classification.

Tatra padārthasya...ahaṅkāraha end of para

न वैशेषिकादीनामिवान्तःकरणं नित्यम् । अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम् इत्यन्तःकरणम् उच्यते । पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं

सत्त्वम् इत्यपि कीर्त्यते । अन्तःकरणपरिणामस्य वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

4 types of thoughts. Any thought that confirms the nature of an object, conditions of the body, dengue or cholera, final ascersion is nischayatmika vṛttihi or buddhihi. It’s a function of the internal organ.

Sankalpatimika vṛttihi, when mind is considering options, sankalpa vikalpatmika, pros and cons, considering thought is mind. Manaha..

Chintanātmika, when you are analysing you are taking into account past experience, memory involvement, chintam, thinking as well as remembering. Reflection. Cittam,

A thought mode in which one identifies with the body mind cidābhāsa complex, individuality invoking thought is ahaṅkāra. Ghata vṛtti reveals ghata viṣaya, aham vṛtti reveals the entire body mind complex. Sthūla sūkṣma kāraṇa śarīram plus cidābhāsa. Word ahaṅkāra can refer to the thought or the individual..both are ok. When you say ahaṅkāra is samsari, you are referring to viṣaya roopa samsari ahaṅkāra not vṛtti.

All other antahkaraṇa vṛtti, buddi plus mano plus cita vṛtti together is idam vṛtti. Revealing external world. That that refers to oneself is aham vṛtti. Aham vṛtti and idam vṛtti. In nataka dīpa prakriya, in pañcadaśī, Vidyāraṇya deals with it. Idam vṛttis are always agamapayi. Come and go. In upadeśa sara, thoughts are reduced this way. Aham vṛtti is always there in manifest form or potential form. Its not agamāpāyi.

Vedanta asks while you are attending the class, idam vṛtti come and go. What about aham vṛtti? Amidst all the flowing idam vṛttis. All this knowledge belongs to whom? I have learnt vicārasāgara. I understood vicārasāgara. I heard, understood, etc. These idam vṛttis are continuouslY connected to aham vṛtti. Avyakta aham vṛtti is continuously there. In this ahaṅkāra alone, anātmā as well as Atma in lakṣyartha roopa. Identifying the individuality, that thought is ahaṅkāra.

Topic 268 पञ्चभेदसहितप्राणोत्पत्तिः

Pañca beda.. Upto vyānaha..

(२६८) पञ्चभेदसहितप्राणोत्पत्तिः –

अपञ्चीकृतपञ्चभूतसमष्टिरजोगुणांशात् पञ्चवृत्तिप्राणः सम्भूतः । सप्राणः क्रियाभेदात् स्थानभेदाच्च पञ्चविधः । यस्य हृदयं स्थानम्, क्षुत्पिपासे क्रिया स प्राणः । यस्य गुदः स्थानम्, मूत्रपुरीषयोरधोनयनं क्रिया स अपानः । यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः ।

सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका वृत्तिश्चित्तम् । 'अहम्' इत्यभिमानात्मिका वृत्तिरहङ्कारः ।सर्वशरीरं स्थानम्, अन्नपानादिरसस्य सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

After antakāraṇa sṛṣṭi praṇa sṛṣṭi talked about...,although we give importance to mind. But without praṇa, mind has no relevance. Plant is praṇa pradhāna. In plant, mind is very rudimentary therefore wont feel pain. Chidabhasa sahita praṇa is jīvaha. Praṇa with 4 functions, 5 types. Vṛtti means function also.

They are born from pañca sūkṣma bhūtas, samaṣṭi rajo guṇa amsat, pañca vṛtti praṇaha. That praṇa is divided into 5 types based on functions and positions too. In Tattvabodha, 5 praṇas were mentioned but functions not sthānam were not mentioned. Here its mentioned.

In vicārasāgara, devatas for 4 antahkaraṇam were not mentioned. In Tattvabodha was mentioned. Manaso devata chandrama, buddhi brahma, ahaṅkārasya rudraha, cittasya vasudevaha.

Sthānam mentioned in vicārasāgara.

Praṇa sthānam is hrudayam, hunger and thirst.

Apanam position is anus or lower part, mootram and faecal matter, bringing down and removal.

Samānaha..in madhya pradesh or stomach or naval, food and drinks which are consumed, are divided into nutrients which are segregatable in the form of carbs, protein etc. And apportioned. There are certain portions that cannot be absorbed by the body, pāchana ayogyam is to be thrown out. Samāna deals with pachana yogya vastu. 24 by 7.

Udānas position is kantaha and function is swasaha, udāna is connected to prārabdha. Breathing. Prak gamanavān praṇaha. Ado gamanavan apanaha. At the time of death, this is taken out of body.

Vyānam keeps whole body moving, all nutrients are distributed to all over the body. In all the nādis, distribution. We are not very clear of the nādi. Medicine not clear.

In vedānta śāstra, nādi is important. Sūkṣma śarīram is supposed to withdraw from periphery of sthūla śarīram and move through the nādi. In briha, chapter 2 first section this is described. Therefore these nādis are called swapniya nādi. Nādis belong to sthūla śarīram. Job of vyana is distribution if nutrients through nādis.

In sānkhya I think, they talk of pañca upa praṇas, secondary praṇas 5. In vicārasāgara, this is introduced. At end, Niścala Dasji says he does not accept this.

Vicārasāgara 5th November 2016

Page 158 second para , last 3 lines yasya nābhihi..

यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः । सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका वृत्तिश्चित्तम् । ‘अहम्’ इत्यभिमानात्मिका वृत्तिरहङ्कारः ।सर्वशरीरं स्थानम्, अन्नपानादिरसस्य सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

Topic of sṛṣṭi is continued..word sṛṣṭi is replaced by adyaropaha for senior student , temporary acceptance of the creation. Soon to be negated by apavāda. Both kāraṇa prapañca and kāraṇa śarīram are anādi.

19 components of sūkṣma śarīram introduced. For the corresponding samaṣṭi component we have to replace by a devata. Now we have completed praṇa sṛṣṭi. Position and function discussed. Next para, pañca upa prāna.

Next para... Kvacit upto end of para.

क्वचित् नागकूर्मकृकरदेवदत्तधनञ्जयाख्याः पञ्च वायवोऽधिकतया पठ्यन्ते । तत्रोद्गमनकृत् नागः। उन्मीलनहिक्कादिकृत् कूर्मः । क्षुतहेतुः कृकरः । जृम्भणकरो देवदत्तः । श्वयथुकरो धनञ्जयः । एत उपवायवः ।तेषां च पृथिवीजलतेजोवाय्वाकाशानां रजोगुणांशेभ्यः क्रमेणोत्पत्तिः ।

तथैवापानसमानप्राणोदानव्यानानामपि क्रमेण पृथिव्यादीनामेकैकस्य रजोगुणांशादुत्पत्तिः । सर्वेषां समष्टिरजोगुणांशान्नोत्पत्तिः इति चोक्तं क्वचिद्ग्रन्थेषु ।

In some books, certain jargons are used naga, devadutta, koorma etc. These pañca prānas are included as extra pranās. Naga..throwing up the food. udvamaha. Unmeelana..blinking of the eye.. For wetting the eye. Hika..hiccup kurmaha. krutam ...sneezing. Jrumbana..yawning..devadutta. Svayatukaraha. Dananjaya.. Swelling. Body bloats after death is caused by dananjaya only. These are upapraṇas.

They are generated by prutvi vayu etc pañca bhootānam, from vyaṣṭi rajo guṇa.

Agni rajo guṇa...krutaraha

Ākāśa rajo guṇa... Dananjaya etc

Each one of the mukya pañcapraṇa are born out of vyaṣṭi bhūta few of them say. We say its from samaṣṭi. They negate out view that they are born out of samaṣṭi.

All 10 . 5 praṇas and upapraṇas are not from samaṣṭi they say. We must discard them totally.

Next para...parantu advaita Siddhānte...

परन्त्वद्वैतसिद्धान्ते एषा प्रक्रिया नास्ति । विद्यारण्यस्वामिभिः, पञ्चीकरणग्रन्थे वार्तिककारैश्च सूक्ष्मशरीरे पञ्चकोशे च नागकूर्मादीनां ग्रहणं न कृतम् । अपि च तैरपानादिपञ्चप्राणानां पञ्चभूतसमष्टिरजोगुणांशादुत्पत्तिर्वर्णिता।तस्मादेकैकभूतव्यष्टिरजोगुणांशादपानादीनामुत्पत्तिकथनमयुक्तमेव । तस्मात्सूक्ष्मशरीरे नागकूर्मादीनां ग्रहणमसङ्गतम् । पञ्चप्राणानामेव सूक्ष्मशरीरे ग्रहणं युक्तम् । किञ्च प्राणो विक्षेपरूपः । रजोगुणस्य विक्षेपः स्वभावः।तस्मात्पञ्चभूतरजोगुणांशात्प्राणोत्पत्तिकथनं युक्तमेव ।

However, in advaita siddhānta, this particular scheme is not there at all. Pañca upa praṇa and coming from vyaṣṭi also is not there. Vidyāraṇya has mentioned only pañca praṇas. They are born out of samaṣṭi only. Sureśvarācārya in panceekāraṇa (written by Śaṅkarācārya) vārthika (written by Sureśvarācārya) grantha, while discussing sūkṣma śarīram and pañca kośa, upa praṇas are not discussed. It is clear we do not require upapraṇas. Moreover, while discussing mukhya praṇa, we must remember they are born out of samaṣṭi or collective rajo guṇa. Not vyaṣṭi. Or individual. The mention of individual rajo guṇa is illogical. Then why did Niścala Dasji introduce this subject? Purpose is there are many people who read all kinds of books and commentaries. This becomes mananam. Only you should include mukya praṇa.

Now different topic. Why do we say rajo gunar utpatti for praṇa. Mind has to support pañca jñānedriyāni. Therefore mind should come from satva guṇa. Praṇa has to function behind karmendriyāni. Vikshepa means dynamic activity here, not superimposition. Therefore it requires rajo guṇa. Therefore rajasic people are more active. Praṇa has to function behind all karmedriyam hence samaṣṭi rajo guṇa is required.

Topic 269 .... ज्ञानेन्द्रियाणां कर्मेन्द्रियाणां चोत्पत्तिः

(२६९) ज्ञानेन्द्रियाणां कर्मेन्द्रियाणां चोत्पत्तिः –

अपञ्चीकृतैकैकभूतसत्त्वगुणांशात् पञ्चज्ञानेन्द्रियाणि रचितानि । एकैकभूतरजोगुणांशादेकैकं कर्मेन्द्रियं रचितम् । आकाशस्य सत्त्वगुणात् श्रोत्रम्, वायोः सत्त्वगुणांशात् त्वक्, तेजसः सत्त्वगुणांशात् नेत्रम्, जलस्य सत्त्वगुणांशात् रसना, पृथिव्याः सत्त्वगुणांशात् घ्राणं चाजायत । एतानि पञ्चेन्द्रियाणि ज्ञानस्य साधनानि, अतो ज्ञानेन्द्रियाणीत्युच्यन्ते । ज्ञानं सत्त्वगुणाज्ज्ञायते। अतश्चैतानि पञ्चेन्द्रियाणि भूतानां सत्त्वगुणादुत्पन्नत्वेनोच्यन्ते ।

Tatvaboda repeat. From the satva guṇa of each single element jñānedriyāni are generated similarly from rajo guṇa of each single element karmedriyani born.

Ākāśa....shrotra indriyam born. Subtle not golakam

Vayu tvak

Agni eyes

Jalam taste tongue

Pritvi grānam or smelling

They are instruments for gaining knowledge hence called jñānendriyam.

Since jñānaṃ is born out of satva guṇa hence connected with each elements satva guṇa.

Each indriyam is born out of each element. Ākāśa produces śrotrendriyam.

श्रोत्रेन्द्रियमाकाशस्य गुणं शब्दं गृह्णातीति तदाकाशस्य सत्त्वगुणकार्यम् । एवमेव यदिन्द्रियं यस्य भूतस्य गुणं गृह्णाति तत्तस्य भूतस्य सत्त्वगुणकार्यमिति ज्ञेयम् ।

Shrotram ears grasp the akāśa guṇa śabda the sound, therefore said to be a product of akāśa. This is also general rule. With this jñānendriyam is over.

Next para Ākāśasya......itam sūkṣma...

आकाशस्य रजोगुणांशात् वाक्, वायो रजोगुणांशात् पाणिः, अग्ने रजोगुणांशात् पादः, जलस्य रजोगुणांशात् उपस्थः, पृथिव्या रजोगुणांशात् गुदं चोत्पद्यते । स्त्रीयोनौ पुरुषलिङ्गे च वर्तमानं विषयानन्दलवसाधनमिन्द्रियम् उपस्थ इत्युच्यते । कर्मेति क्रियोच्यते । एतानि पञ्चेन्द्रियाणि क्रियासाधनत्वात् कर्मेन्द्रियाणीत्यभिधीयन्ते। क्रियाया रजोगुणकार्यत्वाद्भूतानां

रजोगुणांशात्कर्मेन्द्रियोत्पत्तिर्वर्णिता । इत्थं सूक्ष्मसृष्टिर्निरूपिता ।

Karmedriyas.

Ākāśas rajo guṇa speech vak

Vayu Pānihi hand

Agni leg

Āpaha

Pritvi

Upastha indriyam.. That which is in the generative organ of male and female generating pleasing pleasure at the time of conjugal union, is called upasthaha. Vikshepa is often a negative term, superimposition or wandering, in the context of Īśvara, it is not affected by āvarana shakti, vikṣepam shakti refers to a positive power creative power. Karma also refers to action as well as its result. In prarabdha karma, it is referring to result. When you talk of karmendriyāni, it refers to action. With this we have completed creation of sūkṣma śarīram and sūkṣma sṛṣṭi.

Viswa and Virad we have to see.

I would like to add an aside note. We say antahkaraṇam is born out of satva guṇa of 5 elements, in some other context, Śaṅkarācārya writes antahkaraṇam has 3 types of vṛtti. satvika rajasa tamasa mentioned. Is there not a conflict here? We should modify. Nothing is created out of pure satva rajas or tamas but say satva pradhāna rather than only from satva. Even in stone we should assume tamo pradhāna, little satva and rajas are there.

Vicārasāgara 12th November 2016

Page 159 2nd paragraph last 3 lines

एतानि पञ्चेन्द्रियाणि क्रियासाधनत्वात् कर्मेन्द्रियाणीत्यभिधीयन्ते। क्रियाया रजोगुणकार्यत्वाद्भूतानां रजोगुणांशात्कर्मेन्द्रियोत्पत्तिर्वर्णिता । इत्थं सूक्ष्मसृष्टिर्निरूपिता ।

Continuing with the topic of sṛṣṭi...creation is presented in different layers... Sūkṣma śarīram is discussed elaborately by śāstra, 19 components, each one created from sūkṣma bhūtāni. Tamo guṇa used for pancheekāraṇam, sthūla sṛṣṭi.

We discussed all 19. Now karmedriyani topic. One important thing.. The details of sṛṣṭi given, its going to be negated by apavāda. While adhyāropa is discussed maximum details given, they don’t say anyway we are going to negate. Jñānedriyani karmendriyani plus one antahkaraṇam is discussed in Brahmasūtra, Brahmasūtra says praṇa does not cone under this group as it does not transact. Praṇa alone maintains the infrastructure. Praṇa is not kāraṇam, but very much required for the survival of the rest. Males used to go out and work, females thought they were not important, but actually they were doing the job of praṇa. There is a shloka glorifying the housekeeping women. In a bhavanam, housekeeping part is bha, once woman is not there house becomes vanam. Praṇa is not a kāraṇam, but very important to maintain the infrastructure. Now sūkṣma prapance sṛṣṭi,

Topic 270 .... सूक्ष्मसृष्टेरुपसंहारः

(२७०) सूक्ष्मसृष्टेरुपसंहारः —अपञ्चीकृतभूतानि तत्कार्यभूतान्तःकरणप्राणकर्मेन्द्रियाणि सूक्ष्मसृष्टिरिति कीर्त्यते । सूक्ष्मसृष्टिविषयकं ज्ञानं नेन्द्रियैरुत्पद्यते । नेत्रनासिकादिगोलकानि तु यद्यपीन्द्रियविषयाणि तथापि तत्तद्गोलकान्तःस्थेन्द्रियाणि नकस्यचिदपीन्द्रियस्य विषयीभवन्ति । सूक्ष्मसृष्ट्युत्पत्त्यनन्तरमीश्वरेच्छया स्थूलसृष्टिनिमित्तं भूतानां पञ्चीकरणं निष्पद्यते ।

Conclusion of sūkṣma sṛṣṭi, both micro as well as macro, śarīram and prapancham.

Sūkṣma bhūtāni as well as its products, antahkaraṇam, praṇa, from samaṣṭi,

jñānendriyam karmendriyani from vyaṣṭi satva and vyaṣṭi rajas respectively.

The sūkṣma śarīram and prapañca are indriya agocharam. Modern science does not accept sūkṣma śarīram. Modern science does not accept mind, only as chemical conditions of brain. You can never study the mind. Therefore mind surviving the death of a person science does not accept. No belief in śraddhām and tarpanam, all created for money…they believe. Our own children ask what's the evidence? They do not accept veda pramāṇam. Apauruṣeya viṣayam. Knowledge of sūkṣma sṛṣṭi..there is no sensory evidence… Can sense organs be perceived by sense organs..? They seem so, but the sense organs are different from golakam like eye..they are sensorily perceptible, whereas sense organs indriyani situated in the golakams, they are not objectifiable for any sense organs. Page 40 line 5.

Sūkṣma prapañca inclusive of devatas are not sensorily available. After the creation of subtle body and subtle universe

Karma is jaḍam, karturāgnyāya prapayate phalam,,we require Īśvara to manifest the karma through māyā vṛtti. Sankhya does not accept Īśvara or Īśvara iccha. It accepts, karma, prakṛti, accepts veda pradhāna. For the manifestation of sthūla prapancham, we need process of grossification. Sanmātrāni… Combining subtle elements in various proportions is pancheekāraṇam. Each one becomes an alloy.

Subtle becomes gross. Grossification. Chandogya 6th chapter, 3rd or 2nd section.

Process of mixing up of elements, in two different ways. In Tattvabodha only one method. Pratama and dvidteeya. An involved process and a complex language. Im going to skip the process, outcome is relatively easier. topic 271 and

Topic 271 पञ्चीकरणप्रकारः

(आ. २७१-२७२) स्थूलसृष्टिः –

(२७१) पञ्चीकरणप्रकारः – पञ्चीकरणे द्वौ प्रकारावुक्तौ । प्रथमप्रकारस्त्वेवम् – एकैकसूक्ष्मभूतस्य तमोगुणांशं साम्येन द्विधा विभजेत् । तत्रैकमर्धं पृथगवस्थापयेत् । ततोऽपरमर्धं साम्येन चतुर्धा विभजेत् । एवं पुनर्विभागेन निष्पन्नमेकैकभूतस्याष्टममंशं पृथगवस्थापितेन स्वस्वेतरभूतचतुष्टयस्यार्धभागेन योजयेत् । एवं पञ्चीकरणं निष्पद्यते । तत्रैकैकस्मिन्नपि स्थूलभूते एकमर्धं स्वांशः । अपरमर्धं तु स्वेतरैकैकभूताष्टमांशमेलनेन निष्पन्नम् । एवमेकैकस्मिन्नपि स्थूलभूते पञ्चानामपि भूतानामंशसत्त्वात् स्थूलभूतानि पञ्चीकृतानीति वर्ण्यन्ते ।

First para is first method same as Tattvabodha

2nd para is 2nd method Language and method complex

2nd para ,,,upto cha nishpannam

final outcome

In the first method, combination of each element will be like the following.

Every gross space element will have 1/2 of that particular element space , later half , 1/8 vayu, 1/8 of agni, jalam, earth

Similarly gross vayu...

What about 2nd method

Each element is divided into 25 portions, after grossification breakup will be like the following..21/25 akāśa, vayu 1/25, agni 1/25, jalam 1/25, pritvi 1/25.

Advantage is proportion is more for the main element in 2nd method, hence more visible. 21 parts of akāśa will be there here, in earlier 50 percent. Now 84 percent.

द्वितीयप्रकारस्त्वेवम् – एकैकसूक्ष्मभूतस्य तमोगुणांशं वैषम्येण द्विधा विभजेत् । तत्रैको भागश्चतुर्भिरंशैर्निष्पन्नः ।अपरस्तु भागः पञ्चमांशेन । तत्र चतुरंशनिष्पन्नमधिकपरिमाणकं भागं पृथगवस्थापयेत्।पञ्चमांशनिष्पन्नं न्यून परिमाणकं भागं पुनः पञ्चधा विभजेत्।तत्रैकमेकमंशं पृथगवस्थापिताधिकपरिमाणकपञ्चभागेषु पृथक् पृथग्योजयेत् । अनेनापि प्रकारेण पञ्चीकरणं सिद्ध्यति।

In each gross element, majority part will be 21/25 parts. The other parts will be mixture of other 4 elements. As following, sthūla akāśa will have 21 parts of akāśa, 1/25 of vayu, agni, water, pritvi.

Advantage of 2nd method is the 84 percent. First you may wonder with 50 percent you should be able to see other elements. In spite of the availability of other elements, why only one is experienced is explained. Who invented second method? Nobody has a pramāṇam. Seems Niścala Dasji's own recipe

तत्र प्रथमप्रकारे प्रतिभूतमेकमर्धं स्वांशः । अपरमर्धं तु स्वेतरभूतचतुष्टयस्यांशः । यथा आकाशे एकमर्धं स्वस्यैवांशः । द्वितीयमर्धं तु वायोरष्टमांशेन, तेजसोऽष्टमांशेन, जलस्याष्टमांशेन, पृथिव्या अष्टमांशेन च निष्पन्नम् ।एवं भूतान्तरेष्वप्यूह्यम् । द्वितीयप्रकारे तु प्रतिभूतमेको भागः स्वकीयैरेकविंशत्यंशैर्निष्पन्नः । द्वितीयो भागस्तु स्वेतरभूतानां चतुर्भिरंशैर्निष्पन्नः । यथा आकाशे एको भागः स्वकीयैकविंशत्यंशात्मकः । अपरो भागस्तु वायोः पञ्चविंशांशेन, तजसः पञ्चविंशांशेन, जलस्य पञ्चविंशांशेन, पृथिव्याः पञ्चविंशांशेन च निष्पन्नः । एवं भूतान्तरेष्वप्यूहनीयम् । प्रथमप्रकारापेक्षया द्वितीयप्रकारे प्रतिभूतं स्वांशाधिक्याद्विविच्य पृथक् पृथगाकाशादीनां भानं सुघटं भवति ।

Topic 272 ....स्थूलब्रह्माण्डाद्युत्पत्तिः

(२७२) स्थूलब्रह्माण्डाद्युत्पत्तिः –एवं पञ्चीकृतभूतेभ्य इन्द्रियगोचरं स्थूलब्रह्माण्डम् उत्पद्यते।तस्मिन् ब्रह्माण्डे भूर्भुवस्वर्महर्जनस्तपस्सत्य इत्युपरि सप्त

लोकाः,अतलसुतलपातालवितलरसातलतलातलमहातला इत्यधः सप्त लोका वर्तन्ते।एषु चतुर्दशसु लोकेषु वसतां जीवानां पृथक्पृथगुपभोगयोग्यान्नपानादिकं, देवमनुष्यपश्वादिरूपाणि भोगायतनानि स्थूलशरीराणि चोत्पद्यन्ते । इत्थं सङ्क्षेपेण सृष्टिरुक्ता ।मायावैभवस्य विस्तरेण निरूपणं तु कोटिब्रह्मायुषापि न शक्यते । मायासृष्टपदार्थानां नान्तोऽस्तीति वाल्मीकिर्वासिष्ठे नानेतिहासैर्निरूपतिवान् ।

Thus grossified elements have been created. Now the elementals are to be derived from the elenents in different proportions. Bhautika prapanchas are 14 in number. Jīvas are in millions. Indriya gocharam. Even as per science, only 4 percent of total matter we are able to study 72 percent dark energy, dark matter another 24 percent. Is not available for us. They call it cosmos, we call him brahmandam. Within this brahmandam, whose limits are not visible there are 7 upper lokas 7 lower lokas...names.. Atala sutala patala.........in pacadasi, Vidyāraṇya says ...

In these 14 lokas there are so many jīvas, they do not have sthūla śarīram. These jīvas have got puṇyaṃ and pāpam, only by experiencing the world they can exhaust. Sūkṣma śarīram is instrument of experience, sthūla śarīram is called abode of experience.

Vicārasāgara 19th November 2016

page 116 3rd para topic 272 last 3 lines Itham sankshepena...

In this manner the creation has been briefly presented. For the sake of creation, māyā shakti of brahman has been introduced. Satva pradhana māyā kāraṇa prapañca and tamo pradhana māyā creating kāraṇa śarīram. Consciousness pervades all of them, Tatvabodha introduced. Antaryami, Hiranyagarbha and Virat at macro level and corresponding micro levels. Niścala Dasji says it is vyavahārically infinite. Even though many jīvas are liberated in every sṛṣṭi, it will eternally continue as we have infinite jīvas. Time wise space wise variety wise they are infinite.

Brahman can never claim I am brahman without māyā. Brahman can never be self aware without māyā. Advaitins are therefore indebted to māyā. Vaibhavam indicates glory. Yogavāsiṣṭham.. Written by Valmiki. There is no end to the glory of māyās creation. Told in yoga vāsiṣṭham consisting of 30000 verses. Endless description of lokas here, it is a great kāvyam also.

Topic 273 to 283

Topic 273 ....पञ्चकोशास्तैरात्मन आवरणं च

Prapanchatrayam.

(आ. २७३-१८३) आत्मविवेकः, अथवा पञ्चकोशविवेकः –
(२७३) पञ्चकोशास्तैरात्मन आवरणं च –

In Īśvara, māyā's vikṣepam shakti alone is operational, no āvarana shakti, therefore a jñānī. Īśvara sees the pain of all Jīvas. We are unable to see the pain of few of our near and dear. Īśvara never has videhamukti, he has to go through sṛṣṭi after sṛṣṭi. Īśvara knows I am brahman, virat and hiranyagarbha are all drama only. How can I convert the viswa taijasa status of mine as my glory and claim I am Brahman, aham vrushasyaveriva...tai upaniṣad.

Shifting from Atma to Anātmā requires sensitisation of the mind. Anirvachaneeya khyāti for uttama adhikārī. Drushyatvat sarva mithyā.

For madhyama adhikārī, requires dividing anātmā into śarīra trayam... At macro level, pañca bhūtas we have to track. Go from layer to layer..pritvi to akāśa, akāśa is to isness of akāśa. 5 stages..

Annamāyā to anandamāyā...blankness to witness of blankness.

When we are absorbed in the kośa we miss the consciousness principle. Every emotion has got thought and consciousness. We lose sight of consciousness. Similarly we lose sight of non variable existence externally. By distracting my attention. This is figuratively called āvaranam.

Page 161..

Māyāyām...kāraṇa śarīram.

मायायां तत्कार्येषु च त्रीणि शरीराणि पञ्च कोशाश्चान्तर्भवन्ति । शुद्धसत्त्वगुणप्रधाना मायेश्वरस्य कारणशरीरम् । मलिनसत्त्वप्रधानाविद्यांशो जीवस्य कारणशरीरम् ।

Entire anātmā can be divided into several layers.

First two fold, three fold, five fold...two fold division, māyā is anādi and its products, kāraṇa kārya roopena anātmā dvividaha.. Kāraṇa prapañca and śarīram.

In three fold, kāraṇa prapañca divided into sūkṣma and sthūla prapañca, and sthūla and sūkṣma śarīram.

Divide sūkṣma śarīram into 3, vignyāna māyā, praṇa māyā and manomāyā shareerM. Sthūla and kāraṇa śarīram.

Shudha satva pradhāna māyā is Īśvaras kāraṇa śarīram.

We do not have total knowledge or total ignorance.

Explanation in footnote...

Look at chart

All parts of the body..foot note is interesting..emotions...

Next page

Uttara śarīra...

उत्तरशरीरारम्भकपञ्चसूक्ष्मभूतानि मनोबुद्धिचित्ताहङ्काराश्चत्वारः, पञ्च प्राणाः, पञ्च कर्मेन्द्रियाणि, पञ्च ज्ञानेन्द्रियाणि च मिलित्वा जीवस्य सूक्ष्मशरीरं भवति ।सकलजीवानां सूक्ष्मशरीराणि मिलित्वा ईश्वरस्य सूक्ष्मशरीरं भवति ।सकलमपि स्थूलं ब्रह्माण्डम् ईश्वरस्य स्थूलशरीरं भवति । जीवस्य व्यष्टिस्थूलशरीरं तु प्रसिद्धमेव । शरीरत्रयेऽस्मिन्नेव पञ्चकोशा अन्तर्भवन्ति ।

First he explains 3 śarīrananis, thn he is explained kāraṇa śarīram of Īśvara and jīva. Now sūkṣma śarīrams of both.

19 or 17 generally discussed. Here Niścala Dasji includes the subtle 5 elements in the sūkṣma śarīram which is the raw material of the future śarīrams. Pañca sūkṣma bhūtāni included, 19 plus 5,, 24.. We saw this no earlier, in Tattvabodha ata chaturvimsati... Brahmandays...

Nityaparayanam needed of Tattvabodha.

Sūkṣma śarīram made into 8 in another classification, we saw in vivekacūdāmaṇi... Vachati pañca... Sūkṣma śarīram is titled kuryashtakam.

All these individual sūkṣma śarīrams are owned by Īśvara the society kind.

We now come to sthūla śarīram, includes all the galaxies... All sthūla śarīrams, form part of virat..visvarūpa Īśvara. For a Hindu, Bhagavān is never parokṣa, nitya pratyakṣa... It is well known..

Vicārasāgara 26th November 2016

Page 162 top line upto middle antar bhavanti

In the last class we saw avarna shakti of māyā does not affect Īśvara but at vyaṣṭi level it impacts the jīva. This identification is the cause of saṃsāra. Jīva's abhimāna with śarīra trayam. This śarīratrayam is divided into pañcakosa. The internal division of pañcakosa is to explain kriya..praṇamāyā, iccha ..manomāyā and jñāna shakti...vignyānamāyā. You can only desire a known entity and therefore jñānan precedes this. Karma follows Iccha shakti..

Iccha is useful even after attaining Mokṣa for loka saṅgraha. Thus sūkṣma śarīram is divided based on shakti trayam. 4th line sthūla śarīram.

Pañcakosa included in śarīratrayam, called kosaha, means a cover or case. They cover the Atma by indirectly covering. It's available within. Body is called shaReerM because it will regularly decay..shreeyaha, dihyamānaha dehaha, dahyamānatvat dehaha. While body is alive it is burnt by three kinds adidaiva, adhyatmika, adhibhautika fires.

Kāraṇasareere....antarbhavanti

कारणशरीरे आनन्दमयकोशस्यान्तर्भावः । सूक्ष्मशरीरे विज्ञानमयमनोमयप्राणमयानां त्रयाणां कोशानामन्तर्भावः । पञ्च ज्ञानेन्द्रियाणि निश्चयात्मकान्तःकरणवृत्तिरूपा बुद्धिश्च मिलित्वा विज्ञानमयकोश इत्युच्यते । पञ्च ज्ञानेन्द्रियाणि सङ्कल्पविकल्पात्मकान्तःकरणवृत्तिरूपमनश्च मिलित्वा मनोमयकोशः । पञ्च प्राणाः पञ्च कर्मेन्द्रियाणि च मिलित्वा प्राणमयकोशः ।स्थूलशरीरम् अन्नमयकोश इत्युच्यते इति शरीरत्रये पञ्चापि कोशा अन्तर्भवन्ति ।

Anandamāyā kośa included in kāraṇa śarīram. Kāraṇa śarīram is cause of sthūla sūkṣma śarīram. Ananda is definite in kāraṇa śarīram for all jīvas. It is not svarūpa ānanda but pratibimba ānanda reflected in kāraṇa śarīram. Sūkṣma śarīram is in 3 kosas vignyāna māyā, mano māyā and praṇa māyā.

Pancha jñānedriyam, budhi (nischayatmaka..decision making thoughts)

In manomāyā kośa, instead of decision, there is vascilation of mind, sankalpa vikalpa.

Pañcapraṇa pañca karmedriyani... Praṇamāyā kośa

Sthūla śarīram is annamāyā kośa. Its called so because it rises from annarasa. Born, sustained and goes back to earth. In this manner, pañcadikosaha antar bhavati.

Īśvara also has got macropañcakosa. In tai.upa, corresponding macro is discussed.. Samaṣṭi annamāyā, praṇamāyā, manomāyā, vignyana māyā discussed. A cover or concealment is called kosaha. Just as the case of knife, cover conceals the sword or knife. Like we know there is Atma in the kosas,

Īśvara shareere..keertyante

ईश्वरशरीरे ईश्वरकोशाः, जीवशरीरे जीवकोशाश्च वर्तन्ते । कोशो नामाच्छादनं पिधानं वोच्यते। असिपिधानं यथा असिस्वरूपमाच्छादयति तथैते पञ्च कोशा आत्मनः स्वरूपमाच्छादयन्तीत्यन्नमयादयः कोशा इति कीर्त्यन्ते।

Atma svarūpam is covered in the form of our misunderstanding that pañcakosa is Atma. Dehatma vāda praṇatma vada, manasyatma vada, vignyanatma vāda, ānanda ātmā vāda

Different philosophers believe so. Aim of vedānta is to negate the mistake helping us claim...

Aneke....upto end of para varnanynte...

अनेके मन्दमतयो गुरुशास्त्रसम्प्रदायविहीना पञ्चकोशान्तर्गतमनात्मभूतं यं कमपि पदार्थमात्मत्वेन मन्यमानाः कोशानां साक्षिभूतान्मुख्यात्मस्वरूपाद्विमुखा भवन्ति । अत एवान्नमयादयः कोशा आत्मस्वरूपाच्छादका इति वर्ण्यन्ते ।

Those who do not have a thinking intellect... Experiencer of the pot is different from the pot. Experiencer of body is different from the body..

Without help of guru and śāstras, they assume ātmā to be one of the pañcakośa. Anātmā as another one. They lose sight of the observer. I the observer is missed... Because the pañcakośa distract our attention, it is figuratively called cover. This distraction is called concealment.

Topic 274 विरोचनसिद्धान्तः (अन्नमयकोशात्मवादः)

VirochanaSiddhāntaha..

(२७४) विरोचनसिद्धान्तः (अन्नमयकोशात्मवादः) –

Dehatmavādaha, concluding that I am the body, no sūkṣma and kāraṇa śarīram or atma..cārvāka matam..modern science too comes under this. no belief in past and future births, no belief in śraddhā tarpanan rites etc.

Virochana is the king of Asura..chapter 8 of Cāndogya upaniṣad. Brahma teaches vishwa first, akshi puruṣaha.. Among the 5 sense organs, eye is most important. Instead of taking consciousness principle, both Indra and Virochana take the physical body reflected in the eye as Atma. Another took bimba śarīram as Atma. Virochana says thanks and goes away and teaches the Asuras. No belief in life after death. No belief in dānam karma etc.

Kecana pāmarāha...sthūlādehatma

केचन पामरा विरोचनसिद्धान्तमनुसरन्तोऽन्नमयकोशमेवात्मेति वदन्ति । तत्रैवं युक्तीः कथयन्ति । (१) यत्राहमिति धीरुत्पद्यते, स आत्मा ।सा चाहंधीः स्थूलशरीरे भवति।‘अहं मनुष्यः’ ‘अहं ब्राह्मणः’ इत्यनुभवः सार्वजनीनः। मनुष्यत्वब्राह्मणत्वादिधर्माः स्थूलशरीरस्यैव । तस्मादहंधीविषयस्थुलदेह एवात्मा।

Gross minded ones pāmaraha, Niścala Dasji does not say where Virochana appears. Akshi purusha is eternal and all pervading brahmaji says. Indra thinks how can akshi purusha be all pervading so he comes back. Second time, taijasa...then he thinks sūkṣma śarīram is ātmā then prājña as ātmā, then Indra thinks again is Atma really blankness. Then turiya Atma.... 8th chapter of Cāndogya and Maṇḍukya deal with this. Topic 8.7.1 onwards

Tatraivam..with regard to dehatmavāda, the following reasoning also given... Atma means self, meaning of the word I.. Self is that in which I have I thought....that I thought, it goes to our body only..sthūlā sareere bhavati...

Celebrations like shashtiabdapoorti is to appreciate the body not identify with the body.. I am a human being I am a brahmin etc, this thought is universal. When you say so,they are attributes if physical body only. Sūkṣma śarīram has no jati varna etc.

Going to give another argument also...

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Page 163 2nd para 3rd line sāchahandheehi..sthūlādevahi ātmā

With an intention to reveal the Atma which is the nature.. Teacher is resorting to pañcakosa vivekaha.. We have misconception also anyatā grahanam. Therefore agrahanam not knowing myself and anyatagrahanam mistaking myself have to be removed. This mistake is committed by even philosophers. Modern scientists are ones which commit thoughtful mistakes. Other than body there is nothing else because there is no scientific evidence that anything survives the death of the person. Only sthūla śarīram has manushyatva dharma or attribute other śarīrams do not have them. First we say aham manuṣya then aham brāhmanaha etc. All jati dharma belongs only to sthūla śarīram. Entire abhivādaye belong to dehatmavāda only. I am the physical body and that’s the Atma. This is argument no 1.

Another argument..

Athava yatra......Siddhāntaha..

अथवा यत्र मुख्या प्रीतिर्भवति स आत्मा ।दारापत्यधनपश्वादयो यतोऽस्य स्थूलदेहस्योपकुर्वन्ति ततस्तेषु प्रीतिर्भवति ।यदि तेऽस्य स्थुलदेहस्य नोपकुर्वन्ति तदा तेषु प्रीतिर्नास्ति । यस्य निमित्तेनान्यत्र प्रीतिरुपजायते तस्मिन्नेव स्थुले देहे मुख्या प्रीतिः सर्वेषाम् । तस्मात् स्थुलदेह एवात्मा । तस्माद्वस्त्राभरणान्नपानाद्युपकरणैः स्थूलशरीरस्य समलङ्कृत्य पोषणमेव परमपुरुषार्थ इत्यसुरराजविरोचनस्य सिद्धान्तः ।

The śāstra says Atma or self alone is unconditionally loved by all people, love for anything else other than Atma is conditional love. If other things give me sorrow, I don’t love them anymore. Love for myself is eternal and unconditionally. That’s the definition of Atma. You find everybody loves their body therefore self love is love for the body therefore body is self. Navayare...brihadaranyaka quoted here. I love the wife for the sake of myself. Dara is spouse, children also, dhanam, pashu pet or animal, as long as they are useful for me the body, because of that reason, I love them. Minute they give me trouble, they look for exchange offer !!!

Body’s comfort becomes the standard for deciding likes and dislikes. Love for the body is unconditional. This is universal. Therefore sthūla deha is ātmā, decorate beautify the body. Wear nice clothes, jewellery, feed well. Virochana says thus... In chapter 8 of Cāndogya upaniṣad. Virochana says even after death, dead body must be given biksha (food), Śaṅkara writes, by perfumes mala etc you should decorated. When its taken to cremation ground, dance etc must be there. Flowers garland etc.

Now indriyavatmavādaha

Topic 275 इन्द्रियात्मवादः

(२७५) इन्द्रियात्मवादः – अपरे केचनैवमाहुः स्थूलशरीरं नात्मा । किन्तु स्थूलशरीरे यत्सद्भावे जीवनव्यवहारो भवति, यदभावे मरणव्यवहारो भवति स आत्मा । स च स्थूलशरीराद्व्यतिरिक्तः । जीवनमरणव्यवहाराविन्द्रियाधीनौ भवतः । शरीरे यावत्कालपर्यन्तमिन्द्रियाणि स्वस्वव्यापारक्षमाणि भवन्ति तावत्कालपर्यन्तं ‘अयं जीवति’ इति व्यवहारो भवति । यस्य कस्यापीन्द्रियस्य नाशे ‘अयं मृतः’ इति च व्यवह्रियते । किञ्च ‘अहं पश्यामि’ ‘अहं वदामि’ इत्यादिव्यवहारे ‘अहम्’इति बुद्धिरिन्द्रिये एव भवति । तस्मात् ‘अहम्’ इति बुद्धिविषयेन्द्रियमेवात्मा ।

Indriyams are treeated as a separate group. Sthūla śarīram is not the ātmā. Only when the sense organs are present body is capable of sensing the surroundings. In the presence of the sense organs living transactions go on, in whose absence the body becomes a corpse, such a thing is Atma. Sensing activity. As long as the sense organ can do its function.even when one sense organ goes away we say he is finished because its as though life is gone. When Sense organs are functioning we say I am seeing not my eyes are seeing. The thought, the notion of the I refers to the sense organ only. Foot note.. Is negating each vāda through various arguments. At the end there is going to be surgical strike of all of them.

Topic 276 हिरण्यगर्भोपासकानां प्राणात्मवादः

Hiranyagarbhvasakānam....upto vadanti. One line

(२७६) हिरण्यगर्भोपासकानां प्राणात्मवादः – हिरण्यगर्भोपासकाः प्राण एवात्मेति वदन्ति।

Held by hiranyagarbhaupasakāha.. Samaṣṭi praṇa. Here hiranyagarbha represents samaṣṭi praṇa. Pañcadaśī 6th chapter we saw all vadas.

तत्रेमां युक्तिमाचक्षते – मरणसमये मूर्च्छितस्य पार्श्वस्थाः सति प्राणेऽयं जीवतीति, तदभावेऽयं मृत इति च निश्चिन्वन्ति । किञ्च चक्षुः श्रोत्रवागादीन्द्रियाभावे तत्तदिन्द्रियव्यापारोपरमेऽपि अन्धबधिरमूकानां शरीरं यथावदवस्थितमेव भवति । प्राणोत्क्रमणे तु शरीरं तत्क्षणमेव पतित्वा भयङ्करं श्मशानवदमङ्गलं च भवति ।

Tatremā...Maṅgalam ca bhavati

Following reason given..at the time of death, whether the person is alive or not, primarily they check if breathing goes on or not. Breathing represents praṇa. People who are nearby check if breathing continues, this person is alive, even if sense organs are not functioning. Moreover, when the sense organs are not there temporarily or permanently, we consider him alive if praṇa continues. In the case of blind people, deaf people, dumb person, purely based on praṇa tatvam, we respect that person is alive.

अनायासेन मरणम् .death comfortable

विना दैन्येन जीवितम्..without sickness

देहि मे कृपया शम्भो त्वयि भक्तिम् अचञ्चलम्

Once praṇa is gone, body falls dead and becomes bhakaram, Śaṅkarācārya says thereafter effort is to dispose the body..

House becomes aMaṅgalam all because of praṇa.

In Cāndogya upaniṣad, last of the 14 upāsana, pranopasana is glorified. Even to claim Aham brahmasmi, I need praṇa.

किञ्च 'चक्षुष्मानहं पश्यामि, श्रोत्रवानहं शृणोमि' इति व्यवहारादिन्द्रियविलक्षण आत्मा सिद्धः। स चात्मा क इति जिज्ञासायां सुषुप्तौ सर्वेन्द्रियोपरमेऽपि प्राणो जागर्ति । प्राणसत्त्वादेव तदा 'अयं जीवति' इति व्यवहारो भवति । स्थूलशरीरात्प्राणवियोगे तु 'अयं मृतः' इति व्यवहारो जायते । तस्माज्जीवनमरणव्यवहारयोः शरीरे प्राणसद्भावासद्भावाधीनत्वात् प्राण एवात्मेति निश्चेयः

Next para

Kincha..upto nischayaha

Why sense organs cannot be Atma? No doubt in the sense organs we have I notion I see etc, we have my or mama abhimāna my ears are weak etc. This argument is given in Tattvabodha. Suppose I have a dog, I will say dog is mine, but I will not say dog is me. Similarly our sense organs. I the possessor of Eyes see, I the possessor of ears hears. If I am not sense organs, who am I? In deep sleep state, although all sense organs are resolved, I breathe. Therefore, I am alive. When the praṇa goes, we say this person is dead. We have to conclude that praṇa is Atma.

Vicārasāgara 10th december 2016

Page 166 2nd paragraph last 3 lines

Sthūla śarīrat..nischayaha

स्थूलशरीरात्प्राणवियोगे तु ‘अयं मृतः’ इति व्यवहारो जायते । तस्माज्जीवनमरणव्यवहारयोः शरीरे प्राणसद्भावासद्भावाधीनत्वात् प्राण एवात्मेति निश्चेयः

As part of pañcakosa viveka, Niścala Dasji is pointing out how each layer is mistaken as Atma.

Even thinkers commit this mistake and justify this too. We saw a few confusions, devatma vāda and indriyatma vāda, now praṇatma vāda..

Body becomes insenscient the minute the praṇa goes. There that praṇa must be Atma. When the praṇa goes, we say the person is gone.

Next is manātmavada

Topic 277 ....मनआत्मवादः

(२७७) मनआत्मवादः – अन्ये आहुः प्राणो जडः । तस्मात्स नात्मा, घटादिवत् । बन्धमोक्षौ मनोमात्राधीनौ । विषयासक्तं मनो बन्धहेतुः । विषयवासनाशून्यं मनो मोक्षहेतुः।किञ्च, मनःसम्बन्धादेवेन्द्रियाणां स्वस्वविषयावबोधनसामर्थ्यम्।नान्यथा। तस्मान्मन एव सर्वव्यवहारकारणम् ।अतो मन एवात्मा ।

Some others declare, praṇa is insenscient as during sleep, praṇa is very much alive. Even though the praṇa is there, he is not aware of his surroundings. therefore praṇa is only jada. Therefore there is something more superior to praṇa, mind which is behind all the transactions. Satva vyavahara kāraṇa roopa manaha eva ātmā. Even Mokṣa is possible only because of manaha. A mind which is attached to the world is responsible for Mokṣa. Pūrvapakṣī temembers a vedāntic verse mana eva manushyānam....

Occurs in a minor upaniṣad. Mind is the cause of bondage liberation, a mind which has got ahaṅkāra and mamakāra is the reason for banda and one without these is reason for Mokṣa. We question therefore mind is Atma. Rest is fine. Only because of association with mind, sense organs are capable of sensing the surroundings. Shrotram is as good as acetanam otherwise. Therefore, mana is responsible for all transactions. Therefore mana is Atma. In 5th shloka, deha...Śaṅkara wrote in one line, Niścala Dāsa us elablorating in pages..

Now vignyāyanamāyā kośa

Topic 278 विज्ञानवादिबौद्धमतम् (बुद्धिरेवात्मा)

(२७८) विज्ञानवादिबौद्धमतम् (बुद्धिरेवात्मा) – क्षणिकविज्ञानवादी बौद्ध एवमाह – मनसो व्यापारो बुद्ध्यधीनो भवति । यतो बुद्धेराकार एव मनस्तस्मात् क्षणिकविज्ञानरूपा बुद्धिरेवात्मा भवितुमर्हति।मनो नात्मेति ।

Bhaudhamadam is budhyatma vāda. 4 groups, vaibhashika, soutrantika, yoga chara, mādhyamika.. First two are not discussed often (Maṇḍukya karika) 3rd and 4th are important ones. Here both are discussed. Budhyatma vada comes under yogachara also known as kshanika vigyānam. They also say caitanyam is satyam and world is mithyā. When yogachara says caitanyam is satyam, they say it exists only for one second. Series of seconds...the pravaha or series is nityam. Beginingless and endless. Buddhi is the Atma. Kshanika vignyānam is buddhi. He presents his philosophy as follows. Independent buddhi alone must be named as Atma. Mind is only a configuration of buddhi. Therefore, buddhi alone on which the mind is dependent and is in the form of a series of conscience is Atma. Manaha is not Atma.

Now view of yogacharamatam.

TEshamāyā......

Topic 278 upto end of para

तेषामयमाशयः – सर्वे पदार्था विज्ञानस्यैवाकारा भवन्ति । तच्च विज्ञानं प्रकाशरूपम् । प्रतिक्षणं विज्ञानमुत्पद्य विनश्यति ।पूर्वविज्ञानस्य सममन्यद्विज्ञानमुत्पद्यते । ततः पूर्वविज्ञानं विनश्यति । तथैव तृतीयविज्ञानोत्पत्तौ द्वितीयविज्ञानस्य विनाशो भवति । तुरीयविज्ञानस्योत्पत्तौ तृतीयविज्ञाननाशो भवति । एवं नदीप्रवाहवद्विज्ञानस्य धाराविच्छिन्नानुवर्तते । सा च विज्ञानधारा द्विविधा – एका आलयविज्ञानधारा । अन्या तु प्रवृत्तिविज्ञानधारा । ‘अहम्, अहम्’ इति विज्ञानधारा आलयविज्ञानधारेति कीर्त्यते । सैव बुद्धिरिति कथ्यते । ‘अयं घटः, अयं◌ं देहः’ इति विज्ञानधारा प्रवृत्तिविज्ञानधारेति भण्यते।आलविज्ञानधारायाः सकाशात्प्रवृत्तिविज्ञानधारोत्पद्यते । मनसः स्वरूपमपि प्रवृत्तिविज्ञानधारान्तर्भूतमेव ।अतो मन आलयविज्ञानधारारूपबुद्धेः कार्यम् । सा बुद्धिरेवात्मा।आलयविज्ञानधारया प्रवृत्तिविज्ञानधाराया बाधचिन्तनेन निर्विशेषक्षणिकविज्ञानधारायाः स्थितिः सिद्ध्यति । तादृशी स्थितिरेव तन्मते मोक्षः । इत्थं विज्ञानवादिनो बुद्धेः क्षणिकतां स्वयंप्रकाशरूपतां च कल्पयित्वा, सा बुद्धिरेवात्मेति वर्णयन्ति।

Yogachara bhaudhanam..following is their view. According to kshanika vigyāna vāda there are no external objects at all… When I say there is a wall, I have a wall experience..biddhi vigyānam, ghata vignyānam etc. Vignyānam inside, ghata viṣaya outside. According to bhaudha there us no ghata viṣaya, exactly like dream. No objects other than the experience… Vignyāna pravāha only. Vishayaha is mithyā… Vignyānam satyam.

When we say ghata vignyānam , what do we mean? In the meaning of ghata vignyānam, there is a difference. For us it is a ghatavṛtti with RC or cidābhāsa. For bhaudha ghata vignyānam itself is OC. In vedānta as new objects come new vṛttis come, along with RC. In bhauda matam, they say OC is gone and new OC comes. Next fan comes, next OC comes ghata vignyānam, para vignyānam, fan vignyānam. According to vedānta, flow of thoughts, for bauda it is continuous flow of OCs. There is an appearance of flows of ocs as in dream. Just as there is no dream world outside, there is no wakers world outside other than the OC flow. Chaitanya pravāha. Oc is called vignyāna. Vignyāna pravaha vyatirikta prapañca nāsti. Flow of vignyānam gives us flow of experiences. Subjective flow..aham aham iti vignyāna dhara. Objective flow idam vignyāna dhara..only two vignyāna dharas are there, no world at all. Self experience flows he names ālaya vignyānam, object experience flows...pravṛtti vignyāna dhara. Pravṛtti vignyāna dhara is only a part of ālaya vignyānam as there is no pravṛtti vignyāna dhara without ālaya vignyāna dhārā. Atma is therefore ālaya vignyāna dhāra.

M.. All objects are only configurations. Very similar to advaitin's vedānta. Thats why Ramanujācārya and Madhwācārya charge Śaṅkarācārya as pseudo baudhācāryas. Nāstika bhaudha in āstika vesha. There is no matter other than consciousness, but the meaning is different for consciousness. That consciousness is ever evident."every moment consciousness is born and disappears" a new consciousness is born which is very similar to previous consciousness. When third consciousness is born, second one is gone. The fourth consciousness when its born, the third is gone. Like the flow of a river, you can never dip in the same river twice. Ālaya and pravṛtti vignyāna dhara. Aham aham iti vigyāna dhara. I thought. Continuous self awareness is ālaya vignyānam. Surrounding awareness ..pravṛtti vignyāna dhara.. When buddhist uses the word buddhi, it refers to the temporary consciousness which is flowing in the form of series of temp consciousness. In vedānta, buddhi is inert subtle material. Ayam ghataha, ayam patha iti dharaha. Between these two there is kārya kāraṇa sambandha. Pravṛtti vignyānam depends on ālaya vignyānam.

From self awareness alone, rise of pravṛtti vignyānam happens. Objects are not born, object knowledge is born. There are no objects at all. The word mind refers to prarvṛtti vignyāna dhara, buddhi refers to ālaya vignyāna dharā. Mind is kāryam, buddhi is kāraṇam. Both are flow of momentary consciousness. Such a buddhi alone is the Atma. Yogachara matam.

Vicārasāgara 24th December 2016

Page 167 topic 278 aham aham last 6 lines upto sthiti sidhyati

‘अहम्, अहम्’ इति विज्ञानधारा आलयविज्ञानधारेति कीर्त्यते । सैव बुद्धिरिति कथ्यते । ‘अयं घटः, अयंं देहः’ इति विज्ञानधारा प्रवृत्तिविज्ञानधारेति भण्यते।आलविज्ञानधारायाः सकाशात्प्रवृत्तिविज्ञानधारोत्पद्यते । मनसः स्वरूपमपि प्रवृत्तिविज्ञानधारान्तर्भूतमेव ।अतो मन आलयविज्ञानधारारूपबुद्धेः कार्यम् । सा बुद्धिरेवात्मा।आलयविज्ञानधारया प्रवृत्तिविज्ञानधाराया बाधचिन्तनेन निर्विशेषक्षणिकविज्ञानधारायाः स्थितिः सिद्ध्यति ।

Pañcakosaviveka are understood as kośa only by the jñānī. Agnyānis assume the kosas are Atma. Mistaking kośa as Atma makes a person agnyāni. Different types of people being discussed. Many philosophers make this mistake. There he talked of annamāyā ātmā vada, praṇamāyā and monomāyā ātmā vada. Now we are in vignyānamāyā vada...yogachara buddhism or kshanika vignyāna vada. Vṛtti jñānaṃ is momentary as thoughts are continuously flowing in our mind. This flow is vṛtti jñāna pravāha. This is mistaken as original consciousness, its actually a mixture of vṛtti and RC. Therefore, he concludes OC is momentary. Other than kshanika vignnanam no object is their belief. What I am experiencing is not hall or wall but hall or wall awareness. Aham vṛtti pravāhaha...alaya vignyānam or buddhihi. Or ayam vṛtti pravaha..pravutti vignyāna pravaha or managa. Subject object pravaha. Ālaya vignyānam is kāraṇam, pravṛtti vignyānam is kāryam. First person is ālaya vignyāna pravāhaha or buddhihi or kāraṇam.

M... Last 3 lines mānasa svarūpaha.. Manaha is kāryam, buddhi is kāraṇam. Sā buddhihi eva. This buddhi called kāraṇam. I awareness is continuously flowing and therefore I awareness is constant. Continuous of ālaya vignyānam is an illusion, it is continuously flowing.

Ālaya vignyāna dhāarāha...I consciousness and world consciousness are mixed together. Aham jñānaṃ and idam jñānaṃ, they are always mixed together. I consciousness is modified with with something. There will be continuous flow of awareness without being contaminated by pravṛtti vignyāna dhara. Elimination of pravṛtti vignyāna dhaRa from ālaya vignyāna dhara brings us to Atma. Atmaratievasta...remaining in ālaya vignyānam, he gets Mokṣa.

Negate the world and remain in I awareness, very close to vedānta. Only difference is they have mixed anitya cidābhāsa (kshanika vignyānam) with nitya cit. we negate anitya cidābhāsa and remain in cit. mix up is because buddhism negated veda. Logic is enough to arrive at the truth. Buddha was a born a hindu but rejected veda pramāṇam. Manusmṛti insists on accepting veda as independent source of knowledge. Modern science talks of consciousness as a product of brain. With brain's death, consciousness goes. Tādrushi sthithihi eva...we have to remain in that I awareness, that’s called Mokṣa.

Rest of para...Tādrushi sthithihi....varnyanthi.

तादृशी स्थितिरेव तन्मते मोक्षः । इत्थं विज्ञानवादिनो बुद्धेः क्षणिकतां स्वयंप्रकाशरूपतां च कल्पयित्वा, सा बुद्धिरेवात्मेति वर्णयन्ति।

Abidance in the ālaya vignyānam, alone is Mokṣaha..according to yogacharamatam.

In this manner, kshanika vignyana vādi, they mistake buddhi or every thought as kshanikam and each thought is self-aware. We say thought is not self aware, but due to cidābhāsa. They mix up thought and cidābhāsa and assume kshanikam is swayam prākāśa caitanyam. They think buddhi is self aware nit knowing that its also jaḍam, it appears conscious because of cidābhāsa like moon has borrowed light. With this vignyānamāyā kośa mistake is over.

Left out is anandamāyā kośa. Niścala Dasji says three great philosophers have mistaken this as Atma, bhāta mimasakāha, prabhākara mīmāmsākaha, madhyamika bhaudha..

They talk of Atma which is our anandamāyā kośa. First bhāta mimasaka..

Topic 279 to 282

Topic 279 तत्र भट्टमतम्

Upto ayamasmābhiprayaha..

(आ. २७९-२८२) आनन्दमयकोक्ष एवात्मेति मतम् –

(२७९) तत्र भट्टमतम् – पूर्वमीमांसावार्तिककारो भट्ट एवमाह – न हि विद्युल्लेखेवात्मा क्षणिकः, किन्तु स्थिरः । स आत्मा जडरूपः प्रकाशरूपश्चास्ते । अयमस्याभिप्रायः –

Purvamimasa sūtram written by Jaimini rishi. Karma kāṇḍa.. Purvamimasa is veda pūrva vicara. Vedanta is uttara part.

Purvamimasa sūtras written by Jamini, uttara mimasa sūtras are written by vyāsa..Brahmasūtra. For both sūtrams bhāṣyams are there.

Shabhara swami has written Jaimini sūtra bhāṣyam much before Śaṅkarācārya,. Śaṅkarācārya has studied and admired that. He has great respect for Shabhara swami. Śaṅkarācārya also has written Śaṅkara bhāṣyam on works. Lots of subcommentaries are there. Bhashya Tikkas are in prose form, poetry form is vartikam. Brihadaranyaka bhāṣyam has vārthikam by Sureśvarācārya. Therefore he is called vārthikakara. For shabhara bhāṣyam also vārthikam were written by Kumarila bhatta, therefore bhatta vārtikam.

Purvamīmāmsā vārtika kara.. Is Kumarila Bhattas. Shabhara swami is not mentioned here.

On the same shabhara bhāṣyam another person also wrote a commentary in tikka form Prabhākara Miśraha. Even though Shabhara bhāṣyam is one and the same, both these people differed in their commentaries although both are pūrva mimasaka. Because of these two different streams, *pūrva mimasa got divided into two. Bhatta matam and Prabhākara matam.* Now we will discuss Bhatta matam. advaitins vote for (Śaṅkarācārya) Kumarila Bhatta, vyavahare bhātanayaha...for karmakanda purposes, rituals etc we join Kumarila Bhatta.

Prabhākara matam is very close to nyāya vaisheshika... Therefore, we reject.

While enumerating the number of pramāṇams, vedānta accepts 6 pramāṇa , pratyakṣa anumāna etc.. When you compare bhāta mata. And Prabhākara matam, bhatta matam accepts 6 but Prabhākara accepts only 5. There also we are close.

First he says, kshanika vignyānavadi is wrong. Atma can never be momentary, its steady, non changing, nityaha Atma. Vidyullekha eva, like flash of lightening. Atma is not kshanikaha unlike lightening flash. Eternal Atma is neither totally inert or totally cetanam. Its a mixture of jaḍam and cetanam. Here is the problem. How do you know Atma a mixture of consciousness and matter? He says, I came to this conclusion by analysing Atma in deep sleep state. There there is no world. Pravṛtti dhara, thought chain has gone away. Nature of I can be done in Suṣupti. This analysis led to 3 different philosophies. One says Atma is jadaha Bhatta madam, Another says, jada cetanaha Prabhakara madam, another says ātmā is shoonyam. Madhyamika madam

Vicārasāgara 31st December 2017

Topic 279

Tatra bhattamatam...roopaschaste..first two lines

(आ. २७९-२८२) आनन्दमयकोक्ष एवात्मेति मतम् –

(२७९) तत्र भट्टमतम् – पूर्वमीमांसावार्तिककारो भट्ट एवमाह – न हि विद्युल्लेखेवात्मा क्षणिकः, किन्तु स्थिरः । स आत्मा जडरूपः प्रकाशरूपश्चास्ते ।

As part of pañcakosa viveka, Niścaladasa is pointing out that any one of the kosas is taken as Atma. Even great philosophers commit this mistake. Of the pañcakośa, we covered upto vignyana māyā kośa. Kshanika vignyānavādi is yogachara. Each thought is shining because of RC. Every vṛtti and vṛtti jñānaṃ are flowing continuously, he concludes therefore that consciousness also is flowing continuously one after another.

Niścala Dasji talks of 3 philosophers and points out that they are taking anandamāyākosa as Atma. Whenever we talk of anandamāyā kośa, we connect with suṣupti and kāraṇa śarīram. We are not even aware of our śarīram. All 3 analyse this and arrive at wrong conclusion. Cetana acetana upayatmakaha. Bhatta matam, Atma shoonyaha. Madhyamika Buddhism. Kevala acetana svarūpaha... Last matam.

First one..

Atma is a mixture of cetana and acetana..

Ayamasyabhiprāyaha..........end if para

अयमस्याभिप्रायः –सुषुप्तेरुत्थित एवं वदन्ति 'एतावन्तं कालमहं जडो निःसञ्ज्ञोऽस्वाप्सम्' इति । तस्मादातमा जडरूप इति सिद्ध्यति ।किञ्च सुषुप्तादुत्थितस्य स्मृतिरपि भवति । अननुभूतेऽर्थे न स्मृतिर्भवेत् ।सुषुप्तावात्मस्वरूपातिरिक्तं न किञ्चिदपि ज्ञानसाधनमस्ति । सुषुप्त्यनन्तरभाविस्मृतेः कारणं सौषुप्तज्ञानमेव वाच्यम् । तच्च सुषुप्तिकालीनं ज्ञानमात्मस्वरूपमेव । इत्थमात्मा खद्योतवत्प्रकाशरूपोऽप्रकाशरूपश्च । ज्ञानरूपत्वात् प्रकाशरूपः, जडरूपत्वादप्रकाशरूपश्च । आनन्दमयकोश एव प्रकाशरूपोऽप्रकाशरूपश्चास्ति। सुषुप्तौ चैतन्याभाससहिताज्ञानमेवानन्दमयकोश इत्युच्यते । तत्र चिदाभासः प्रकाशरूपोऽज्ञानमप्रकाशरूपं च भवति ।तस्माद्भट्टमते आनन्दमयकोश एवात्मेति सिद्धम् ।

Analysis of somebody's mistake...following is the view..declares...

I slept like a log of wood. Inert I was. I did not know anything, without consciousness of anything around me. On further enquiry, we know it cannot be mere inert , but some sensciency must be there. After waking up from sleep there is remembrance of the fact that I was jaḍam. There must be memory in waking state of something experienced earlier. Therefore the inertness of suṣupti must have been experienced by me. Non experienced situation cannot be remembered.

That's why its called recollection. That Anubhava has to be by Atma, as in suṣupti there is no other knowing instrument. Therefore the experience of inertness can be undergone only by Atma. In deep sleep state, there is nothing other than Atma(no other instrument). Karmedriyams, jñānendriyam, mano buddhi ahaṅkāra resolved in suṣupti. Therefore, Atma must have an inert component as well as conscious component. Remembrance is through senscient component. Cause of remembrance, must be the experience that occurred in suṣupti. That can be only from Atma. Tat is adjective to suṣupti kala jñānaṃ. It can belong to Atma alone, as there is nothing else for recognizing experience. Senscient component experiences the insenscient part of Atma cetana amśa experiences acetana amśa in deep sleep. This is very much possible. Atma cetanaroopa, like a glowworm. In the night we can see lot of glowworms in the night.

Shining in the sky iti....,

Due to jñānaṃ prākāśa roopa, due to being acetanam in the form of jaḍam.

Anandamāyā kośa being pervaded by RC, which is cheyana tatvam. RM is acetanam.

In Suṣupti there is ajñānaṃ as well as RC also. This mixture is mistaken as Atma. This is anandamāyā kośa.

Therefore, bhattamatam has mistaken anandamāyākosa is considered as Atma. Mistake no 1 is over.

Now mistake no 2

Topic 280 ....माध्यमिकबौद्धमतम् (आनन्दमयकोश आत्मा)

(२८०) माध्यमिकबौद्धमतम् (आनन्दमयकोश आत्मा) – शून्यवादिनो बौद्धास्त्वेवमाहुः, आत्मा निरंशः । तस्मादेकस्यैवात्मनः प्रकाशरूपत्वमप्रकाशरूपत्वं च न घटेत। खद्योतस्य सांशत्वादेकोंऽशः प्रकाशरूपोऽपरोंऽशोऽप्रकाशरूपश्च भवति । न त्वात्मनो निरंशस्य विरुद्धोभयरूपवत्त्वकथनं युक्तम् । यद्युभयरूपतासिद्धये आत्मनः सांशत्वम् अङ्गीक्रियते तर्हि सांशानां घटादीनामुत्पत्तिनाशदर्शनादात्मनोऽपि उत्पत्तिनाशवत्त्वं प्रसज्येत।यदुत्पत्तिनाशवद्वस्तु तदुत्पत्तेः प्रागूर्ध्वं च नाशादसद्भवति । आद्यन्तयोर्यदसत्तन्मध्येऽप्यसदेव भवति।“आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा”(मा. का. वै. ६) इति स्मृतेः । तस्मादुत्पत्तिनाशवत्त्वे आत्मा असद्रूपो भवेत् ।तथा आत्मभिन्नः सर्वोऽपि पदार्थः उत्पत्तिनाशवत्त्वादसद्रूप एव । अनया रीत्या आत्मानात्मरूपसकलवस्तूनामसद्रूपत्वात् शून्यमेव परमतत्त्वमिति शून्यवादिनो माध्यमिकबौद्धस्य मतम्

Group of buddhists, also called shoonya vādinaha. Negation of bhattamatam is their primary job. Vedantins are smart, they just accept.

They point out that Atma cannot be cetanam and acetanam, there are no two parts. You are quoting wrong example of glowworm. It has many parts, some can glow and some others won't. Like our bodys nails and hair, we cannot use this to quote. Atma cannot be divided.

Shoonyavādi gives a suggestion to Bhatta. To Suppose to avoid this you change your stand and say Atma is divisible, avayavam. (Ākāśa is never born, niravayavam, they go together). Then Atma will have to be born and die.

This is given by Gauḍapāda. Whatever has birth and death, before and after death, it is non existent. Vaitatya prakaraṇam 6th shloka.. Atma cannot exist in between also. Therefore Atma is shoonya. In the same way, every object other than Atma, Anātmā is also shoonyam.

Now aim of Niścala Dasji is to show shoonyam that's talked about refers to anandamāyā kośa only. He's going to put forth a complex argument. Emptiness is equal to anandamāyā kośa. He borrows this from pañcadaśī. 6 shlokas he quotes.

Topic 2nd para..

तेऽप्यज्ञानरूपानन्दमयकोशमेव प्रतिपादयन्ति । तथा हि, दृष्टिभेदेनाज्ञानं त्रिभी रूपैः प्रतीयते। (१) अद्वैतशास्त्रसंस्काररहितस्य जगदाकारेण परिणतमज्ञानं सत्यत्वेन प्रतीयते । (२) अद्वैतशास्त्रानुसारियुक्तिकुशलानांपण्डितानामज्ञानं तत्कार्यं जगच्च

सदसद्विलक्षणाानिर्वचनीयत्वेन भाति ।(३) ज्ञाननिष्ठां प्राप्तस्य जीवन्मुक्तस्य विदुषोऽज्ञानं तत्तकार्यं च तुच्छत्वेन प्रतीयते । तुच्छम्, असत्, शून्यम् इति त्रयः शब्दाः समानार्थाः । तथा चोक्तं पञ्चदश्यां चित्रदीपे –

Citradipa..pañcadaśī

First a discussion from pañcadaśī that analyses the status of the world. 3 status depending on standpoints. Only pratyakṣa pramāṇam, only śāstra pramāṇam, both are independently valid.

3rd one is logical person trying to reconcile both these pramāṇam. tarka pramāṇa vādi.

From pratyakṣa, prapañca is sat. From śāstra pramāṇam, prapanchaha is asat, tarkika dṛṣṭi, world is sadast vilakṣaṇa. Anirvacaneeyam. I experience the world, I experience existence. Therefore it is satyam. World as existent only.

A person established in śāstra pramāṇam. He has negated pramāṇa prameya tripuṭī. He did not recognise pratyakṣa pramāṇam. Therefore everything is asat.

Third person,.. Logical. Pratyakṣa and śāstra angles. It is neither sat nor asat nor mixture.. 4th category...satasat vilakshana anirvacanīya.

Vicārasāgara 7th January 2017

Page 169 second para last 3 lines

Jñāna nishtān,...citra deepe

(३) ज्ञाननिष्ठां प्राप्तस्य जीवन्मुक्तस्य विदुषोऽज्ञानं तत्तकार्यं च तुच्छत्वेन प्रतीयते । तुच्छम्, असत्, शून्यम् इति त्रयः शब्दाः समानार्थाः । तथा चोक्तं पञ्चदश्यां चित्रदीपे –

As a part of pañcakosa viveka, ācārya is speaking about various philosophers and their mistakes wrt kosas. For these philosophers, these are Atma only.

Now Ācārya has come to anandamāyā kośa. 3 philosophers have taken anandamāyā kośa as Atma. Bhatta madam, they say Atma is mixture of jaḍam and cetanam. Kāraṇa śarīram is inert and senscient cidābhāsa. They mistake this as ātmā. They gave glowworm as example. Next group is mādhyamika buddhism, they claim shunyam or emptiness as ātmā. How Anandamāyā kośa is taken as Atma? Niścala Dasji has borrowed an idea from pañcadaśī 6th chapter. Very unique, no where else we see this. World can be seen in 3 different ways, views.

1 World is sat, by people who have only pratyakṣa pramāṇam and nor śāstra pranānam, as only śāstra pramāṇam negates the existence of

the world. Therefore, this person feels, world has its own existence. Svatantara satta, therefore satyam. Jagat satyam.

2 group..minority group. They have śāstra pramāṇam. In the vision of such a jñānī sarve bramhamāyām. There is nothing other than brahman. World comes under tuccham category.

Jagat is asat shoonyam, tuccham.

3 intermediary group which has read śāstra pramāṇam and accepted pratyakṣa pramāṇa. One pramāṇam cannot negate the other pramāṇam. (Anumānam is weaker than pratyakṣa pramāṇam, therefore called upadheehi). Pratyakṣam says world is sat, shasstram says asat, therefore we have to explain the world in such a way that they do not negate each other. Reconciliation process is called tarkika dṛṣṭi (logical view) or yauktika dṛṣṭi. In vivekacūdāmaṇi, sannatma sanna..ubhayātmika. Sadasat category is also not correct.

Therefore the world is treated as sadasat vilakṣaṇa. Anirvachāneeyam or mithyā.

For a jñānī, pratyakṣam itself is asat, therefore sarvam brahma vyatiriktvam asat tuccham. Everything other than brahman is asat. Workd is neither sat nor mithyā, it is asat or tuccham.

Therefore, anandamāyā kośa is tuccham from śāstram and jñānī view point.

Therefore, shoonyavadi has mistaken anandamāyā kośa as ātmā.

World can be seen from 3 different angles, world in potential form is māyā, māyā also can be seen in 3 different ways, māyā is mūlā avidyā, in tarvabodha we saw avidyā is another name of kāraṇa śarīram. This is anandamāyā kośa therefore can be seen from 3 angles. All 5 are synonymous, world, māyā, mūlā avidyā....

M.. Shoonyavādinaha api are talking of anandamāyā kośa, to explain based on citra dipa, these 3 view points, for a person who has not studied or does not remember śāstram, for them ajñānaṃ now appearing as universe. World is ignorance solidified. Appears as sat for group 1. For second group, those who use logic by taking śāstram and pratyakṣam, and analyse the world. For those scholars, for them ajñānaṃ, ignorance as well the product world becomes sadasat vilakṣaṇa. Third group, who have jñāna nishtā, both māyā and the other world both are asat only. if we say pratyakṣa is reporting as sat. Jñānī says, even then existence is on the world not of the world. Like moonlight...

In pañcadaśī, there is a beautiful discussion. Tuccham, asat shoonyam iti. Tuccham and asat and shoonyam are synonymous. Adṛṣṭi guru is speaking now. This has been described in citra dipa of pañcadaśī. We completed these verses sometime back in Adayar class.

Shlokas..pañcadasi.

माया चेयं तमोरूपा तापनीये तदीरणात् ।
अनुभुतिस्तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥ १२५ ॥
जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।
आबालगोपं स्पष्टत्वादानन्त्यं तस्य साब्रवीत् ॥ १२६ ॥
इत्थं लौकिकदृष्ट्यैतत् सर्वैरप्यनुभूयते ।
युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥ १२८ ॥
नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।
विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तितः ॥ १२९ ॥
तुच्छानिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।
ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥ १३० ॥ इति ।

Vidyāraṇya analyses māyā elaborately. 30 verses 123 to158 or so.. Interestingly, Tattvabodha does not define māyā and mithyā. In vivekacūdāmaṇi, Śaṅkarācārya describes little bit. In pañcadaśī māyā can be called sat from one angle, asat from another angle jñāna nishtā people, anirvacanīya from another angle scholarly people. Other ācāryas have contributed like Vidyāraṇya.

Māyā is in the form of darkness. Darkness is capable of covering an object. Sat or asat or anirvacanīya. It is tamo roopa. Māyā alone is existent from one angle in the form of prapañca for lay people. (Pratyakṣa pramāṇam). Nature of māyā, whatever you experience as inert matter is māyā, prapañca. Its available as existence for everyone for a baby or cowherd boy..illeterate or a scholar. It is all pervading and eternal. Matter can never be created or destroyed. Iti tasya...the upaniṣad says. In this manner, from standpoint of lay person, world is experienced by all.

When you use yukti trying to reconcile śāstram and pratyakṣa pramāṇam. Upanisad dismisses everything.kaivalya...na bhoomirapo... From yukti angle, it is anirvāchyam. World is seemingly existent. Veda does this reconciliation. Nāsadāseet sukta..rig veda suktam, separate commentaries are there. 2 or 3 are quoted. Vidyāraṇya quotes.

Śruti says world is not asat, because it is experienced, no sat aseet, does not come under existent category also. For a jñānī, everything is brahman. Sadast vilakṣaṇa anirvacanīya.

3rd angle from jñānis angle, world is tuccham, since the śāstra says world is not there in all 3 periods of time. Trikaleapi nāsti.

Kaṭhopaniṣad nehanānā asti. Present tense is used to represent present event or eternal. The sun rises in the morning, rises in the east. Its not present event but eternal. Nehanānā asti reveals eternal fact. World is not there in all the three periods of time. Therefore, world comes under asat category. In next shloka, consolidating all the three.

Worth remembering..next shloka

Māyā as well as the world must be known as threefold from three different angles. Eternally non existent, Not definable, real maha real. If a lay person asks is world real, you must not use tuccham, unreal etc. For 99 percent of humanity has no śāstram. Even hindus, dvaitins, vishtadvaitin... Binary format is only in the mind.

3 different angles, shrauta drushtya tuccha world is not there in all 3 periods of time, pratyakṣa pramāṇam..anirvachāneyam, laukika angle its satyam..

We have to come back to vicārasāgara topic, shoonyavadi has mistaken anandamāyā kośa as ātmā. Shrautya drushtya...

Vicārasāgara 14th January 2017

Page 170 last 2 lines after shloka

Upto atmeti vadanti

इत्थं जीवन्मुक्तानां तुच्छत्वेन प्रतीयमानेऽज्ञाने मोहमापन्नाः शून्यवादिनो नपरमपुरुषार्थं लभन्ते।किन्तु तुच्छरूप आनन्दमयकोश एवात्मेति वदन्ति ।

Niścala Dasji is discussing how anandamāyā kośa has been mistaken as Atma by several philosophers.

Now shūṇyavādinaha discussion. If you are using pratyakṣa pramāṇam, world as well as māyā will show up as satyam only. From śāstra pramāṇa angle only for a jīvanmukta it will be asat. From both perspectives put together it will be sadasat vilakṣaṇa. It is experienceable all right, but it will come under asat. Nrusinha tapaniya upaniṣad was discussed. From śāstramatra drushtya both māyā and jagat are asat. Māyā to avidyā to kāraṇa śarīram to anandamāyā kośa is asat. Shoonyavādi says shoonyam or ananadamāyā is ātmā therefore asat. Shoonyavādi himself does not say ātmā is asat. We have to say he has mistaken anandamāyā kośa as ātmā. For them ajñānaṃ appears as tuccham or asat or shoonyam only. They have got delusion. They won't get any truth.

"Tuccha roopa anandamāyā kośa eva ātmā vadanti"

Now next group..page 171

Topic 281 प्राभाकरनैयायिकयोर्मतम् (आनन्दमयकोश आत्मा)

Upto first para end........

(२८१) प्राभाकरनैयायिकयोर्मतम् (आनन्दमयकोश आत्मा) – पूर्वमीमांसकैकदेशिनः प्राभाकरा नैयायिकाश्चैवं कथयन्ति – नात्मा शून्यरूपः । 'आत्मा शून्यरूपः' इति वदन्नेवं प्रष्टव्यः – शून्यरूपं तेनानुभूयते न वेति । यदि शून्यरूपमनुभूयते तदा येन तच्छून्यरूपमनुभूयते सएवात्मा । स च शून्यविलक्षण इति च सिद्ध्यति । यदि शून्यरूपं नानुभूयते तदा शून्यमेव नास्तीति सिद्ध्यति । अनया रीत्या शून्यविलक्षण आत्मा सिद्धः । तस्यात्मनो मनसा संयोगेन ज्ञानमुत्पद्यते । तेन ज्ञानरूपेण गुणेनात्मा चेतनो भवति । स्वरूपतस्त्वात्मा जडः । सुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मा अप्यात्मनो गुणा इति ।

Prabhākara, nyāyika, both have committed a mistake that anandamāyā kośa is ātmā. There is a commentary called shabara bhāṣyam on purvamimasa. One by kumarila bhatta, therefore bhātta mīmāmsāka. Close to vedānta. For the shabara bhāṣyam , there are commentary streams. There is a stream called bruhati, prose commentary... By prābhakara Miśra. Prabhākara Miśra deviates from us quite a bit and close to jnaya vaisheshika matam. Everything is real. Therefore, staunch dvaita philosophy, close to naiyayika matam. Refuting shoonya vādi is main objective for these people.

In anandamāyā kośa, we have shoonyam. Atma is not shoonya roopa is what's going to be discussed. We should ask a question to shoonya vādi. During deep sleep state that there is shoonyam. Do you know that shoonyam? Do you experience or not? If he says he experiences, then whoever has experienced that shoonyam must be there, that's why we say anandamāyā śarīrasya sākṣi is ātmā. If you say you have not experienced, then we will ask how do you say there is shoonyam. Bhava as well as abhava requires pramāṇam.

If it is not experienced, then you cannot speak of shoonyam at all. Either way we cannot say Atma is shoonyaha. Prabhākara will first refute the others, then we will take him up. Shoonya vilakshana ātmā us it jaḍam or acetanam? Prabhākara says ātmā is jaḍam, it acquires consciousness during jāgrat and svapna avasthā.

How does inert ātmā acquire attribute of consciousness. By acquiring another entity. Atma and mind were separate during suṣupti. Atma and mind combine during jāgrat and swapna. Very similar to modern science. Combination of two material components inert mind and inert ātmā results in consciousness. So naturally consciousness cannot sustain individually. Mind will remain inert all the time in nyāyika. Even after combining with Atma it remains jaḍam. But ātmā takes on attribute of consciousness produced. And Atma becomes conscious. If you are awake you are senscient, in sleep you becomes jaḍam.

Jada ātmā and jada mind what are the dimensions? Will be next question.

They say Atma is vibhu or all pervading. Infinite atmas are all pervading. Mind is anu small and infinite in number. Generated consciousness generated by a particular mind will join a particular ātmā. When is Atma born? Atma mithya..nyayika says manaha nityaha. This nithya jada ātmā and nitya jada mana combine to form anitya caitanyam. This anithya caitanyam joins nitya ātmā and ātmā becomes awake. Jñānaṃ here refers to consciousness. That generated consiousness is a temporary attribute of Atma. (Consciousness of the observer never ends...as per brihadaranyaka upaniṣad) they accept this and then say the opposite. Nyayika says desire is Atmas attribute. Sukha dukham iccha dveṣa prayatnam(will), puṇya and pāpam, samskara or vāsana all belong to ātmā. Atma viśeṣa guṇa called so. Size etc is sāmānya guṇa for ātmā, mind, body etc. 24 gunasa enlisted. Raga dveṣa caitanyam are called viśeṣa guṇa. Tarka sangraha is their Tattvabodha. Beautiful book. Notes by Bodus. It is Pūrvapakṣa.

Tanmatepi... End of para

तन्मतेऽप्यानन्दमयकोश एवात्मा । विज्ञानमयकोशस्था या बुद्धिः सात्मनो ज्ञानरूपो गुण इत्युच्यते । तथा हि, आनन्दमयकोशे चैतन्यं गूढमास्ते । विवेकहीनानां न तत्प्रतीयते । तस्मात्प्राभाकरा नैयायिकाश्च सुषुप्तमात्मानं ज्ञानहीनं मन्वानाः स्वरूपत एवात्मानं जडमाहुः । तस्माद्गूढचैतन्ये आनन्दमयकोशे एव तयोरात्मत्वभ्रान्तिरस्ति । अपि च तन्मते आत्मस्वरूपं नित्यज्ञानं न जीवेऽभिमतम्, किन्त्वनित्यज्ञानमेव जीवेऽभिमतम् ।तच्चानित्यं ज्ञानं सिद्धान्तेऽन्तःकरणवृत्त्यात्मकबुद्धिरूपं भवति । इत्थं प्राभाकरनैयायिकयोर्मते आनन्दमयकोश आत्मा ।बुद्धिस्तस्यात्मनो गुणः ।

Here Niścala Dasji analyses where the Nyyāyika and Prabhakara have gone wrong. They are all speaking about generated consciousness. Do we the vedantins accept generated consciousness? Yes. Reflected consciousness. When māyā produces jada consciousness. Oc reflects in this. Therefore, RC has origination. It originates along with the RM. when mind comes, reflection comes. Instead of saying this way, he rejects OC and takes Chidabhasa as the generated consciousness. He treats RC as OC, that's the problem. In suṣupti, mind goes to unmanifest state. Mind is not absent in suṣupti, you can say it is as though absent. Chidabhasa is also as though absent in suṣupti. It is very very minimal.

He calls it guda cidābhāsa as though not there. Because there is inert mind in dormant form and cidābhāsa is as though nonexistent, he concludes that consciousness is absent in sleep. We don’t say I am asleep because, it is as though absent. Kevala jada ātmā asti.

A correction.. Page 167

Last line

Vignyāna dharaya not dhārāyāha..

Triteeya eka vacanam, by means of ālaya vignyāna dhāranam...

Vicārasāgara 21st January 2017

Page 171 2nd paragraph line 5 end

Api ca tanmate......end of para अपि च तन्मते आत्मस्वरूपं नित्यज्ञानं न जीवेऽभिमतम्, किन्त्वनित्यज्ञानमेव जीवेऽभिमतम् ।तच्चानित्यं ज्ञानं सिद्धान्तेऽन्तःकरणवृत्त्यात्मकबुद्धिरूपं भवति । इत्थं प्राभाकरनैयायिकयोर्मते आनन्दमयकोश आत्मा ।बुद्धिस्तस्यात्मनो गुणः ।

Nyāyika has taken anandamāyākosa as ātmā. Mind is also eternal, ātmā is also eternal, both are inert. In deep sleep state ātmā and mind remain inert and separated. In jāgrat and swapna avasthā they join together and out of the samyoga consciousness arises. Niścala dasa is trying to explain in vedāntic terms although its not required, borrowed from pañcadaśī chapter 6 87 to 96. Another person influenced by pañcadaśī is Ramaraya kavi, kaivalya navaneetam is also heavily focussed on pañcadaśī. Explanation in 2nd para. Nyayika has mistaken anandamāyā kośa as Atma, how does he say this is jaḍam? Explanation, even though anandamāyā kośa has cidābhāsa, because it is unmanifest and therefore cidābhāsa is also unmanifest and hidden. This is one mistake he commits. During suṣupti vignyāna māyā kośa is resolved or hidden in anandamāyā kośa. Chidabhasa also. In jāgrat avasthā, mind becomes active. Therefore, in jāgrat avasthā, vignyāna māyā kośa becomes active and therefore we feel awareness. Chidabhasa also wakes up. Active in vignyānamāyā kośa. This active cidābhāsa is mistaken as generated consciousness which is the attribute of ātmā. Chidabhasa becomes generated consciousness. He mistakes that generated consciousness as attribute. Atma is anandamāyā kośa,...inert. In anandamāyā kośa, the cidābhāsa remains hidden. For those who do not have discrimination, they do not recognise cidābhāsa. Tasmat...because of this prabhakara and nyayika philosophers, conclude that ātmā anandamāyā kośa is acetanam or jaḍam. They miss the original cit and then cidābhāsa in the anandamāyā kośa. Therefore, with regard to anandamāyā kośa, for those two philosophers, the mistaken notion is Atma. We have got nitya jñānaṃ OC and anitya jñānaṃ RC. Briha upa...chap 4.3 swayam jyoti brahmanam talks of nitya caitanyam.

In maitreyi brahmanam, cidābhāsa is talked about.

They miss the cidābhāsa in abandamāyā kośa and recognise it in vignyānamāyā kośa only. That anitya jñānaṃ in vedānta is equal to antahkaraṇa vrurti in the form of buddhi's cidābhāsa.

Itham..in their matam, anandamāyā kośa is Atma. Buddhi is satya. Anithya cidābhāsa is ātmā. It comes in jāgrat avasthā and goes in suṣupti.

Next para...

Idamapi...syat.

इदमपि मतं न समीचीनम् । ज्ञानभिन्नं यद्यज्जडवस्तु घटादिकं तत्सर्वमनित्यमस्ति। यद्यात्मा ज्ञानस्वरूपो न भवेत्तदा घटादिवज्जडोऽनित्यश्च भवेत्। आत्मनोऽनित्यत्वे मोक्षान्वयिनोऽभावात् मोक्षसाधनानां निष्प्रयोजनता स्यात् ।

Vedantin has got a slogan, whatever is inert is anityam, ato anyadha... Bri upa. Other than brahman everything is inert and finite. Pot is the example. While discussing five features of anātmā, drushyatvam, bhautikatvam, sagunatvam, savikāratvam, agamapāyitvam. If ātmā is not of the nature of consciousness it will be inert like pot. Ātmana anityatve, ...there is no benefit in gaining nitya Mokṣaha. The jīva needs to coexist along with Mokṣa to enjoy Mokṣa.

Next para...ittam ....varnyanyate..

इत्थं वेदान्तवाक्येष्वश्रद्दधाना बहिर्मुखाः पुरुषा गुरुसम्प्रदायशून्याः पञ्चकोशेष्वन्यतममेव स्वस्वबुद्ध्यनुसारेणात्मत्वेन मन्वाना मुख्यमात्मानं साक्षिणं न जानन्ति।तस्मादन्नमयादय आत्मन आच्छादकत्वात् कोशा इति वर्ण्यन्ते ।

In this manner, all these people dehatmavada, manomāyātmavada.....started in topic 274 onwards..virochana siddhānta. Conclusion in 281. All those who don't take vedānta statements properly...if they had read tai upa properly there would have been no problem. Anandamāyā kośa is also drushyam and outside only. Without guru and sampradaya. Any one of these kosas, according to their own defective intellect, mistaking as Atma, they miss the acasthatrya sākṣi real ātmā. Since pañcakośa are missing the Atma, we figuratively say they conceal the ātmā by distracting my mind and therefore called kośa too.

Topic 282 ईश्वरीयपञ्चकोशैस्तत्स्वरूपाच्छादनम्

(२८२) ईश्वरीयपञ्चकोशैस्तत्स्वरूपाच्छादनम् –

In the same way, Īśvara also has pañcakośa at the macro level. Chapter6 of pañcadaśī. Corresponding annamāyā prapañca etc.. Philosophers commit similar mistake with regard to Īśvara. Viśiṣṭādvaitin says nirguṇa brahman is bluff. Covered by virat hiranyagarbha and Antaryami.. Because of pañcakośa belonging to Īśvara, Nirguṇa svarūpam is covered. We should not extend jīvas misconception to Īśvara. We only misunderstand Īśvara.

यथा जीवस्य पञ्चकोशा जीवस्य यथार्थस्वरूपं साक्षिणमावृण्वन्ति तथेश्वरस्य समष्टिपञ्चकोशा ईश्वरस्य यथार्थस्वरूपमावृण्वन्ति । तथा हि, ईश्वरस्य यथार्थ स्वरूपं तत्पदलक्ष्यं यद्रूपं तदेव।तमेतं श्रौतमर्थं विहाय केचन मायारूपानन्दमयकोशविशिष्टमन्तर्यामिणं तत्पदवाच्यमेव परमतत्त्वमिति वदन्ति । तथैवान्ये हिरण्यगर्भवैश्वानरविष्णुब्रह्मशिवगणेशदेवीसूर्यादिषु खड्ग कुद्दालाश्वत्थार्कवेण्वन्तेषु पदार्थेषु परमात्मत्वभ्रान्तिमापन्नाः।यद्यपि सकल पदार्थेषु लक्ष्यभागः परमात्मनो न भिन्नः तथापि तत्तदुपाधिविशिष्टानेव परमात्मत्वेन मन्यन्ते । तदेतन्मतं तेषां भ्रान्तिरेव ।पञ्चकोशावृताज्जीवेश्वरयोः परमार्थस्वरूपाद्बहिर्मुखा देहादिष्वात्मत्वभ्रान्तिमापद्य पुण्यपापान्याचरन्ति

Just as the five kosas of jīva, similarly macro 5 kosas covers brahman.

In pañcadaśī chapter 5, new term kūṭastha caitanyam was introduced..tvampada lakṣyartha

Brahman..tatpada lakṣyartha

Samaṣṭi anandamāyākosa of Īśvara is kāraṇa prapancham, māyā. (Correspondingly Called mūlā avidyā in Jīva)

Real nature of Īśvara is impled meaning of tatpada, original all pervading consciousness. That alone gives the real nature of Īśvara. This Nirguṇa svarūpam of Īśvara they drop. All religious people who take God as a physical form. Along with that anandamāyā kośa, antaryami, samaṣṭi cidābhāsa. We include dasoham bhavana during karma yoga and upāsana yoga. Advaitin says start with dasoham, ending we strongly criticise. Some people stay at Hiranyagarbha level... From hiranyagarbha to vaishvanaraha samaṣṭi ananamāyā.. Tnagar Venkatachalapati or Tirupati...

Agama śāstras have overpowered vedānta. Viṣṇu Brahma Ganesh Devi Sūrya, and the weapons khadga..all bhaktas have surrendered their thinking ability in the name of God.

Vicārasāgara 28th January 2017

Topic 282 5th line

Tataivanye...puṇyapāpancharanti

तथैवान्ये हिरण्यगर्भवैश्वानरविष्णुब्रह्मशिवगणेशदेवीसूर्यादिषु खड्ग कुद्दालाश्वत्थार्कवेण्वन्तेषु पदार्थेषु परमात्मत्वभ्रान्तिमापन्नाः।यद्यपि सकल पदार्थेषु लक्ष्यभागः परमात्मनो न भिन्नः तथापि तत्तदुपाधिविशिष्टानेव परमात्मत्वेन मन्यन्ते । तदेतन्मतं तेषां भ्रान्तिरेव ।पञ्चकोशावृताज्जीवेश्वरयोः परमार्थस्वरूपाद्बहिर्मुखा देहादिष्वात्मत्वभ्रान्तिमापद्य पुण्यपापान्याचरन्ति

Now Niścala Dasji is talking about the pañcakośa with regard to Īśvara. Pañcakosas of Īśvara become a concealment for Jīvas to understand Īśvara. Annamāyā..virat, samaṣṭi praṇamāyā...sūtratma, samaṣṭi manomāyā vishisht Īśvara is Hiranyagarbha, vignyānamāyā is referred as mahan or mahat ātmā, samaṣṭi vishishta ananada māyā is Antaryami. Many people mistake the saguṇa Īśvara and miss the Nirguṇa brahman.

Previously he spoke of antaryami being mistaken, then now Hiranyagarbha, virat, then brahma, Viṣṇu, Śiva the Īśvara invoked on instruments. Veena, mridangam etc. Ashwatta, argha plant, finally venu meaning bamboo plant here. A type of grass. When we understand Īśvara, we know that we have to remove the attributes added for doing puja. Here people add the attribute but forget to remove the attributes. When attributes are added to Īśvara as if they are intrinsic attributes,it becomes branti..attributes as viśeṣaṇam. If it is upādhi it is ok. Check where in vicārasāgara you studied this. Even though in all the objects of the world, paramātmā is there, a person does not treat the attributes as mithyā. They mistake as paramātmā. Therefore, paramātmā becomes saguṇa which is a branti only. They have missed the real nature of the Jīvātma, paramātmā, both of which are covered by vyaṣṭi samaṣṭi kośa. They mistake themselves to be their physical body and Īśvara to be God's physical body adaram madura ..... Īśvara's deha avatara śarīram. They are stuck in triangular format. Karma is the most powerful thing. We also keep adding too.

Antaryami..... ..citradeepe

अन्तर्याम्यादिवंशपर्यन्तानां पदार्थानामीश्वरबुद्ध्या आराधनं कृत्वा सुखं प्राप्तुमिच्छन्ति। यादृशमुपाधिमाराधयन्ति तदनुसारेण फलं च सिद्ध्यति ।यस्मात्कारणसूक्ष्मस्थूलरूपः सर्वोऽपि प्रपञ्च ईश्वरशरीरेऽन्तर्भूतस्तस्मात् तत्तदुपासनानुसारि फलं भवति । तथा चोक्तं पञ्चदश्यां चित्रदीपे –

Niścala Dasji adds an aside note. Īśvara is worshipped by different people in different forms. Whatever form of worship are valid only. Bhagawan being all pervading, he is there in the grass as well as God form..

Bhagawan receives the puja. Chapter 7.. Yo yo yām tanum bhaktaha shradayam...

Let any bhakta worship me in any form. Thats why we can accommodate other religions also. From the form we have to go to form less. Finally aroopa. For this, puja can be used for citta śuddhi. Second question is even though God is same behind all forms, depending upon the type of upādhi the benefit will vary. Sūrya....eye related resukt, phalam will be different based on upādhi beda. There is taratamyam or gradation in worship, therefore difference in phalam. If you taken tamasa devata and worship, phalam will be like that. Similar rajasa devata worship will give results that way. Kṛṣṇa makes a final message in chapter 7, greatest puja will give the greatest result and even the greatest puja phalam will be finite in nature. Antavastu phalam....devān deva....first line is relevant..all puja can give maximum citta śuddhi, it cannot give you Mokṣa. It will become a puja only when you do āvahanam, God on grass etc. Saṅkalpa is important. If you are not interested in worldly result, then you can ask for citta śuddhi or loka saṅgraha. Bhagawan perulu puja is not valid. Puja will give phalam.. Whichever deities they worship, including navagraha devatas, according to them they will give phalam respectively, sani, rahu etc. You have to follow rules. Niyamam. If you are specific in desire, puja has to be specific only. Yasmat kāraṇa sthūla sūkṣma... Three layers are included in Īśvara śarīram, in keeping with the type of puja, upāsana, same puja physical and mental possible, mental is superior, mental japa is uttamam as compared to vocal japam. Mental japa is highest. Whispering japa is madhyama, loud japa is adamam. In Pañcadaśī, citradipa writes about this.

Evam manye......darsanāt

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।

मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२० ॥
अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्वत्थार्कवंशादेः कुलदेवत्वदर्शनात् ॥ १२१ ॥

Evam, in this manner as described above, every religion claims their God alone is real God. Because of obsession based on agama śāstram. Vyāsācārya in each purāṇam says that deity is ultimate. All others are at the feet of this deity. In other purāṇam, he will reverse. Choosing ishta devata is wonderful, fighting with others is pointless. For every puja there is a śāstra pramāṇam, either in veda or purāṇam or Itihāsa or agama śāstra. Even village worshippers will be śāstra based as they will be guided by śāstras. Mantra portion of the vedas or artha vada part, kalpa..series of books talking about the methods of worship. In uddava gita, puja materials are discussed about. What materials to be used for making idols. Kula devatva darsanat.. Some village, some deity will be there... When there is a problem they will go to astrologer, he will say you have neglected the family deity. Pariharam done.. We are never supposed to neglect the family deity, from Antaryami to God as a plant, all forms of God are permitted for worship. There are kula devatas in the form of aswatta plant or bamboo plant. Anthill is worshipped. Subramanya....mud is worshipped. People with stomach pain have been cured... When they do puja elsewhere and the person at home is relieved of pain.

इत्यादिना । परन्तु मोक्षो न ब्रह्मज्ञानं विना सिद्ध्यति । यो मोक्षमिच्छति स विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।तत्र दृष्टान्तः । यथा मिलितयोः मुञ्जेषीकयोः पृथक्करणं क्रियते, तथा विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।

Ityadina Connected with tatha cha uttam pañcadaśī...

Parantu ..you can do all the puja and upāsana, our vedas are clear that without religious life spirituality is not possible.

Spirituality is faith based. We will understand God only after going into spirituality, until then God puja has to be faith based. Faith and puja are required for purifying the mind. They must be stepping stone for spirituality. Sequence is also equally important. Therefore, sraddha or faith is most important for the foundation. If a person does not have faith in śāstra and God, its because of pūrva janma pratibanda. We must have faith in pramāṇa for operating the pramāṇa. Na karmana na prajaya na danena...vedānta vignyāna... However, even though religion can give dharma artha kama 14 lokas, citta śuddhi, it can never give Mokṣa. One needs consistent and systematic study of religious scriptures for a long time under a competent and live guru for a length of time.. If you want Mokṣa.... Relief from Problem of mortality and insecurity... Without brahmajñānam never never possible, nirguṇa brahma jñānaṃ. Example for separation of saguṇa brahman and Nirguṇam brahman...munja grass.. Soft tender inner stalk..pithy portion, covered by a superficial portion which is sharp as a blade. Similarly pañcakośa are like the outer part of the grass.

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परन्तु मोक्षो न ब्रह्मज्ञानं विना सिद्ध्यति । यो मोक्षमिच्छति स विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।तत्र दृष्टान्तः । यथा मिलितयोः मुञ्जेषीकयोः पृथक्करणं क्रियते, तथा विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।

After talking about the pañcakośa of Jīva and Īśvara (rare) also, Niścala Dasji peculiarly introduced pañcakośa of Īśvara. Jīva's pañca kośa and Īśvaras pañca kośa are different. Jīva svarūpam is called kūṭasthaha in pañcadaśī. After separating the pañcakośa, Tvam pada and tat pada lakshyam, we have to use maha vakyam to culminate, without this knowledge Mokṣa is not possible. Those who want permanent freedom, need to get viveka. To convey thus message, upaniṣad gives munja grass example. External grass is sharp, pith is soft, to separate you need to be extremely careful, for pañcakosa viveka also you have to be careful.

M... The separation is done carefully, jīva and his pañcakosa, Īśvara and his pañcakosa. Niścala Dasji is going to present the viveka very briefly. 1st chapter of pañcadaśī...verses 37 to 42 chapter 1.

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Topic 283 पञ्चकोशविवेकप्रकारः

(२८३) पञ्चकोशविवेकप्रकारः – स्वप्नावस्थायां स्थूलदेहो नभाति । परन्त्वात्मा भासते । तथा सुषुप्तौ सूक्ष्मशरीरस्य ज्ञानं न भवति ।सुखस्वरूप आत्मा स्वयंप्रकाशस्वरूपेण प्रतीयते । सुषुप्तौ सुखज्ञानाभावे 'सुखमहमस्वाप्सम्' इति स्मृतिः सुप्तोत्थितस्य न स्यात् । तथा स्मृतेर्जायमानत्वादेव सुषुप्तौ सुखानुभवोऽभ्युपेयः । तच्च सुखं सुषुप्तौ न विषयजन्यम्।तदा सर्वकार्यप्रपञ्चप्रविलयात् । किन्तु तदात्मस्वरूपसुखमेव । स चात्मा स्वयंप्रकाशस्वरूपः। तस्मात्सुखस्वरूप आत्मा स्वयंप्रकाशरूपेण सुषुप्तौ भासते। निदिध्यासनफलभूतनिर्विकल्पकसमाधौ त्वात्मा अज्ञानकृतावरणरहितः प्रकाशते । कारणशरीररूपाज्ञानमपि तदा न भासते । इत्थं देहत्रयं व्यभिचरति एकामवस्थां विहायावस्थान्तरे अभानात् ।

Tvam pada and tat pada vicara are mainly for accepting the five features of consciousness. Nobody experiences consciousness independently. Only along with body, it is experienced. We can never experience pure consciousness. Experience wise pure consciousness not available, scientifically also we cannot prove pure consciousness, only śāstram is proof for independent consciousness.

We are trying to use yukti to assimilate not to prove. Primary pramāṇam is śruti pramāṇam. Drg dṛśya viveka and avasthatraya both establish through yukti and experience. How do you know blankness in suṣupti is blankness in potential form? When we wake up, everything comes back. Since I experience that blankness I am different from sthūla sūkṣma śarīram, I have to be different from pañcakośa, I must be the consciousness principle since I experience sthūla sūkṣma and kāraṇa śarīram. Therefore, I am not part property or product of the body...dṛk drushya viveka method. This is not a proof to the scientists. Assimilatory logic.

Second method is avasthatrya viveka using anvaya vyatirekha logic. Of three types. Here we use, anuvrti vyavrti vicara. In this individual,who is mixture of body and consciousness we want to find out which is variable and which is non variable. Consciousness is non variable in the life of the individual. What I experience is variable but that I experience is non variable. Experiencer consciousness principle is non variable. It is improper to use I for the variable component. Like our hair, the hair goes, but I am still there. Similarly entire sthūla śarīram can go, I am there. Teeth is another example. We take avasthātrayam to show each śarīram is used in each avasthā. In the next avasthā, new śarīram is taken. Usable and droppable. How does Vidyāraṇya do this? In first chapter of pañcadaśī. In the waking state, I find I and sthūla śarīram coexist in jāgrat avasthā, now I want to find out if both are variable or one is. Sthūla śarīram is allowed to lie down on the bed without waker's awareness. Another body another set of sense organs partial mind(memory part or vāsana) retained in sūkṣma śarīram, I employ. I, the experiencer continues in svapnāvastha. In anvaya vyatirekha, first avasthā you take is svapnāvastha, I the sakṣi is anuvṛttam, sthūla śarīram is vyāvṛttam. Next you take sūkṣma śarīram and prove it to be vyāvṛttam in suṣupti avasthā. Sūkṣma śarīram, sense organs, etc are resolved therefore vyāvṛttam, I the sakṣi is anuvṛttam. In Suṣupti avasthā, we prove kāraṇa śarīram is vyāvṛttam. Kāraṇa śarīram is defined as Atma ajñānaṃ. Anirvāchya anādi....śarīramatrasya kāraṇa matram... Kāraṇa śarīram..tatva bodha definition. Self ignorance is kāraṇa śarīram. In nididhyāsanam or vedānta samadhi avasthā, he is not experiencing external world or in swapna or suṣupti avasthā also, he has no self ignorance, he's established in ātmā jñānaṃ. He uses this avasthā to show kāraṇa śarīram is also vyāvṛttam in samadhi avasthā. Sākṣī caitanyam is anuvrutam throughout. That which is non variable must be different from variable.

Para begins with swapna avasthā. M: sthūla śarīram is experientially not available in swapna avasthā, however Atma the sakṣi caitanyam is available in seapna avasthā. In suṣupti, sūkṣma śarīram is not experienced. Therefore, sūkṣma śarīram is vyāvṛttam is variable. Niścala Dasji establishes Atma in suṣupti. In suṣupti we are experiencing two things, they are ajñānaṃ and ānanda. Without ahaṅkāra, I experience these two. Rule is along with ahaṅkāra when we experience, we will "know". Therefore, in suṣupti I have resolved the ahaṅkāra, so how will I know. After waking up we are able to recollect when ahaṅkāra becomes active. With dormant ahaṅkāra, I experience sukham and ajñānaṃ, with active ahaṅkāra I remember them. Since that recollection happened in the waking state, we say that's mūlā avidyā. These are all supporting logic for sākṣīs continuation in suṣupti. Annanda anubhava in suṣupti must have come from somewhere, definitely not from sense objects vishya sukham. Neither from sthūla nor from sūkṣma śarīram. Entire kāraṇa prapañcam has been resolved, only chidanandaroopa sakṣi caitanyam was there. Atma svarūpa sukham, natural happiness belonging to me. That ātmā is self evident. Swayam prākāśa rūpa or cid roopa. Main topic is sakṣi caitanyam is anuvrittam. We are not focusing on kāraṇa śarīram in suṣupti. We have covered two stages.

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Page 173 second para topic 283 last 4 lines

Tasmat sukha svarūpa...abhānāt.

तस्मात्सुखस्वरूप आत्मा स्वयंप्रकाशरूपेण सुषुप्तौ भासते। निदिध्यासनफलभूतनिर्विकल्पकसमाधौ त्वात्मा अज्ञानकृतावरणरहितः प्रकाशते । कारणशरीररूपाज्ञानमपि तदा न भासते । इत्थं देहत्रयं व्यभिचरति एकामवस्थां विहायावस्थान्तरे अभानात् ।

After talking about the pañcakośa of Jīvātma and paramātmā, Niścala Dasji wants to separate them from ātmā using anvaya vyatirekha method also referred as anuvṛtti vyavṛtti method. Non variable presence and variable presence. Niścala Dasji takes the śarīra trayam for separation. 3 bodies alone are divided into pañcakośa from another angle. He is using avasthātrayam for this purpose. In swapna avasthā, the witness consciousness is there but sthūla śarīram is not there. In suṣupti, even sūkṣma śarīram is not there. Persistence of sākṣi caitanyam is anvaya. When jñānī is abiding in Atma, ātmā ajñānaṃ is not there. This is kāraṇa śarīram. In nididhyāsanam, this ātmā ajñānaṃ is not there, kāraṇa śarīram is not there. This is vyatirekha.

In the suṣupti, sakṣi caitanyam is there. Nididhyāsanam...nirvikalpaka samadhi...vedāntic one not yogic one. In pañcadaśī chapter 1, Vidyāraṇya sats ātmā gocharaha...thoughts centred on Atma are there. In that Atma nishṭā avasthā, ātmā kara vṛtti is there. There is Atma the caitanyam, no ajñānaṃ and āvaranam, as he is entertaining aham brahmasmi vṛtti. Kāraṇa śarīram (ajñānaṃ) like sthūla sūkṣma śarīram is also not there in nirvkalpaka samadhi. Thus swapna, suṣupti and nirvikalpaka avasthā have been used to show anvaya vyatirekha.

Tasmat dehatrayam...upto end of topic

तस्माद्देहत्रयमव्यापकमनित्यं च । आत्मा तु सर्वावस्थास्वनुगततया भाति । तस्माद्व्यापको नित्यश्च ।इत्थं देहत्रयविलक्षणतया विविच्यात्मानं जानीयात् । तत्र स्थूलशरीरम् अन्नमयकोशः, कारणशरीरम् आनन्दमयकोशः । सूक्ष्मशरीरे प्राणमयमनोमयविज्ञानमयाख्यास्त्रयः कोशा अन्तर्भूताः । तस्माच्छरीरत्रयविवेकेन पञ्चकोशविवेको जायते । यथा पञ्चकोशविलक्षणं जीवस्वरूपं तथैवेश्वरस्वरूपमपि समष्टिपञ्चकोशविलक्षणमस्ति। चतुर्थतरङ्गे चतुर्विधाकाशदृष्टान्तेन जीवेश्वरयोर्लक्ष्यस्वरूपविवेचनं विस्तरेणोक्तम् । उपरि षष्ठतरङ्गेऽपि अस्ति-भाति प्रियरूपनिरूपणप्रसङ्गे महावाक्यार्थनिरूपणप्रसङ्गे चात्मनः परमार्थस्वरूपं निरूपयिष्यते । सङ्ग्रहेणात्रात्मविवेचनं कृतम् ।

Therefore, deha trayam do not extend into all the avasthas and they are anityam. Unlike the deha trayam, ātmā is inherent in all avasthas, different time and space ranges. It is all pervading, eternal, beyond space. Eternal means timeless, all pervading means spaceless. In this manner, as distinct from deha trayam, one has to separate Atma. I am not located in space and time. This is wisdom. All these studies I have presented as the first two features of consciousness. Consciousness is not a part product.... Consciousness is an independent principle that pervades and enlivens. ...

These three bodies alone are known as kośa from another angle. Sthūla śarīram is anna māyā kośa. Raw material...anna rasa...anna māyā kośa. Kāraṇa śarīram is called kāraṇa śarīram from one angle...during pralayam, kāraṇa śarīram is there. At the time of sṛṣṭi, kāraṇa śarīram has to create sthūla sūkṣma śarīram, therefore called kāraṇam. Called anandamāyā, because there is neither dukham or any other problem in kāraṇa śarīram. Experienced in suṣupti too.

Borrowed from pañcadaśī chapter 1

Sūkṣma śarīra, three kosas praṇamāyā mano māyā and vignyāna māyā. All human transactions are presented as icchati (wants), janati (knows), yachati (acts). These three faculties are primary for life, therefore sūkṣma śarīram maps to vignyānamāyā kośa...jñāna shakti, manomāyā.. Iccha shakti, praṇamāyā, kriya shakti. We have to go to paramātmā pañcakosam. Jīva is different from pañcakosa. Similarly, Īśvara also. Virat sūtram hiranyagarbha mahan(vignyānamāyā), māyā or prakriti or avyatham. Jīva svarūpa caitanyam and Īśvara svarūpa caitanyam are left. Consciousness level, you should not use vyaṣṭi and samaṣṭi caitanyam. Only one Atma. After maha vakyam, only eka ātmā. I have spoken about this in chapter 4 ghatākāśa and mahākāśa. Niścala Dasji now refers us to chapter 4, chaturvida akāśa dṛṣṭanta dscussed. Jalākāśa and meghākāśa are reflected space, ghatākāśa and mahākāśa are original. Chapter 6 of pañcadaśī. Page 94 topic 171 of vicārasāgara. Similarly consciousness is given 4 names, kūṭastha, jīva, brahma and Īśvara caitanyam. Kūṭastha and brahman are original. Consciousness is one indivisible whole. In chapter 6, I will repeat this again. The three aspects of brahman are available in creation as asti..is, bhāti. knownness, priya..dearness reveals sat cit ānanda of brahman. Everybody is experiencing brahman all the time, we only lack the understanding that this is brahman. Pratiboda viditam matam.

In dṛk dṛśya viveka. Verse 20 we saw asti bhati priya... In chapter 6 mahāvākyam is going to be established. Here I just segregated the sakṣi caitanyam in a brief manner. Small diversion, anvaya vyatirekha has three types. Some students wanted other two also. First one was anuvruti vyavruti. We applied this earlier to show kārya kāraṇa samvandha, yat satve yat satvam, yad bhave yat bhava tat ...when one is there, other is there, when one is not there, other is not there. Therefore, there is kārya kāraṇa sambanda. In Atma boda... In jāgrat avasthā, when the mind is there, there is raga dveṣa. Therefore mind is reason for raga dveṣa,

In vivekacūdāmaṇi, we saw another example. Sadhanacatuṣṭayam sampatti is compulsory for jñāna nishtā.

Number of texts covered will not give nishtā...

Vidyāraṇya deals with ashtanga yoga. If you want jīvan mukti, you should have vairagyam, shama, dama etc. In Gita, abhyasena tu kaunteya... If you want mind to be free, yoga is more important.

Third method. Anumānam... Parvataha agnimān dumavatvat yata mahanasa.. Inferred fire due to smoke like the olden day's kitchen.

Inference can be made based on generalisation based on vyapti... Yatra yatra dhoomaha, tatra tatra. Dhooma vyapyam, agni is vyapakam. This is always expressed yatra yatra, tatra tatra.. Vyapya vyapaka sambandaha. To reinforce this vyapti, they make a reverse statement also, yatra yatra agni abhāvaha, tatra tatra dhooma abhāvaha. If mountain does not have fire, smoke would not have been there. In all anumānams, two vyaptis are not possible.. Yatra yatra sadhanachatushtayam. Tatra tatra jñāna nishtā. Yatra yatra jñāna nishtā abhāva, tatra tatra sadhana catuṣṭayam abhāvat. Here two vyaptis are there.

Co Presence is anvaya vyapti. Coabsence in the reverse order is vyatirekha.

Anuvruti vyavruti sambanda

Kārya kāraṇa sambanda

Vyapti vyapaka sambanda

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Chaturtha... चतुर्थतरङ्गे चतुर्विधाकाशदृष्टान्तेन जीवेश्वरयोर्लक्ष्यस्वरूपविवेचनं विस्तरेणोक्तम् । उपरि षष्ठतरङ्गेऽपि अस्ति-भाति प्रियरूपनिरूपणप्रसङ्गे महावाक्यार्थनिरूपणप्रसङ्गे चात्मनः परमार्थस्वरूपं निरूपयिष्यते । सङ्ग्रहेणात्रात्मविवेचनं कृतम् ।

References before entering the subject.

Two words are very important. Upādhi and viśeṣaṇam.. By understanding this, main teaching can be grasped. topics 61,62 and 214

Difference mentioned is this. We have to use our mind to claim "I am". I cannot have self awareness without mind as the medium. I use the mind medium alright. When I take the limitations of mind upon myself and say I am in Āstika samajam, mind is becoming viśeṣaṇam. Status of mind. Generally done by agnyāni.

In the case of jñānī, they also use mind to claim I am. When they claim so, at the time of claiming, they do not take the attributes, location etc. Mind becomes the medium which has the status of upādhi. Viśeṣana rūpa medium, upādhi rūpa medium. So mind as a medium is required for claiming I am a samsari or I am an asamsari.

Vedantic text written by Śaṅkaracārya..advaita anubhutti. 84 verses. All vedāntic ideas are covered through various examples like ātmā Bodha. I quoted 30,31,32. I the Atma is like invisible thread connecting all the flowers. We like to claim we are flowers, but claim thread the sūtram. Flowers will come and go.

Last point, in this page..chaturthataranghe akāśa drushtantha, four fold space.. Niścala Dasji refers to this. Page 95 not 94, topic 172. Seeming difference we admit, no actual difference. One indivisible whole... Chapter 6 of pañcadaśī. This example is given for understanding mahāvākyam. I am going to repeat elaborately in the

6th chapter. In Naishkarmyasiddhi, Sureśvarācārya says even repeated śravanam is nididhyāsanam only.

That's why I divided Nididhyāsanam into 3, samādhi adyasa rūpa nididhyasanam..chapter 6 of Gita, quietly absorbed in ones higher nature.

Second.. Brahmabhyasa rūpa nididhyāsanam. Busy bodies. In chapter 5, pashyan shrunvan.... Naiva kincati.. In and through all transactions, try to recollect your higher nature... I am the Atma in and through all the transactions..

Third.. Sravanabhyasa rūpa nididhyāsanam, I am introducing this. Pramāṇam is Sureswarācārya's Naishkarmyasiddhi.

M: here I have done anuvriti vyavṛtti logic, I the Atma is continuously present in avasthātrayam using anvaya vyatirekha.

Continuing...mahavakya....

Topic 284-316

Topic 284 महावाक्यार्थोपदेशः

(आ. २८४-३१६) महावाक्यार्थोपदेशनिरूपणम् –

(२८४) महावाक्यार्थोपदेशः –

इत्थं पञ्चकोशेभ्यो विविच्यात्मज्ञानेऽपि न कृतकृत्यतासिद्धिः। अतो

जीवब्रह्माभेदनिश्चयाय पनुरपि विचारः कर्तव्य एव। तस्माच्छिष्यस्य कृतकृत्यतासिद्धये गुरुस्तस्मै महावाक्यार्थमेवमुपदिदेश – 'पञ्चकोशविलक्षणतया ज्ञातमात्मानं ब्रह्माभिन्नं विजानीहि' इति ।

Here Niścala Dasji briefly mentions Mahāvākya upadeśa. Significance of maha vakyam. In anvaya vyatirekha, we are only understanding tvam pada svarūpam, Jīvātma svarūpam. No tat pada aikyam.. It is important but incomplete. Through pañcakosa discussed, ātmā anātmā viveka done, but there will be no fulfillment, I have come to only dvaitam, ātmā anātmā viveka. In pañcadaśī, Vidyāraṇya says, as long as there are two real things, one will impact the other. Atma and anātmā. Therefore, through ātmā anātmā viveka saṃsāra cannot be eliminated. Their status of reality must be discussed. I am like the waker and whole world is like the dream. I project, I sustain, but I am not affected. 4th capsule of vedānta requires mahāvākyam. How does it help? Only when I know Aham brahmasmi, I can claim I am the kāraṇa ātmā. Only after maha vakyam, I can claim. Entire anātmā is karyam. After anvya vyatirekha, I know I am different, but only after maha vakyam I can claim my higher nature. World is nama deyam, mruttika eva satyam.. Clay alone is satyam.. Looking for freedom that śravanam is not effective.

Ataha jīva brahma....for ascertaining I am eka sara nitya satya brahman, we have to do vicara. Therefore, for the sake of the fulfillment of disciple, Guru teaches maha vakyam in this manner. Pañcakosa vilakṣaṇam..you the consciousness principle different from pañcakosa, may you understand to be brahman. Tat tvam asi.

Topic 285 कर्तुर्भोक्तुश्चात्मनो ब्रह्माभेदासम्भव इति प्रश्नः

(२८५) कर्तुर्भोक्तुश्चात्मनो ब्रह्माभेदासम्भव इति प्रश्नः –नन्वात्मा पुण्यपापे कृत्वा स्वर्गनरकपृथिव्यादिलोकेषु नानाविधानि सुखदुःखान्यनुभवति । तस्य ब्रह्मणैक्यं नोपपद्येत इति चेत् अत्रोच्यते –

Kartur ...a question.. I am Jīvātma, karta, bhokta, that Jīvātma, how can it be identical with paramātmā? How can I accept? To object, this Jīvātma which looks upon mind as viśeṣaṇam, says, ātmā is doing puṇyaṃ and papam, in 14 lokas, goes through varieties of pleasure, pain. For that Jīvātma, oneness with that paramātmā is not possible.. Even after 14 years of vedāntic studies...we postpone entering binary format... I am jīva you are Īśvara, we never claim in spite of long number of years of study.

Topic 286 ....अकर्तुरभोक्तुर्नित्यमुक्तस्यात्मनः सदा ब्रह्माभेदः सिद्ध एव

(आ. २८६-३१६) पूर्वोक्तप्रश्नस्योत्तरम् –

(२८६) अकर्तुरभोक्तुर्नित्यमुक्तस्यात्मनः सदा ब्रह्माभेदः सिद्ध एव –
ब्रह्मस्वरूपादात्मनो भिन्नतया दृश्यमानं शास्त्रेषु श्रुतं च पुण्यपापस्वर्गनरकादिकं सर्वं मिथ्येति विजानीहि । न हि मिथ्यावस्त्वधिष्ठानं दूषयति ।स्वप्ने भिक्षामटन् राजा न दरिद्रो भवति।न मरीचिकोदकेन भूमिरार्द्रीभवति । न मिथ्यासर्पेण रज्जुः सविषा भवति । अतस्त्वं मिथ्याभूतसकलशुभाशुभकर्मणां कर्तापि वस्तुतो न कर्ता, अकर्तृत्वाभोक्तृत्वादिबोधकश्रुतिप्रमाणात् । इत्थं तव स्वरूमत्याश्चर्यं निरुपमं च भवति । अस्यायमभिप्रायः ।

How can I the miserable I and wonderful paramātmā come together? I am miserable Jīvātma as long as I use pañcakosa as viśeṣaṇam. The attributes cannot belong to the upahita caitanyam. In chapter3,18 of Gita.... Arjuna in the battle, even if you kill people, it is the anatma..mithyā upādhi. See the entire universe including the body mind complex as mithyā upādhi. Niścala Dasji is to hammer this point. Until you understand mityatvam, jīva brahma aikyam is not possible. Mutually complementary.. Brahma satyam jagat mithyā. All these components must be crystal clear.. I can never go to binary format until then. There is no other way... You go anywhere...tatha kim? Go to brahma loka, vaikunta? As long as the meaning of the word I is not clear...

M: for the Jīvātma, when anātmā becomes upādhi, my oneness with brahman is all the time, you need not join brahman. Now he goes to binary format explanation. Everything that is experienced by me the Atma, as though different from me, which is of the nature of brahman, this universe, śāstram also temporarily accepts the world for the sake of student (adyāropa kale). After raising the level of student, neti neti... Negates everything as mithyā, including pāpam, puṇyaṃ, swargam, narakam are mithyā. Meaning whatever is experienceable, transactable, useful ETU, heyam upādhānam. Swapna prapañca in swapna avasthā is an example.. It exists only in swapna avasthā. Similarly, jāgrat prapañca in jāgrat avasthā has ETU, still has only borrowed existence available only in jāgrat avasthā. I the brahman lend existence to jāgrat prapañca by lending existence to jāgrat avasthā. Without me the caitanyam, prapañca has no existence. Whatever has borrowed existence does not have its own existence. Moon is luminous or non luminous? Both answers are ok... Moon is luminous experientially, moon is non luminous factually. Similarly world and existence.

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ब्रह्मस्वरूपादात्मनो भिन्नतया दृश्यमानं शास्त्रेषु श्रुतं च पुण्यपापस्वर्गनरकादिकं सर्वं मिथ्येति विजानीहि । न हि मिथ्यावस्त्वधिष्ठानं दूषयति ।स्वप्ने भिक्षामटन् राजा न

दरिद्रो भवति।न मरीचिकोदकेन भूमिरार्द्रीभवति । न मिथ्यासर्पेण रज्जुः सविषा भवति । अतस्त्वं मिथ्याभूतसकलशुभाशुभकर्मणां कर्तापि वस्तुतो न कर्ता, अकर्तृत्वाभोक्तृत्वादिबोधकश्रुतिप्रमाणात् । इत्थं तव स्वरूमत्याश्चर्यं निरुपमं च भवति ।

After talking of swapna vicara through anvaya vyatirekha... Through mere ātmā anātmā viveka, we can only differentiate I the sākṣi and rest as drushyam. We know Atma is different anātmā is different, through this enquiry, we do not know anātmā is mithyā. Karya kāraṇa sambandha between world, body mind complex and I the kāraṇam. Teaching is complete only when the satya mithyā sambanda is understood, without format change, nothing will work. Binary format needs to be arrived at. Jīvātma paramātmā and anatma..both Jīvātma and paramātmā have anātmā component śarīra trayam and prapañca trayam. We have to make one mega anātmā. Both vyaṣṭi and samaṣṭi put together. Jīva objective is only because of śarīratrayam. Only eka maha atma..and one anātmā. One is satyam and another is mithyā. Mithyā cannot be counted as number 2. I have come to advaitam. Binary format is the emperical version of advaitam. 4th capsule, I am never affected by anything that happens in the mithyā world or body mind. This becomes relevant. Most complaints indicates I am in triangular format. In binary format, mind centred format cannot exist… Following portions, Niścala Dasji is going to emphasise binary format.

M… Atma which is non different from brahman, whatever is experienced as an object, during adhyāropa kalam, puṇya pāpam are all mithyā. We are not negating the experience of the world, not utility from the stand point of anātmā, even sanyasi will say mithyā body requires mithyā biksha. We never negate ETU, experience-ability, transact-ability, utility. The existence experienced in the world does not belong to the world. When I negate the brightness of the moon, I know the brought brightness is borrowed.

In jāgrat avasthā I lend existence to jāgrat prapañca, swapna etc. While recognising the Atma I am ever free, jñānī adds another sentence, ahaṅkāra I is never free. Liberation includes acceptance of the fact that ahaṅkāra can never be free. Non freedom of Ahamkara I am willing to accept. Nobody including God can solve this problem.

Ahamkara problem will continue all the time, but it cannot affect Me. It is like ahaṅkāra is daridra,, sakṣi is an emperor having Mokṣa samrajya. Because of ahaṅkāra, I the sakṣi do not get wet like the mirage water. Ashoshyanan vacosatvam..

Because I saw a rope cobra snake, the rope does not become poisoned. When we expect Mokṣa, we are expecting ahaṅkāra to free from problems. Prārabhdha will haunt ahaṅkāra all the time. From the example, I we come to the original.. You the sakṣi... Real you is akarta only..pashyan shrunvan...aham naiva kincit karoti.. Pramāṇam is...based on śruti, I am different from ahaṅkāra. Real You are extremely wonderful. Even though the biography of ahaṅkāra is not worth talking about... Incomparable with anything else..match less.

अस्यायमभिप्रायः। तव ब्रह्माभिन्ने स्वरूपे स्थूलसूक्ष्मशरीरे तत्फलजन्ममरणस्वर्गनरकसुखदुःखादिकं सर्वमविद्यया कल्पितम् । तव ब्रह्मस्वभावस्ताभिः कल्पितसामग्रीभिर्नान्यथा भवति । तस्माज्ज्ञानात्पूर्वमप्यात्मा ब्रह्मस्वरूप एवास्ते । कालत्रयेऽप्यात्मनि शरीरस्य तद्धर्माणां च सम्बन्धो नास्ति । आत्मा सदा नित्यमुक्त एवास्ते ।आत्मनो ब्रह्मणश्च न कदापि भेदोऽस्ति ।

The consolidated essence of the above mentioned statement is the following, in your real and higher nature,

We have created all the karma, avidyā kāraṇa śarīra rūpa avidyā or Māyā.. Your real nature of brahman is concealed because of all the factors superimposed. (4th capsule) asanghoham.. Brahmajñānavalimala..Śaṅkarācārya has written several nididhyāsanam shlokas.

Even before recognising the fact, I continue to be the waker, now I claim I am the super waker, difference is two dreams, regular dream and super dream. Neighbourisation......in Naishkarmyasiddhi class I said..handover ahaṅkāra also to God and neibourise the problem. Mokṣa is neighbourisation of our own ahaṅkāra. Atma is ever free, nitya mukti, no jīvan mukti or videha mukti..

Topic 287 जीवन्मुक्तस्य निश्चयः, वेदान्तश्रवणफलं च

(२८७) जीवन्मुक्तस्य निश्चयः, वेदान्तश्रवणफलं च –आत्मा यदि सदा नित्यमुक्तब्रह्मस्वरूप एव तदा ज्ञाननिवर्त्याज्ञानतत्कार्याद्यभावात् ज्ञानसाधनश्रवणादिवैयर्थ्यमिति चेन्न । जीवन्मुक्तस्य विदुषो दृष्ट्या अज्ञानं तत्कार्यं च सर्वं तुच्छमेव । तस्य जीवन्मुक्तस्य निश्चय इदानीं प्रदर्श्यते –

Benefit of vedānta śravanam.. A question is asked. If whole saṃsāra is mithyā, and mithyā is not going to affect the ātmā and ātmā is ever free, why should we work for Mokṣa, attend your class? Mithyā is mithyā only when we know mithyā is mithyā. For a dreamer, dream is not a dream in dream. Agnyāna kale agnyāni drushtyā saṃsāraha satyaha eva. Therefore karma upāsana sravana mananam and nididhyāsanam is necessary.

M.. If ātmā is ever free, nitya mukta, ajñānaṃ is not there (entire universe being mithyā) , śravanam mananam all become redundant.

This question is not correct. For a jñānī who has already attained jñānaṃ, all of them are mithyā only(woken up person talking of dream). For jīvan muktas angle, I will confirm the vision and then say from agnyāni's angle this us not so. Whole para is nasti, nasti...like Gauḍapāda karika..na nirodho ....there is no sṛṣṭi sthiti layam sadhakam sansari...only brahman is there.

Here he is paraphrasing...

Ayam prapanchaha..........upto end of para

अयं प्रपञ्चो गगनारविन्दवन्नास्त्येव । तस्मात् जगतः कर्तेश्वरोऽपि नास्ति । साक्षिणो विषयभूतमज्ञानादिकं साक्ष्यमित्युच्यते । तादृशसाक्ष्याभावात् साक्षी नास्ति । दृश्यावभासकं दृगित्युच्यते । देहादिरूपदृश्याभावात् दृगपि नास्ति । न च केवलकूटस्थचैतन्यस्यैव साक्षीति दृगिति चव्यपदिश्यमानत्वात् साक्षिदृशोर्निषेधो न युज्यते इति वाच्यम्।साक्ष्यापेक्षया हि साक्षीति, दृश्यापेक्षया हि दृगिति च व्यपदेशः। साक्ष्यदृश्ययोरभावे साक्षीति दृगिति च व्यपदेशमात्रं निषिध्यते । न तु स्वरूपं निषिध्यते ।यदि बन्धः स्यात्तदा बन्धनिवृत्तिरूपमोक्षोऽपि स्यात् । बन्धोऽपि नास्ति, मोक्षोऽपि नास्ति। यद्यज्ञानं स्यात्तत् ज्ञानेन नश्येत् । अज्ञानाभावात्तन्नाशकज्ञानमपि नास्ति इति ज्ञात्वा कर्तव्यं परित्यजेत् । मयेदं कर्तव्यमिति बुद्धिं परित्यजेदिति यावत् । यतोऽयं लोकः परश्च लोकस्तुच्छः, तस्मात्तल्लाभार्थमनुष्ठेयं किञ्चिदपि नास्ति । आत्मनि बन्धो नास्ति । तस्मान्मोक्षोार्थमपि कर्तव्यं किञ्चिदपि नास्ति ।

Only nasti right through..from pāramārthika dṛṣṭi. This entire cosmos is a sky flower (such a flower cannot exist like rabbit horn). World is not there. Where is the necessity of a God when creation is not there? We look like nāstikas. No fear of God in saying this. He knows he is negating God from pāramārthika dṛṣṭi. No conflict. Sringeri ācārya will do 4 kala puja for Śivaratri. Entire world is given a technical name sākshyam.. When sakshyam is not there, where is the question of sakṣi? Because sakṣi is also a relational word. We will have a natural question... He will explain later.. The entire world is known as drushyam. Dṛśyam also has been negated, dṛk also has been negated..

A PP asks, you are negating everything..whats the difference between you and madhyamika buddhist? A shoonyavadi...

Vicārasāgara 4th March 2017

Page 176 6th line

Sākṣīno viṣaya bhootam..3 lines upto drugapi nāsti.

साक्षिणो विषयभूतमज्ञानादिकं साक्ष्यमित्युच्यते । तादृशसाक्ष्याभावात् साक्षी नास्ति । दृश्यावभासकं दृगित्युच्यते । देहादिरूपदृश्याभावात् दृगपि नास्ति ।

Niścala Dasji is giving a description of a jīvanmukta. A person who has understood jagat mithyā brahma satyam..

Existence of the world is borrowed from the observer. Consciousness principle.. One of the definitions of mithyā is seemingly existent or dependently existent. Factually non existent is the other way of presenting. In vedānta, we have the habit of seemingly contradicting by using contrasting language, world is existent and non existent. Now Niścala Dasji is in Gauḍapāda karika mood and he says nothing exists. From the standpoint of the world Atma is sakṣi. World is drushyam, ātmā is dṛk. Sakshyam nasti, sakṣi api nasti, drushyam nasti, dṛk api nasti Niścala Dasji says now. Are we not going to shoonyavada of buddhism. Niścala Dasji clarifies this. When sakshyam has been negated sakṣi is also not there...dṛk is also not there.

Students question..

Na ca kevala kūṭastha.....na tu svarūpam nishidyate

न च केवलकूटस्थचैतन्यस्यैव साक्षीति दृगिति चव्यपदिश्यमानत्वात् साक्षिदृशोर्निषेधो न युज्यते इति वाच्यम्।साक्ष्यापेक्षया हि साक्षीति, दृश्यापेक्षया हि दृगिति च व्यपदेशः। साक्ष्यदृश्ययोरभावे साक्षीति दृगिति च व्यपदेशमात्रं निषिध्यते । न तु स्वरूपं निषिध्यते ।

Sākṣī or caitanyam is unnegatable, student asks, similarly dṛk is also unnegatable, how do you negate these? The pure changeless consciousness is Sākṣī, or also named dṛk, therefore negation of sakṣi and caitanyam is not at all proper. Na ca vachyam..such a statement is not appropriate. Student says. Guru feels ok Śiṣya seems to be intelligent, he says when I negate the sakahi I am not negating caitanyam as it is satyam. Im negating the sakṣi status of caitanyam which is a relative status. Similarly world contributes to sakṣi status of caitanyam. Can you then call this caitanyam? Once the prapancham is negated, even caitanyam does not deserve this name, word adhiṣṭhānam also does not make sense. Anāmakam aroopakam amatram yato vaco nivartante... Maṇḍukya 4th pada is defined so.

Who am I? Real I from its own standpoint without referencing the anatma..mounam vakyānam..

Both Guru and student cannot sit mounam, it will work only after lots of teaching. Without teaching, mounam will not communicate anything or remove jīva bhava.

Continuing..

Yadi bandaha syat....kartavyam kincidapi nasti end of para.

यदि बन्धः स्यात्तदा बन्धनिवृत्तिरूपमोक्षोऽपि स्यात् । बन्धोऽपि नास्ति, मोक्षोऽपि नास्ति। यद्यज्ञानं स्यात्तत् ज्ञानेन नश्येत् । अज्ञानाभावात्तन्नाशकज्ञानमपि नास्ति इति ज्ञात्वा कर्तव्यं परित्यजेत् । मयेदं कर्तव्यमिति बुद्धिं परित्यजेदिति यावत् । यतोऽयं लोकः परश्च लोकस्तुच्छः, तस्मात्तल्लाभार्थमनुष्ठेयं किञ्चिदपि नास्ति । आत्मनि बन्धो नास्ति । तस्मान्मोक्षोर्थमपि कर्तव्यं किञ्चिदपि नास्ति ।

Na nirodo na...mandaukya 2nd chapter is in his mind.

When everything is negated, bondage is also not there, therefore no Mokṣa also. If ajñānaṃ is there you have to work for knowledge to remove that. If ajñānaṃ itself is not there, jñānaṃ is not there. Knowing this, may you drop all your sadhanas. I have negated all goals sādhyams.

M.. May you give up all your things to be done. The idea that I have to do this that etc, drop. Constant restlessness puts human being into continuous activity. When I am young, I can do something. When I grow old, I can't do anything physically. Enjoying the old age...ekante...purnat..why can’t we take old age as an advantage and meditate on my higher nature and purna ātmā and enjoy ātmā nishtā. Give up the idea of kartavyam.. Duty duty..renounce all these. Niścala Dasji is very similar to Śaṅkarācārya and promotes sanyasa heaviliy. You convert to inner sanyasa or antara sanyasa. Māyā....the idea that I have to do this and that, you renounce, first karma sādhana you renounce, iha loka and paraloka (after death), then karma is no longer relevant. No duty of getting Mokṣa also, nothing to accomplish, therefore nothing to be done. Just be quiet... Niścala Dasji says... If iha loka nāsti, family also is not there. Family api nishiddham. For accomplishing the , you have to do nothing as there is nothing to be done. Like the dream duties you do not have to do when you wake up. Jñāna kāṇḍam... Atmani bandaha nasti. For the sake of Mokṣa, you do not remove anything.. May you now and then see that the whole thing is a drama, everything is vesham, now and then may you go to green room and abide in your svarūpam. The more I think of duties, only burden is writ large on the face. Have a gentle smile during meditation. Chidananda roopaha sivoham shivoham.

इत्थमात्मानं नित्यमुक्तब्रह्मस्वरूपेण ज्ञात्वा निश्चलो यदा कर्तव्यमखिलं सन्न्यस्यति तदा अक्रियब्रह्मस्वरूपविदेहमोक्षं लभते । अस्यायमभिप्रायः –आत्मा ज्ञानात्पूर्वमपि नित्यमुक्तब्रह्मस्वरूप एवास्ते । तथापि ज्ञानात्पूर्वं 'आत्मा कर्ता भोक्ता च' इति मिथ्याग्रहणेन सुखप्राप्तये दुःखहत्यै च पुरुषोऽनेकसाधनान्यनुतिष्ठन् वृथा क्लेशमनुभवति । पुरुषस्य बहुजन्मार्जितपुण्यपुञ्जपरिपाकाद्यदोत्तमाचार्यलाभो भवति तदा स गुरुर्वेदान्तवाक्यमुपदिशति । तादृश वेदान्तवाक्यश्रवणेन 'नाहं कर्ता भोक्ता वा, किन्त्वहं ब्रह्मस्वरूपः । अतश्च न मे किञ्चिदपि कर्तव्यमस्ति' इति पुरुषस्य

ज्ञानमुदेति । एतादृशं ज्ञानमेव वेदान्तश्रवणादिफलम् । ब्रह्मप्राप्तिस्तु न वेदान्तश्रवणफलम्, ब्रह्मणः स्वस्वरूपतया नित्यप्राप्तत्वात् ।

Consolidation. Conviction of a person who is liberated here and there. Benefit of vedānta śravanam.

In this manner, having claimed I am nitya mukta brahma svarūpa, through knowledge I have not attained Mokṣa but claimed my real nature. There is self adequacy and renounces every action to become someone else. According to vedānta when somebody wants to get married, the real reason is for conversion of self to husband. Anātmā tampering us for Jīvātma improvement, improved Jīvātma still not satisfied. It keeps on going.. Niścala Dasji says in all anātmā tampering, Jīvātma continues to be Jīvātma. Only when we come to vedānta śravanam, Jīvātma is converted to paramātmā, he is videha mukta also, during jīvan mukta kalam too, he is really a nitya videha mukta. He renounces all the kartavyam. Internal renunciation or through sanyasam. Changing from gṛhastha to sanyas does not make any difference, mind set change is needed. He attains videha mukti here and now.. Brahman is free from body.. Satyam brahman cannot have relation with body in any avasthā. Asya ayam abhiprayaha.. I will give you the message with respect to sadhana or not.. Is it required or not.. Sadhanasa are required to know sadhanas are not required.

Small episode.. .chain around the neck... Searching for it...he goes back to the friend..... Like Kṛṣṇa has a smile when Arjuna weeps. Ashoshyanan .vacotatvam...

Was running necessary to get the chain? Either way you will have a problem. Running was necessary to know that running was not necessary.

Running to the Guru necessary to know that running was not necessary. Vismrutakantachameekara nyayena ..minor chain story.....

Vicārasāgara 11th March 2017

Page 176 2nd para 3rd line ātmā jñānat purvamapi upto end of para

आत्मा ज्ञानात्पूर्वमपि नित्यमुक्तब्रह्मस्वरूप एवास्ते । तथापि ज्ञानात्पूर्वं 'आत्मा कर्ता भोक्ता च' इति मिथ्याग्रहणेन सुखप्राप्तये दुःखहत्यै च पुरुषोऽनेकसाधनान्यनुतिष्ठन् वृथा क्लेशमनुभवति । पुरुषस्य बहुजन्मार्जितपुण्यपुञ्जपरिपाकाद्यदोत्तमाचार्यलाभो भवति तदा स गुरुर्वेदान्तवाक्यमुपदिशति । तादृश वेदान्तवाक्यश्रवणेन 'नाहं कर्ता भोक्ता वा, किन्त्वहं ब्रह्मस्वरूपः । अतश्च न मे किञ्चिदपि कर्तव्यमस्ति' इति पुरुषस्य ज्ञानमुदेति । एतादृशं ज्ञानमेव वेदान्तश्रवणादिफलम् । ब्रह्मप्राप्तिस्तु न वेदान्तश्रवणफलम्, ब्रह्मणः स्वस्वरूपतया नित्यप्राप्तत्वात् ।

Previous para top line, if Atma is nitya muktam brahma and saṃsāra is not there at all, everything is mithyā, why should we study Vedanta at all. Answer Saṃsāra is mithyā only after jñānaṃ. Dream is mithyā only after jñānaṃ.

Even before jñānaṃ, Atma is nitya mukta brahman only, before gaining knowledge, to remove saṃsāra a person performs many laukika karmas. All an endless struggle as all the problems are not solved permanently. Pañcamaha yagna is for papa nivrutii. Initially we say if you do not do śraddhām, you will get pāpam. Initially we perform them out of fear. Next for puṇya prapyartham we do pañca mahayagnam. Later on pañca mahayagnam for citta shudhyartham. Guru prāpti, shravan yogyata and shravana avakasha prāpti one will get. Shrotriya brahma nishtā is uttama Ācārya...uttama Ācārya's blessing is only in the form of teaching. He teaches the Vedanta. By listening to this, ahaṅkāra karta bhokta gets diluted. All of them will be apoornaha only, only purnatvam is by shifting identification to Atma. Only for vyavahara, play the role of karta bhokta, through this you will never get purnatvam. Just enjoy the experience. Work with purnatvam, never work for purnatvam. Working with purnatvam is leela. Purnatvam is not the result of Vedanta śravanam, as brahman or purnatvam is your very own nature.

Topic 288 ज्ञान्यज्ञानिनोश्चिह्नम्

(२८८) ज्ञान्यज्ञानिनोश्चिह्नम् – अकर्तव्यताबुद्धिर्ज्ञानिनश्चिह्नम् । अज्ञानिनस्तु कर्तव्यताबुद्धिश्चिह्नम् ।यः स्वातिरिक्तं किञ्चिद्वस्तु स्वेन प्राप्तव्यमस्तीति मत्वा तत्प्राप्तये मया प्रयत्नः कर्तव्य इति मन्यते सोऽज्ञानी । यः पुनः स्वेन प्राप्तव्यमन्यन्नास्तीति दृढनिश्चयेन रूपान्तरप्राप्तिं नेच्छति, किन्तु शान्तसङ्कल्पो न कञ्चन कामं कामयते स ज्ञानी ।

Indicatory mark : internal mark. .internal relaxation

When I have kartavyata buddhi, I have internal restlessness, when it is high, the external body shows restlessness. When I have purnatvam, I have inner relaxation, even speaking. These days children speaks so fast. Restlessness is the indication of apurnatvam. Gita..prāhati yada kamān…atmanyena atmana…sthithaprājñaha

I have nothing to do, I’m the purna ātmā, claiming this is the jñāna. An agnyāni will have kartṛtvam associated with every role. One who thinks there is a second thing other than me, either acquire or visit a place, one last dvadasa lingam left….Kāśī pañcakam…Śaṅkara says Kāśī is swayam prākāśa Atma. With firm convicton, he does not want to become somebody else. When you meditate shantoham, meditate and chant slowly.

In ṭippani, yoga yukto... Gita shloka is quoted... Even though he is engaged in action, there is no stress..Gita 6.7. Very elaborate commentary in the foot note

Topic 289 .... गोप्यतत्त्वोपदेशः

(२८९) गोप्यतत्त्वोपदेशः – चैतन्यस्वरूपं ब्रह्मैकमखण्डमसङ्गं जन्मादिभावविकारशून्यमदृश्यं नामरूपरहितमद्वितीयं स्वप्रकाशानन्दरूपं चास्ते ।न तत्र मूलाज्ञानमस्ति। नस्थूलसूक्ष्मशरीराणि सन्ति। न समष्टिव्यष्टिप्रपञ्चोऽस्ति।नेशोऽस्ति।न सूत्रात्मा, न वा विराडस्ति । न विश्वतैजसप्राज्ञाः सन्ति । न च भोगो वा योगो वा बन्धो वा मोक्षो वास्ति । नकिञ्चिदपि द्वैतं तत्र विद्यते । अथापि तस्मिन् ब्रह्मणि सर्वमप्यस्ति । तथा हि, जाग्रत्काले सकलमिदं दृश्यं जगत्तस्मिन् ब्रह्मणि बुद्धिपरिकल्पितं विलसति ।स्वप्नकाले च भोगभोग्यादीनामभावेऽपि विचित्रो नानाविधः प्रपञ्चो बुद्धिपरिकल्पितः प्रतीयते । सुषुप्तिकाले तु सा बुद्धिः प्रविलीना भवति । तदा सकलदृश्यद्वैतप्रपञ्चरहितमद्वैतं चिन्मात्रं ब्रह्म प्रकाशते । बुद्धिपरिकल्पितं सर्वं मनोरथमात्रं मिथ्यैव । निश्चलं कूटस्थं ब्रह्मैव तां बुद्धिं प्रकाशयति ।

Jīvanmuktasya...previous topic last line

He is explaining.. If you find something faraway, you have to understand that that is also namaroopa only. You must know I project, support, lend existence, I experience. Remembering this, there is no further craving...don’t tell this to other people who are not prepared. Consolidation: there is only one brahman which is of the nature of pure consciousness. Relation less, free from 6 fold modification, adrushyam, never an object of experience. Satya nama rahitam, of the nature of self-evidence and of the nature of Ananda. When I spend lakhs of rupees and spend and go to a place, that place finally does not give you real Ananda. Happiness is not in the object, desire goes away once you see the object. Ananda anywhere is the reflection of my own Ananda. Everything nasti from now on. Māyā is not there, sthūla sūkṣma śarīram na santi, not there, samaṣṭi vyaṣṭi prapañca not there, Īśvara not there, Hiranyagarbha not there, viswa not there , prājña nor there..... bandaha, Mokṣa not there. Really nothing exists. Everything exists unreally. Gita: Mastāni sarva bhūtāni na ca mastani bhūtāni... Still, everything is there with borrowed existence. When I Atma enters the jāgrat prapañca vyāvahārika prapañca takes over, ...When I go to swapna kale, prathibhasaka satyam takes over in the form of swapna prapañca (even though vyāvahārika prapañca is not there). In suṣupti kale, prārabdha is suspended for some time, mind also gets resolved. Anirvacaneeya khyati..arthādhyāsa jñāndhyasaha...(revise) very important topic. A uttama adhikārī is one who can understand anirvacanīya khyāti.

Prapanchopa shamam...Maṇḍukya upaniṣad. Whatever is projected by individual mind or total mind.

Vicārasāgara 18th March 2017

Page 177 topic 289 middle of second para, 6th line

Athāpi...upto prākāśati end of last line on this page

अथापि तस्मिन् ब्रह्मणि सर्वमप्यस्ति । तथा हि, जाग्रत्काले सकलमिदं दृश्यं जगत्तस्मिन् ब्रह्मणि बुद्धिपरिकल्पितं विलसति ।स्वप्नकाले च भोगभोग्यादीनामभावेऽपि विचित्रो नानाविधः प्रपञ्चो बुद्धिपरिकल्पितः प्रतीयते । सुषुप्तिकाले तु सा बुद्धिः प्रविलीना भवति । तदा सकलदृश्यद्वैतप्रपञ्चरहितमद्वैतं चिन्मात्रं ब्रह्म प्रकाशते । बुद्धिपरिकल्पितं सर्वं मनोरथमात्रं मिथ्यैव । निश्चलं कूटस्थं ब्रह्मैव तां बुद्धिं प्रकाशयति ।

Gopyatatva upadesa..secret reality

Binary format being presented. Normally we say individual projects swapna, Īśvara projects world vyāvahārika satyam. Since both are projected, both are mithyā. After mahavakya vicara, we are not going to differentiate. Same ekatma projects the jāgrat prapañca...... And swapna prapañca.

Athāpi, even though all these things are not there, everything is there with borrowed existence. Who is the lender? I alone lend existence to swapna prapañca as well as jāgrat prapañca. In jāgrat kala, prapañca is there projected by samaṣṭi mind.

Motionless and Changeless brahman illumines the manifest intellect as well as unmanifest intellect called kāraṇa śarīram.

Yasya hrudaye...upto end of topic on page 178

यस्य हृदये दृढतरं ज्ञानमेवमुदेति तस्य हृदयादज्ञानान्धाकारो निश्शेषं ध्रुवं विनश्यति । स सदा असङ्गैकरसस्वयंप्रकाशब्रह्मस्वरूपतयैवात्मानमनुभवति ।तस्य दृष्ट्या न किञ्चिदपि दृश्यं द्वैतमभूत् भवति भविष्यति वा । तस्य दृष्ट्या सकलमिदं जगन्मनोरथमात्रविलसितम् । न हि ज्ञानी तादृशस्य जगतः प्राप्तिं निवृत्तिं वा इच्छति । न हि ज्ञानिनः काचिदप्याशास्ति । ज्ञानी हि चक्षुषा पश्यन्नपि न पश्यति । शृण्वन्नपि न शृणोति, रसयन्नपि न रसयति, स्पृशन्नपि नस्पृशति, जिघ्रन्नपि न जिघ्रति । वदन्नपि न वदति । गृह्णन्नपि न गृह्णाति । विसृजन्नपि न विसृजति । गच्छन्नपि न गच्छति । युवतिमनुभवन्नपि नित्यसन्न्यासी भवति।हे सोम्य, महदिदमाश्चर्यं विजानीहीत्याह गुरुः ।

In whose ever mind or intellect clear knowledge rises in this manner, there is no triangular format but only binary format...one is satyam, another is mithyā. From his mind, darkness in the form of ignorance and triangular format (condensed avidyā) and definitely will go away. He will not look at himself from triangular format (I am victimised individual, I have to look down upon me, world is victimiser, I am helpless, saviour Bhagawan required).

Self and degradation cannot go together....tat tvam asi...therefore Niścala Dasji addresses the student. That student who has raised himself to binary format. Ahamkara and mamakāra will go away. Pañca anātmā inclusive.. Handover the pancānatma to hiranyagarbha, idam na mama. I am pure homogenous swayam prākāśa brahma caitanyam. He experiences the Atma, claiming the atma..from his angle, the duality was not there, is not there, will not be there.

When we negated the snake, we negate in all three periods of time. When a tree perishes, we say tree is not there now. When you negate in present and future, the negation is nāshaha. Death of anything is nāshaha. Through jñānaṃ when you negate mithyā vastu, it is badhaha. When I negate the janma, I negate in the past, present and future.

Jīvan mukti and videha mukti are concepts from agnyānis stand point. Only nitya mukti. Never pray for videha mukti. Pray for jīvan mukti. From his angle, was not, is not, will not be factually, it will be there experientially. Therefore, mithyā jagat's arrival or departure does not impact such a person. Even when he takes care of his body, its loka saṅgraha only. He treats every chore as loka sangraha. Even grand children... Seeing he doesn't see, hearing from ahaṅkāra angle he doesn't hear from sākṣi, tasting, touching, smell, speaking, taking, evacuating the waste, walking, relating with his wife, being a gṛhastha also, he is a sanyasi.

In maneesa pañcakam, they say sanyasis should surrender to prārabdha. They do not have any property relationship etc. Hey somya, do not bother about Asrama. Utimate sanyasa. Wonderful is this state of that jñānī. In foot note..gita shloka vyakyanam given. Pashyan shrunvan...

Student is not impressed with binary format, because student is madhyama adhikārī. Guru is going to prescribe a sādhana.

Topic 290 सकलमपि प्रपञ्चमीश्वरस्वरूपतया चिन्तयेत्

Laya cintana kramaha....

Itham...ichyate.first para

(आ. २९०-२९२) लयचिन्तनक्रमः –

(२९०) सकलमपि प्रपञ्चमीश्वरस्वरूपतया चिन्तयेत् – इत्थं परमार्थतत्त्वे उपदिष्टेऽपि शिष्यमुखेऽप्रसन्नतामालक्ष्य ‘नूनमयमकृतार्थो यतोऽस्य मुखमप्रसन्नमास्ते ’ इति गुरुर्निरचिनोत् । अतः पुनरपि तं स्थूलदृष्ट्योपदिशन्प्रपञ्चलयचिन्तनप्रकारमाह

– यथा मृत्कार्यभूतो घटोऽन्तर्बहिश्च मृदेव भवतीति मृत्कार्यं सर्वमपि मृदेव । यथा च जलकार्यभूतफेनबुद्बुदादिकं सर्वमपि जलमेव भवति । तथा यद्यस्य कार्यं तत्तादृशकारणस्वरूपमेव भवति । न कार्यं कारणस्वरूपादतिरिच्यते ।सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते ।

Although Guru spoke about binary format, the face of the student was not very happy. It is not very very bright. He does not have total fulfilment. Śravanam and mananam are not sufficient, all obstacles in mind must go through nididhyadanam. Only student has to do. Teacher gives a huge homework to student. From the standpoint of a triangular format mind set (gross mind) (binary format is sūkṣma), Guru gave a special type of nididhyāsanam. Gradual resolving of sthūla world. (For sūkṣma mind, resolution is sudden in one shot.)

Sthūla prapañca into sūkṣma prapañca to kāraṇa prapañca to sākṣi, pravilāpana dhyānam. Gradual resolution...

Vicārasāgara 25th March 2017

Topic 290 3rd line from top

Itham.....etiruchyate end of para.

इत्थं परमार्थतत्त्वे उपदिष्टेऽपि शिष्यमुखेऽप्रसन्नतामालक्ष्य ‘नूनमयमकृतार्थो यतोऽस्य मुखमप्रसन्नमास्ते ’ इति गुरुर्निरचिनोत् । अतः पुनरपि तं स्थूलदृष्ट्योपदिशन्प्रपञ्चलयचिन्तनप्रकारमाह – यथा मृत्कार्यभूतो घटोऽन्तर्बहिश्च मृदेव भवतीति मृत्कार्यं सर्वमपि मृदेव । यथा च जलकार्यभूतफेनबुद्बुदादिकं सर्वमपि जलमेव भवति । तथा यद्यस्य कार्यं तत्तादृशकारणस्वरूपमेव भवति । न कार्यं कारणस्वरूपादतिरिच्यते।

Until now, Guru presented the vedāntic teaching for the madyama adhikārī, he established brahma satyam jagat mithyā, thereafter two mahāvākyam...that brahman is revealed as sakṣi caitanyam, therefore jivo brahmaiva nāparaha, therefore aham satyam jagan mithyā, the binary format. It is ahampada lakṣyartha not Vacyārtha. I should mean consciousness, jagat should include the pañca anātmā. Possessions, profession, family, body and mind. Generally madyama adhikārī leaves out pañca anātmā unlike uttama adhikārī who leaves out everything inclusive pañca anātmā. Living the binary format is very very difficult. Vedantic meditation is required for madhyama adhikārī (not prescribed for uttama adhikārī).

That's prescribed here..layacintana krama. As even this meditation is practiced, even if there are invisible obstacles in the mind caused by past lives. He will at least try binary format internally. Externally you have to play a triangular format. Whenever I have worries and don't get sleep in the night, switching internally to binary format. For many people, this is not possible.

Dissolving the world into paramātmā in the reverse order of laya. śāstra based sequence. All sthūla bhautika prapañca must be resolved into sthūla bhūta, sūkṣma bhautika into sūkṣma bhūta. Then bhūtas to be reduced into one set, sthūla bhūtas into sūkṣma bhūtas..10 to 5. These 5 must be gradually resolved, pritvi..jalam, agni, vayu, akāśa. Māyā does not have isness of its own. Māyā mityatva darsaneva māyāha brahmani layaha. Entire material universe, bhautika, bhūta, māyā all acetana anātmā has gone into brahma caitanyam. Then we have to remember, that Brahman is Me...Vidyāraṇya swamiji deals with in chapter 9 of pañcadaśī, nirguṇa brahma upāsana. Nididhyāsanam is present so. For uttama adhikārī this is not required.

I understand vedānta, what stops me from aham jñānī asmi, why I can't claim? Some block is there..this nirguṇa brahma upāsana will remove the adṛṣṭa duritam. Uniqueness of this upāsana is abeda upāsana, it does not go back to beda upāsana. Aham brahma asmi upāsana for madhyama adhikārī. We use the word upāsana normally only for sagunam, but Vidyāraṇya uses for nirguṇa brahma dhyānam.

M.. The student says everything is nice in the class. The face was unhappy. Jīva bhava is stronger than atmabhava. Tvam pada vācyārtha bhava is stronger than lakṣyartha. Guru could infer. Going to triangular format, may you continue as long as you want. I will not treat you as second hand student. May you spend time in vedāntic meditation more.. Remaining in triangular format practise this meditation more. Method of resolution... In page 149, this was mentioned, whether creation is sequential or simultaneous. Niścala Dasji gave pramāṇam for both. Tai upaniṣad. krama... Yugapad also there in yadidam kinca..he concluded that upaniṣad does not care for sṛṣṭi at all. For uttama adhikārī, krama is of no interest. No order for negation also. Sṛṣṭi krama as well as laya krama are important for madhyama adhikārī. Laya cintana prakaraha is prescribed for such students... Purusha...annam...plants oshadhi, pritvi...jalam...akāśa.. Niścala Dasji mentioned this in page 149 last two lines. Logic is simple...ghata is only a word, there is only ghata word, no substance... World should become word. According to cosmology also, world is an illusion of energy.... Seeing anātmā as anātmā is sanyasa. Titīkṣā is another word for sanyasa. Yatra yatra nama bahutvam... Use names for transactions, vyāvahārika satyam, not relevant for peace of mind. Because dvitiyadvai bhayam bhavati. Never use plurality for peace of mind, therefore, whatever is a product of some kāraṇam, that kāraṇam alone is there. In the triangular format, we say jagat and Īśvara. Sarvam Viṣṇu māyām jagat must be a statement of assimilation. Since world and God are one and the same, we do not have to search for God. What we see is God.

Next para

सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते । सकलप्रपञ्चस्यापि स्वरूपमीश्वर एव । ‘सचेश्वरोऽहमेव’ इति ज्ञात्वा सकलप्रपञ्चस्य लयं स्वस्मिन्ननुचिन्तयेत् ।

He condenses the vedāntic meditation procedure.

Very important para.

Īśvara is the mūla kāraṇam ultimate cause of the entire universe. The entire universe's nature is God's. There is no world separate from kāraṇa Īśvara. World is no more there for you. Īśvara is a mixture of two fold kāraṇam, nimitta and upādāna kāraṇam (two fold referred here).māyā is called pariṇāmi upādāna kāraṇam global supplier of nama rūpa, then brahman vivarta upādāna kāraṇam, global supplier of existence. First brahman supplies to māyā, then through māyā to entire world. In the Īśvara, we have to resolve the pariṇāmi upādāna kāraṇam of māyā into brahman. Māyā does not exist by itself is final resolution into brahman. Final meaning of Īśvara is brahman. Vivarta kāraṇa bhūta brahman now named Īśvara…aham eva…claiming thus at least in meditation. Daily at least for some time meditate on this. In me I resolve the complete world.

Vicārasāgara 2nd April 2017

Page 180 topic 290 2nd para

सकलस्य प्रपञ्चस्य मूलकारणमीश्वर एव । तस्मात्सकलोऽपि कार्यप्रपञ्च ईश्वरस्वरूपान्नातिरिच्यते । सकलप्रपञ्चस्यापि स्वरूपमीश्वर एव । 'सचेश्वरोऽहमेव' इति ज्ञात्वा सकलप्रपञ्चस्य लयं स्वस्मिन्ननुचिन्तयेत् ।

For the uttama adhikārī śravana, mananam, nididhyāsanam will give mokṣa immediately. Sadhana catuṣṭayam is also at optimum level. Therefore, he is able to distance from the mind. When jñānaṃ and adhikāritvam are optimum, its like a fruit ripens, urvarukamiva bandanat…it gets naturally separated from the tree. Raw mind is strongly stuck first, then mind falls off and joins the viswarupa Īśvara. Sākṣī caitanyam does not require conditions to be free. Such a person is uttama adhikārī. He or she can claim I am free or muktaha.. once mind is included, many problems are there.

Guru recognized the madhyama adhikārī and decided to give him an additional exercise for distancing the mind. Layacintana prakara or nirguṇa upāsana. Borrowed from chapter 9 of pañcadaśī. Resolution of all this is not physical resolution. Resolution is through two fold method. Resolution through jñānaṃ or physical. Like gold and ornament. Here layacintana dhyānam is through jñānaṃ. Keep on resolving into cause, ultimately into māyā and resolving māyā as namarupa in avyakta nama rūpa form. Using the mind I understand that there is no mind other than brahman. Amanee bhava. In Maṇḍukya karika also, this is there, called mano nigraha dhyānam. In Maṇḍukya karika chapter 3, in Śaṅkaracārya's bhāṣyam he says this is meant for madhyama adhikārī. Resolve the world and resolve the mind which is the problem. When the mind does not give existence to world and itself, and says there is nothing other than brahman, until them this nididhyāsanam should continue. Very very elaborate process.

Topic 291

(२९१) स्थूलप्रपञ्चस्य पञ्चीकृतभूतस्वरूपत्वं सूक्ष्मसृष्टेरपञ्चीकृतभूतस्वरूपत्वं च चिन्तयेत् –

Uttama adhikārī..waking up is immediate like swapna prapañca is resolved by waking up. Through anirvacanīya khyāti.

Page 181

स्थूलमिदं ब्रह्माण्डमखिलमपि पञ्चीकृतभूतकार्यम् । तत्र पृथिवीकार्यं सर्वं पृथिवीस्वरूपम् । जलकार्यं सर्वं जलस्वरूपम् । इत्थमेव यद्यद्भूतकार्यं तत्तद्भूतस्वरूपमित्यखिलस्यापि ब्रह्माण्डस्य पञ्चीकृतपञ्चभूतस्वरूपत्वमनुचिन्तयेत्। तथैव पञ्चीकृतं सर्वमपि भूतमपञ्चीकृतभूतकार्यत्वादपञ्चीकृतभूतस्वरूपमिति चिन्तयेत्। अन्तःकरणादिसूक्ष्मसृष्टिरप्यपञ्चीकृतभूतकार्यत्वादपञ्चीकृतभूतस्वरूपमिति चिन्तयेत्। अन्तःकरणं सर्वभूतसमष्टिसत्त्वगुणकार्यत्वात्सत्त्वगुणस्वरूपमेव ।

If the details of creation irritate you, then you're uttama adhikārī.

The entire sthūla brahmandam is a product of sthūla bhūta. All the pṛtvī kāryam like mountains, sthūla śarīram etc must be resolved into pritvi. Jala kāryam into jala swarūpam. Extending the same thing, every product of every element should be resolved into that element. Entire brahmanda or cosmos should be resolved into pañca sthūla bhūtas. Then universe must disappear from my mind. Sthūla bhautikam resolved into sthūla bhūtas. All sthūla bhūtas must be resolved into sūkṣma bhūtāni.. When I look into my mind, whole universe has disappeared. The pañca anātmā remains. In meditation, can I dissolve the pañca anātmā? Prapañcalaya dhyānam. From antahkaraṇa, it should be next para.

Now sūkṣma bhautika sṛṣṭi, 17 organs antahkaraṇam ādi of the universe should be resolved into sūkṣma bhūtāni.. Being the product of sūkṣma bhūtāni. All minds are resolved into satva guṇa part of the sūkṣma bhootah. Samaṣṭi rajo guṇa now...praṇas. Vyaṣṭi ..

Tatha pranopi..upto end of topic.

तथा प्राणोऽपि पूर्वोक्तपञ्चभूतसमष्टिरजोगुणकार्यत्वात् रजोगुणस्वरूप एव । पाय्विन्द्रियं पृथिव्या रजोगुणकार्यत्वात् पृथिव्या रजोगुणस्वरूपमेव ।घ्राणेन्द्रियं पृथिव्याः सत्त्वगुणकार्यत्वात् पृथिव्याः सत्त्वगुणस्वरूपमेव ।तथैव रसनेन्द्रियमुपस्थेन्द्रियञ्च जलस्य क्रमेण सत्त्वगुणरजोगुणकार्यत्वात् तत्तत्स्वरूपमेव।चक्षुरिन्द्रियं पादेन्द्रियञ्च तेजसः क्रमेण सत्त्वगुणरजोगुणस्वरूपे ।त्वगिन्द्रियं पाणीन्द्रियञ्च वायोः क्रमेण सत्त्वगुणरजोगुणस्वरूपे।श्रोत्रेन्द्रियं वागिन्द्रियं चाकाशस्य क्रमेण सत्त्वगुणरजोगुणस्वरूपे । इत्थं सूक्ष्मसृष्टिः समग्राप्यपञ्चीकृतभूतस्वरूपैवेति चिन्तयेत् ।

We are taking 17 organs and resolving. Praṇaha being product of samaṣṭi rajo guṇa is resolved into samaṣṭi rajo guṇa. Vyaṣṭi guṇa kāryams..the payu , the organ of excretion, is resolved into rajo guṇa of pritvi... Then granendriyam into satva guṇa of pritvi,

Karmendriyams into rajo guṇa and jñānendriyam into satva guṇa.

Rasenedriyam, upastendriyam, tongue and organ of reproduction resolve into satva and rajo guṇa of jalam.

Chakshu and padendriyam into satva and rajo guṇa of agni.

Tvag, paneedrayam, skin, hand resolved into vayu bhūta

Order is important, note, he goes from pritvi grossest to subtlest...Ākāśa.....

This way the entire sūkṣma bhautika sṛṣṭi is resolved into sūkṣma bhūta sṛṣṭi..

Sparshan krutva bahir bāhyān.....in Gita. Keep the external world externally.

We carry the pañca anātmā in our mind. Atleast for 20 minutes can we take it off and have a sanyasi mind. In Kaivalya upaniṣad, it is said. In Gita chapter 6 this point is missed. Adyashrāśramasta in kaivalya upaniṣad.....

५. विविक्तदेशे च सुखासनस्थः,
शुचिः समग्रीवशिरःशरीरः ।
अत्याश्रमस्थः सकलेन्द्रियाणि,
निरुध्य भक्त्या स्वगुरुं प्रणम्य ।।

Remaining in the highest order (of sannyasa), one should be seated in a comfortable posture with purity in a secluded place keeping the body, neck , and head erect, one should restrain all the sense organs, (and mentally) salute one's own guru with devotion.

may you renounce gṛhastāśram for 20 minutes as a sanyasi. Mental sanyasi alone can meditate successfully. I remain as sākṣi caitanyam. Renounce and meditate is the advice for madhyama adhikārī.

Topic 292 अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत्

(२९२) अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत् –

Sanyasa sahita jñāna alone.. Like photo sticker, no addition is required for Mokṣa, removing sticker is required..pañca anātmā

Prakriti which is pradhānam (sānkhya philosophers use) vedantins also accept. For us pradhāna is mithyā, for sānkhya it is satyam. Māyā has to be dissolved in brahman. Māyā does not have isness of its own.

Vicārasāgara 8th April 2017

(२९२) अपञ्चीकृतभूतानां प्रकृतौ प्रधाने प्रधानस्य ब्रह्मणि च लयं चिन्तयेत् –

(Topic only) the ācārya is discussing a type of meditation for a madhyama adhikārī for the intellectual resolution of the universe. Understanding the fact that a kāryam does not exist separate from kāraṇam. I dissolve sthūla śarīram, sūkṣma śarīram. Whole vedānta is a transformation in thinking. Sastra based resolution thinking.

Prescribed for madhyama adhikārī. Laya chintanam. The sthūla bhautika prapañca resolved into sthūla bhūtāni into sūkṣma bhūtāni, sūkṣma bhautika prapañca into sūkṣma bhūtāni. Now resolving sūkṣma bhūtāni, pritvi, jalam, agni, vayu and then akāśa. Sūkṣma pritvi into sūkṣma jalam...etc,topic 292.

Apanceekruta bhootanam.. sūkṣma bhūtāni Prakruti alias pradhanam layam chintayet... prakṛti will be left behind. Prakruti will also be resolved into brahman. When māyā gets resolved māyā pratibimbita caitanyam gets resolved. Īśvara the tṛtīya pada will get resolved into turiya pādam brahman. Nānta prājñam. A bhahish prājñam,,, pradhānasya.. brahmani..layam chintayet..

Reading....pragukta.....prakrutiityakhayTe"last line on the page.

प्रागुक्तचिन्तनानन्तरमपञ्चीकृतभूतानामपि लयश्चिन्तनीयः।पृथिवी जलकार्यत्वात् जलस्वरूपा।जलं तेजःकार्यत्वात्तेजःस्वरूपम्।तेजो वायुकार्यत्वाद्वायुस्वरूपम्।वायुराकाशकार्यत्वादाकाशस्वरूपः। आकाशस्तमोगुणप्रधानप्रकृतिकार्यत्वात्प्रकृतिस्वरूपः। प्रकृतिर्मायाया अवस्थाविशेषत्वान्मायास्वरूपा । एकमेव वस्तु ‘प्रधानम्, प्रकृतिः, माया, अविद्या, अज्ञानम्, शक्तिः’ इत्यनेकशब्दैर्व्यपदिश्यते । तदेव वस्तु सकलमपि कार्यजातं स्वस्मिन्नुपसंहृत्य प्रलयकाले उदासीनस्वरूपेण वर्तमानत्वात् प्रधानम् इत्युच्यते

।तदेव वस्तु प्रपञ्चसृष्ट्युपादानतायोग्यतमोगुणप्रधानस्वरूपेण विद्यमानत्वात् प्रकृतिरित्याखायते।

After practicing this meditation those 5 subtle elements have to be resolved intellectually. Pritvi being a product of water, there is no earth separate from water. Subtle element. There is no water separate from agni. No agni separate from vayu. Similarly akāśa. Ākāśa is product of tamo guṇa pradhāna prakṛti kāryam. In pañcadaśī first chapter, it is said tamo guṇa prakṛti is responsible for jagat, rajo guṇa prakṛti for jīva, satva guṇa pradhāna prakṛti for Īśvara. Here, being a product of tamo pradgaba prakṛti, akāśa is resolved into prakṛti. Niścala Dasji has given 6 names for prakṛti earlier. Prakruti is another name for māyā in a particular condition, like water, ice and steam. Not vastu bedaha, but avastha..different names based on different conditions. He says prakṛti is māyā swarupa. One and same abarcachanneya sadasat vilakshana vastu māyā is known as pradhānam, prakṛti, māyā, avidyā, ajñānaṃ, shaktihi..

Tadeva vastu...that same unmanifest matter includes unmanifest energy, when it has resolved the entire universe (including space and time) during pralayam into itself, remains without any activity throughout pralaya avasthā. Gunanam sāmya svarūpam..satva rajas and tamo in equal proportions. Moment vaishamya avasthā comes, slight change, akāśa comes. In unmanifest state, we call it pradhanam. Sānkhya also use this term. He says pradhānam is satyam, that's the problem. The very same pradhānam, pradhānam prepares for sṛṣṭi. The word annam was used when matter gets ready for evolution. Prepared state if pradhānam is called prakṛti. Before a seed gets ready for sprouting, it bloats. That expansion of seed is a precondition for sprouting. A runner is ready to sprint, that state. On your marks...its ready for evolution. Desa and kala ready.. prakriyamānatvat prakṛti... definition of prakṛti.

Desakalādi.. upto end of para..

देशकालादिसामग्रीं विनैवेन्द्रजालेन दुर्घटानेकपदार्थोत्पादनकाले इन्द्रजालं 'माया' इति व्यपदिश्यते । तद्वदेवासङ्गेऽद्वितीये ब्रह्मणि दुर्घटेच्छाद्युत्पादकत्वात्तदेव वस्तु मायेति भण्यते। तदेव वस्तु ब्रह्मस्वरूपावारकत्वादज्ञानमिति कीर्त्यते । तदेव वस्तु ब्रह्मविद्याविनाश्यत्वादविद्येति वर्ण्यते । तदेव वस्तु कदापि स्वातन्त्र्येणानवस्थितं सत् ब्रह्मचैतन्यमाश्रित्यैव वर्तमानत्वाच्छक्तिरिति च व्यपदिश्यते । इत्थं प्रकृत्यादयः प्रधानस्यावस्थाविशेषत्वात्प्रधानस्वरूपा एव भवन्ति । तच्च प्रधानं ब्रह्मचैतन्यस्यशक्तिः । यथा पुरुषगता सामर्थ्यरूपा शक्तिः पुरुषात्पृथक्तया नास्ति तथा ब्रह्मचैतन्यगता प्रधानरूपा शक्तिरपि ब्रह्मचैतन्याद्व्यतिरेकेण नास्ति । इत्थं ब्रह्मचैतन्ये सकलानात्मपदार्थानां लयश्चिन्तनीयः । ततः 'तादृशमद्वितीयं ब्रह्माहमेव' इति चिन्तयेत् । यस्य हि मन्दबुद्धेर्बुद्धिमान्द्यादिरूपप्रतिबन्धैर्वेदान्तविचारे न

प्रवृत्तिरुपजायते । कृते वा विचारे साक्षात्कारो न सम्पद्यते तस्येदं लयचिन्तनरूपं ध्यानमुक्तम्

Māyā.. when the very same prakṛti projects the universe without desa and kala coordinates, like indra jāla, by a magician, when he produces a tree out of a hat. Durghata..normally not possible trick he performs, magicians act is called indrajālam. Prakruti while creating the universe does the same. Upon the brahman which is asañgha advitīyam, kārya kāraṇa sambandha is created. Brahman is made a nimitta kāraṇam by creating iccha shakti, jñāna, kriya shakti etc. Not logically possible, the very same prakṛti is now called māyā. Whole creation is in the form of time and space. Time location of time, you cannot intellectually comprehend. Similarly space. This is also included in māyā. Ya ma..that which is not there on enquiry. Very same māyā is called ajñānaṃ when it covers the nature of brahman in the case of jīva. After brahma jñānaṃ, for a jñānī if the question is raised, is māyā existent, jñānī will say māyā na vidyate..non existent. Jñānī will accept borrowed existence for universe as well as māyā. Avidyāte derived from vid..vidyate, na vidyate iti avidyā. Nowhereelse these definitions are there. It never has got its own existence, depends on brahma caitanyam, we call it shaktihi. Its a gauna prayojaha. Shakti indicates dependent existence. My talking power cannot exist separate from me. Your listening power cannot exist separate away from you. If they could, my talking power and your listening power can converse. Power cannot exist separate from the powerful. Māyā shaktihi.. cannot exist separate from brahma shaktam. Ardhanareeswarar indicates this. Concept of shakti is there in other philosophies very close to advaitam. Shakti is as real as brahman they say..kashmiri shaivism. 6 names are there..

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Page 182 1st para 4th line from bottom of para

Brahmachaitanyeupto end of para.

इत्थं ब्रह्मचैतन्ये सकलानात्मपदार्थानां लयश्चिन्तनीयः । ततः ‘तादृशमद्वितीयं ब्रह्माहमेव’ इति चिन्तयेत् । यस्य हि मन्दबुद्धेर्बुद्धिमान्द्यादिरूपप्रतिबन्धैर्वेदान्तविचारे न प्रवृत्तिरुपजायते । कृते वा विचारे साक्षात्कारो न सम्पद्यते तस्येदं लयचिन्तनरूपं ध्यानमुक्तम्

Ācārya talked about the meditation of gradual resolution of universe into brahman. First everything anātmā into māyā and then māyā into brahman. Resolution is understanding.

Māyā is as good as non existent. World is also as good as non existent. That existent thing is the consciousness brahman. We should not look for the ultimately existent brahman as it is not an object, but the subject me and me alone, brahman the sarvadharam. Brahma ahameva... this is prescribed for madhyama adhikārī. Uttama adhikārī has claimed during śravanam. Description of madyama adhikārī. Because of various obstacles like dullness of intellect etc, vedānta vicara does not take place in a fully involved manner, or even after repeated enquiry, aparokṣa jñānaṃ claiming aham brahmasmi is not possible. He doesn't take this understanding as jñānaṃ. He says I have understood but I am not claiming I am a jñānī. Convert yourself into uttama adhikārī. Nirguṇa brahmasmi dyanam. Deliberate action. I fix up a time and do this karma, upāsana rūpa karma. This is the karma prescribed for madhyama adhikārī. For uttama adhikārī, this meditation is not required. Borrowed from chapter 9 of pañcadaśī

No 2 footnote : various obstacles. chapter 9 38 to 53

२. अत्रादिशब्देन वर्तमानो भूतो भावी चेति त्रिविधः प्रतिबन्धो ग्राह्यः । तत्रेष्टवस्तुष्वहं ममेति दृढतरवासनारूपा विषयासक्तिः, परोक्तार्थग्रहणसामर्थ्याभावरूपबुद्धिमान्द्यम्, आचार्याद्याप्तोक्तार्थे विश्वासाभावादन्यथाकल्पनरूपः कुतर्कः, देहादिष्वात्मबुद्धिरूपो विपर्ययाख्यदुराग्रह इत्येतच्चतुष्टयं वर्तमानप्रतिबन्धः । धनपुत्रकलत्रादीष्ट-वस्तुनाशानन्तरमपि तदनुचिन्तनं भूतप्रतिबन्धः । ब्रह्मलोकादिप्राप्तीच्छा भाविजन्महेतुभूतप्रारब्धकर्मशेषो

वा भाविप्रतिबन्धः । एतेषां ज्ञानोत्पत्तिप्रतिबन्धकानां निरूपणं पञ्चदश्यां ध्यानदीपे ३८-५३ श्लोकेषु द्रष्टव्यम् ।

Obstacles like dull intellect. 3 types of internal obstacles present past and future. Ahamkara mamakāra raga dveṣa..duṣṭa catuṣṭayam..vishaya āsaktihi..deep attachment to pancānatma. Aham mama iti… everybody has ahaṅkāra, mamakāra. Vyāvahāra requires this. Functional aham mamam is required even for jñānī.

2 because of mental preoccupation, missing sentences during śravanam. Absence of absorbing capacity.

3 in the statement coming from guru, I must accept 100 percent without reservation. dasoham I accept but not soham.

Ahamkara is named as viparyayaduragraha. Fanatically sticking to misconception of body anātmā. Ahamkara. Misconception obstinacy.

Vartamana pratibanda. 4 of the above.

Bhūta pratibanda..

Anything dear..dhanam putra kalatra, close relation, when they die, we are allowed a mourning period. Theetu. 10 days.. śāstra accepts the emotional impact. No mourning should be lifelong. You must move on fast. Time is a healer. Allow the jīvas to move on in the next loka, you continue.

Brahmalokadi prāpti iccha...

normally prārabdha is exahausted in one janma, there are certain karmas which extends across janma. extraordinary puṇya karma can give 7 human janmas. A person who abandons his young wife will have to lose his wife earlier in 7 janmas. Desire for brahma loka can be a pratibanda.

Back to mūlam

Topic 293

Two lines para

(२९३) ज्ञानध्यानयोर्भेदः, अहङ्ग्रहध्यानं च –ज्ञानं हि प्रमाणप्रमेययोरधीनम्, न तु विधेः पुरुषेच्छादेर्वाधीनम् ।ध्यानं तु विधेः पुरुषेच्छाश्रद्धयोः हठात्कारस्य चाधीनम् ।

Aham brahmasmi dhyānam is going to be discussed later. Before that, Niścala Dasji feels he has to discuss a known topic. Mānasam karma. Any jñānaṃ gained through a pramāṇam is also mānasa vṛtti. Upasanam also.

For pratibanda nivṛtti, this upāsana is useful, not for jñānaṃ. Once he is converted to uttama adhikārī, jñānaṃ happens. The student comes to class for enjoyment. We saw this in tattusamanvayat in Brahma sūtra.

Jñānaṃ depends on pramāṇam and prameyam. Karma depends on karta.

With my ears, I hear not see.

Where as in meditation, is will based karma, its not a pramāṇam, śāstra vidhi and purusha iccha are required. Sandhya upāsana. Faith in the utility of sandhyavandanam. All these are involved in karma. Śraddhā is important, will power is important.

Vicārasāgara 22nd April 2017

Topic 293 ज्ञानध्यानयोर्भेदः, अहङ्ग्रहध्यानं च

Jñānadhyanayor…

(२९३) ज्ञानध्यानयोर्भेदः, अहङ्ग्रहध्यानं च —ज्ञानं हि प्रमाणप्रमेययोरधीनम्, न तु विधेः पुरुषेच्छादेर्वाधीनम् ।ध्यानं तु विधेः पुरुषेच्छाश्रद्धयोः हठात्कारस्य चाधीनम् ।

In the last class, we discussed the six names of Māyā. Prakruti and pradhānam, avidyā and ajñānaṃ, māyā and shaktihi. We saw earlier in Page 153 4th para, māyā avidyā and ajñānaṃ were discussed. Laya dhyānam for madhyama adhikārī. Śravanam and mananam alone are not enough. Obstacle can be anything. Classified into many categories, we saw that. Guru has to help such a student. Based on pañcadaśī chapter 9, he is asking for conversion of jñāna vṛtti into dhana vṛtti. Niścala Dasji is entering into an aside discussion. Difference between aham brahmasmi jñāna vṛtti (uttama adhikārī case) and dhyana vṛtti. (Madhyama adhikārī case). Dhyanam or upāsana comes under karma. Will based desire based śāstram based deliberate activity. Where as understanding is knowledge based. Jñānaṃ or knowledge does not produce puṇyaṃ. Knowledge is never used for repetition. Jñānaṃ removes ignorance. Madhyama adhikārī hopes to produce puṇyaṃ through dhyānam. Vidyāraṇya uses dharma megha samadhi in pañcadasi..this megha showers dharma just as megha showers water. Chapter 1 pañcadaśī.. amūlā... class becomes enjoying the Mokṣa once the pratibanda is gone.

Practice of this dhyana..ahamgraha nirguṇa upāsana is a meditation where I look upon myself as brahman. Just as we meditate upon ishta devata as me in saguṇa upāsana. Jñānaṃ depend on pramāṇam and prameyam. Upasanam depends on vidhi, purusha iccha, śraddhā, lot of will power.

Page 183 top line, next para. First sūtra vakyam explained here. Jñānaṃ hi praṇa......

Sūtra vakyam is explained.

तत्र प्रत्यक्षज्ञाने प्रमाणं चक्षुरादीन्द्रियम्, प्रमेयो घटादिः । घटचक्षुषोः सन्निकर्षे सति विनापि पुरुषस्येच्छादिकं घटप्रत्यक्षं भवति । 'चतुर्थ्यां चन्द्रो न द्रष्टव्यः' इति निषेधोऽस्ति । तथा सत्यपि 'अस्मिन् दिने चन्द्रमहं नपश्येयम्' इति निश्चयवतोऽपि पुरुषस्यानिच्छत एव येन केनापि कारणेन चक्षुश्चन्द्रयोः प्रमाणप्रमेययोः सन्निकर्षे सति चन्द्रस्य प्रत्यक्षज्ञानं जायत एव।इत्थं ज्ञानं प्रमाणप्रमेयमात्राधीनम् ।न तु विधेः पुरुषेच्छादेर्वाधीनम्।

Dhyanam tu videhe..next para

Nature of pratyakṣa jñānaṃ taken as example. Sense organs like eye and ghataha come together, knowledge is natural without any will or desire of the pramata, perception takes place. On the chaturthi day, moon should not be seen. Avamānam apavāda will come. Suppose a person knows this fact and he takes a nischayam that he wont see moon, and in evening eye by chance sees the moon, whether pramata wants or not perception takes place. Early morning you are in meditation, next kitchen is preparing masala vada, you can plus ears, but it will enter the nose without your will.

Sūtra no 2.

Dhyanam tu vidhe

Next para....

Salagrama shila

‘सालग्रामशिला विष्णुरूपा’ इति ध्यायत उत्तमं फलं भवति । तत्र पुरुषः शास्त्रेण विष्णुं चतुर्भुजत्वेन शङ्खचक्रगदापद्मलक्ष्मीसहितत्वेन चजानाति । चक्षुषा तु सालग्रामं शिलात्वेनैव जानाति । तथापि शास्त्रविधौ विश्वासेन ध्यानफले इच्छया च ‘सालग्रामं विष्णुः’ इति ध्यायति पुरुषः ।

Upasana as an example..salagrama is a fossil stone. From śāstram we know we can meditate on this as Viṣṇu. Regular pujas are done, it can be used for meditation. We invoke only Viṣṇu in Salagramam. From Śāstram we know Viṣṇu has 4 hands with 4 accessories shanka chakra gadha padma and with Lakshmi Devi. Eyes report the salagramam as an inert stone, however the imagination as Viṣṇu is a vṛtti not jñānaṃ but karma or upāsana. Because of the desire for the result of upāsana, he does upāsana. Niścala Dasji is going to talk of several upāsana.

Next para,.....tadidam upto vṛttiriccha

तदिदं ध्यानमनेकविधम् । सालग्रामशिलायां विष्णुबुद्धिकरणवदन्यस्मिन्नन्यबुद्धिकरणं प्रतीकध्यानम् । वैकुण्ठवासिनो विष्णोश्चतुर्भुजत्वादिरूपेण ध्यानं तु नान्यस्मिन्नन्यबुद्धिकरणरूपं प्रतीकध्यानम् । किन्तु तद्ध्यानं ध्येयवस्तुस्वरूपानुसारि ध्यानमेव। वैकुण्ठवासिनो विष्णोः स्वरूपं

नप्रत्यक्षगोचरम्, किन्तु शास्त्रैकसमधिगम्यम् । शास्त्रे च विष्णोः स्वरूपं चतुर्भुजत्वेन शङ्खचक्राद्युपेतत्वेन च वर्णितम् । अतस्तथा विष्णोर्ध्यानं ध्येयवस्तुस्वरूपानुसार्येव । विधिशास्त्रे विश्वासस्य, इच्छादेश्चाभावे ध्यानं न सिद्ध्यति ।'इदमुपासीत' इत्येवंरूपं पुरुषस्य प्रवर्तकं वचनं विधिः । तद्वचने श्रद्धा विश्वासः । अन्तःकरणस्य रजोगुणपरिणामरूपा कामात्मिका वृत्तिरिच्छा।

Most important thing is dhyānam does not come under karma only. Meditation can never give knowledge. Karma dhyānam cannot give any new knowledge, I can dwell on existing knowledge. Because dhyānam is not one of the pramāṇam. Dhyanam refers to upāsanam. This is of two types. When I meditate on a deity using a symbol, it is symbol based deity meditation like salagramam, lingam, turmeric, flame based etc. Pratīka dhyānam. Symbol is imagined as deity. Seeing Viṣṇu on non Viṣṇu salagramam. Rajju sarpa....can you call that upāsana? This is brama. Nature is same seeing something on something else, but one us non deliberate other is deliberate.

Second type is, no symbol, I just remember the mantra, close my eye. I imagine shanka shakra etc. Direct meditation. No photo or idol is used.

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Page 184 4th line from top
Vaikunta..upto hatapeksha 4th line before end of para

वैकुण्ठवासिनो विष्णोश्चतुर्भुजत्वादिरूपेण ध्यानं तु नान्यस्मिन्नन्यबुद्धिकरणरूपं प्रतीकध्यानम् । किन्तु तद्ध्यानं ध्येयवस्तुस्वरूपानुसारि ध्यानमेव। वैकुण्ठवासिनो विष्णोः स्वरूपं नप्रत्यक्षगोचरम्, किन्तु शास्त्रैकसमधिगम्यम् । शास्त्रे च विष्णोः स्वरूपं चतुर्भुजत्वेन शङ्खचक्राद्युपेतत्वेन च वर्णितम् । अतस्तथा विष्णोर्ध्यानं ध्येयवस्तुस्वरूपानुसार्येव । विधिशास्त्रे विश्वासस्य, इच्छादेश्चाभावे ध्यानं न सिद्ध्यति ।'इदमुपासीत' इत्येवंरूपं पुरुषस्य प्रवर्तकं वचनं विधिः । तद्वचने श्रद्धा विश्वासः । अन्तःकरणस्य रजोगुणपरिणामरूपा कामात्मिका वृत्तिरिच्छा । हठादपि ध्यानं सिद्ध्यति । ज्ञाने तु न तदपेक्षा । नैरन्तर्येण ध्येयाकारचित्तवृत्तिप्रवाहो हि ध्यानम्। तत्र चित्तवृत्तेर्विक्षेपे सति हठात्तां स्थिरीकुर्यात् ।ज्ञानरूपान्तःकरणवृत्त्युदयकाल एव विषयावरणभङ्गस्य सिद्धत्वाद्वृत्तिस्थैर्यसम्पादनस्य नास्त्युपयोगः । तस्मान्न ज्ञाने हठापेक्षा ।

A unique topic based on chapter 9 of pañcadaśī. Aham brahmasmi can be in the form of jñānaṃ or vṛtti used for upāsana. Both are antahkaraṇa vṛtti. In the case of uttama adhikārī, because of qualifications at the time of maha vākyam vicara it removes self-ignorance. Indicator is that uttama adhikārī drops triangular format, does not look upon himself as sādhaka or Mokṣa as sādhyam.

In the case of madhyama adhikārī, I can never claim I am muktaha, I claim myself as sādhaka. I will continue to ask Swamiji for blessings to get Mokṣa, citta śuddhi. Sapratibandaka jñānaṃ. With obstacles. Like lamp glowing in dark room, room still being dark due to covering by multiple layers of cloth. In this case aham brahmasmi vṛtti becomes upāsana and therefore requires āvṛtti or repetition. When obstacles are gone, the madhyama adhikārī becomes uttama adhikārī. How do I know? Very teaching becomes so clear as to why am I postponing liberation? Mental disturbances will come and go, inspite of these I am free. I am not the mind. I will handle mental disturbances. It's like handling blood pressure. Because of this clarity of thought, I can handle.

You need sufficient sādhana catuṣṭayam. Instead of using saguṇa brahma upāsana, do upāsana of aham brahma asmi. Ahamgraha upāsana. Swami Niścala Das is having a general discussion to differentiate upāsana and jñānaṃ. Upasana is karma, jñānaṃ is pramāṇam based and not karma.

M.. the form of Viṣṇu, Vaikunta vasi, his svarūpam is not pratyakṣam, can be known only from śāstras or purāṇas, Viṣṇu as endowed with 4 hands, with shankam, chakram etc. Therefore, based on śāstra vakyam, when a person directly visualises Viṣṇu without any symbol, dheya vastu svarūpa anusāra dhyānam. I should have faith in the words of the śāstra. If I have to practise Viṣṇu upāsana, I should have desire for the phalam of the upāsana. Swami Niścala Das defines vidhi as a scriptural statement, which engages a listener in a particular action through commands, bhriguvalli...upaseeta...along with each upāsana a phalam is mentioned. In a similar form, any command statement is vidhihi. Faith in the efficacy of the statement (cannot be proved scientifically). Desire is a particular type of thought by the rajo guṇa of the mind. (Satva guṇa will generate contentment). We require will power also. Faith, desire plus will put together will bring in upāsana.

Suppose a meditation is prescribed for solving a problem, mind runs away in japa, therefore will is required. Repetition of aham brahmasmi is upāsana, understanding is jñānaṃ. Knowledge does not require repetition at all.

Jñāne tu ... with regard to knowledge, why should I repeat it? In the case of dhyānam, there is repetition. Like oil flow, taila dhara. Continuous flow is required for upasaka not for uttama adhikārī. After meditation, people come up with guilt generally. When the antahkaraṇa vṛtti in the form of jñānaṃ, it is so for uttama adhikārī. Since it has been achieved, there is no question of benefit of repeating the vṛtti. Nididhyāsanam is only for breaking the habit of expecting Mokṣa, not for getting Mokṣa. I should not ask for never getting punar janma, this is habit. Aham mama raga dveṣa dropping is nididhyāsanam for uttama adhikārī.

For madhyama adhikārī, aham brahmasmi upāsana is going to be prescribed.

Aham graha dhyānam.....upto end of para.

अहङ्ग्रहध्यानम् —वैकुण्ठवासिचतुर्भुजविष्णुध्यानवत् ‘अहं ब्रह्म’ इति ध्यानमपि ध्येयस्वरूपानु सार्येव ध्यानम्, न तु प्रतीकध्यानम् । किन्त्विदमहङ्ग्रहध्यानम्। ध्येयस्वरूपस्य स्वाभिन्नतयानुसन्धानम् अहङ्ग्रहध्यानम् उच्यते । यस्य वेदान्तविचारेऽप्यपरोक्षज्ञानं नोदेति, स वेदस्याज्ञारूपोपासनाविधिवाक्ये विश्वासवान् नैरन्तर्येण हठात् ‘अहं ब्रह्मास्मि’ इत्यहङ्ग्रहध्यानमनुतिष्ठेत्। तस्य क्रमेण ज्ञानोत्पत्तिद्वारा मोक्षः सिद्ध्यति ।

Going to be elaborated from topic 294 onwards. Introduction now. Ahamgraha dhyānam.. meditation on the meditator.. Swami Dayananda

Sarasvatī defines. Nedam yadidam upasite, all saguṇa Īśvara I dismiss as vyāvahārika... I focus on the five features of consciousness as Me. Exactly like saguṇa dhyānam, this dhyānam also is direct meditation but on nirguṇa ātmā. No prateekam or symbol. In this ahamgraha dhyānam, subject object division is not there. I claim as myself. (That nirguṇa brahman I am). Repetition or dwellng is termed aham graha dhyānam required for madhyama adhikārī who has sapratibandaka jñānaṃ, intellectual knowledge. In spite of 25 years of vedānta courses, that student that doesn't claim mission accomplished, mind you intelligence is not lacking, he should take to veda upāsana vidhi. Maṇḍukya upaniṣad. Akara... makara Īśvara upāsana... with faith...let him practise taking chapter 6 for method..Sādhana required is not more pilgrimages, but this meditation. Chapter 9 of pañcadaśī. Then in due course, through rise of unobstructed knowledge, (conversion) jñānaṃ will come.

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Page 184
Last four lines of first para, yasya vedānta...
यस्य वेदान्तविचारेऽप्यपरोक्षज्ञानं नोदेति, स वेदस्याज्ञारूपोपासनाविधिवाक्ये विश्वासवान् नैरन्तर्येण हठात् ‘अहं ब्रह्मास्मि’ इत्यहङ्ग्रहध्यानमनुतिष्ठेत्। तस्य क्रमेण ज्ञानोत्पत्तिद्वारा मोक्षः सिद्ध्यति ।

Swami Niścala Das is introducing the ahamgraha dyanam in the form of aham brahmasmi and also wants to clarify the candidate of this upāsana. According to vedānta, clear aparokṣa jñānaṃ has to arise from śravanam and mananam only, avantara vakeyena parokṣa jñānaṃ, mahavakyena aparokṣa jñānaṃ. Mananam is for removing all the doubts with regard to jñānaṃ. Meditation cannot remove doubts. Doubt is because of incomplete data. Therefore analysis is required. After śravanam and mananam, we can have two types of problem.

I have no doubt with respect to aparokṣa jñānaṃ, but jñāna phalam at the transaction and emotional level, I am not able to reap. There is an obstacle between jñānaṃ and jñāna phalam. I need obstacle removal. विपरीत भावना Viparita bhavana removal. Habitual jīva bhava or duṣṭa catuṣṭayam...ahaṅkāra mamakāra raga dveṣa..the emotional disturbance gets transferred to other family members. A jñānī who is very clear about jñānaṃ and is aware of the jñāna phala obstacles. (Talk on spiritual and mental liberation). Nididhyāsanam is reminding me about this. Anxiety, worry, fear etc..
Another problem is even though I have aparokṣa jñānaṃ and have no doubts with respect to the knowledge I am not willing to acknowledge that this knowledge is ultimate. I am hunting for some experience. Always feeling dissatisfied with the knowledge I have, only intellectual knowledge, only book knowledge. Problem of second type is serious issue because we do not know what experience we are looking for. सप्रतिबन्धक अपरोक्ष ज्ञानम् Sapratibandaka aparokṣa jñānaṃ. Obstructions are unknown, adṛṣṭa pratibandams. Knowledge that you have which you are not willing to accept as ultimate knowledge, that sapratibandaka

knowledge, convert to upāsana. May you do āvruti of aham brahmasmi. Full credit for this goes to Vidyāraṇya in chap 9 of pañcadaśī. Treat this as upāsana. Ahamgraha upāsana...for this upasaka, in due course he will "get jñānaṃ". The pratibandas go away because of puṇya arising out of upāsana. This conviction comes with regard to the ultimateness of this knowledge. Jñāna pratibanda..Nirguṇa brahma upāsana is required.

Topic 294 प्रणवे अहङ्ग्रहध्यानम्

Praṇavopasana..sanyasameva end of para.
(आ. २९४-३२६) प्रणवोपासननिरूपणम् –

(२९४) प्रणवे अहङ्ग्रहध्यानम् – प्रकारान्तरेणाहङ्ग्रहध्यानमि दानीमुच्यते – प्रणवरूपे ओङ्कारे अहङ्ग्रहध्यानं माण्डूक्यादिश्रुत्यनु सारेण सुरेश्वराचार्यैः कथितम् । तदनुष्ठानमप्युचितं मोक्षकामस्य । तस्यैवं क्रमः – प्रणवरूपमक्षरं ब्रह्मस्वरूपमेव । तादृशप्रणवस्वरूपं ब्रह्म अहमेव इति नैरन्तर्येणानवरतं ध्यायेत् । नैतत्समं किञ्चिदपि ध्यानमस्ति । एतद्ध्यानस्य विशेषक्रमः सुरेश्वराचार्यैः पञ्चीकरणाख्ये ग्रन्थे प्रतिपादितः । एतदुपासकोऽपारं संसारं तरति । अत्राधिकारी सन्न्यास्येव ।

Ahamgraha nirguṇa upāsana dhyānam. This ahamgraha dyanam itself he wants to present in two ways. Directly meditating on aham brahmasmi without any symbol..

This can be done with the help of a symbol also. In the case if Lord Śiva, lingam. Lord Viṣṇu.. salagramam. For brahman, both sagunam and Nirguṇam, omkara symbol is used. Here prateeka nirguṇa dhyānam is elaborated.

Praṇavaha is the name for Omkara, through another method, ahamgraha dhyānam is being talked about. This particular meditation is as per Maṇḍukya Kārika etc. What is etc? Where in Maṇḍukya? Maṇḍukya... Gauḍapāda Karika..chapter 1 end 6 or 7 verses on omkara nirguṇa dhyānam is there. Etc: kata 1.2.15,16,17 praṇavohya param brahman, praśna upaniṣad full chapter on omkara brahma upāsana, chapter 5 also. Sureśvarācārya has elaborately dealt with in a particular book, we referred before, omkara dhyānam is discussed in pañcīkaraṇam. Small work supposed to be written by Śaṅkarācārya. In the Vicārasāgara book, Swami Niścala Das keeps on saying Sureśvarācārya. We have a Rk mutt book on vartikam for this, written by Sureśvarācārya. We have to note this. Somehow Swami Niścala Das keeps referring otherwise.

Omkara is brahman only. Sound part is sagunam brahman, silence is nirguṇa brahman. Praṇava rūpa aksaram.... silence consciousness, I am. I the adhiṣṭhānam of viswa, taijasa, virat, hiranyagarbha, prājña, Īśvara. There is no dhyānam equal to Omkara dhyānam. This specific method is there in pañcīkaraṇam text. He will cross over saṃsāra. Such a candidate who can do omkara prateeka nirguṇa brahma dhyānam needs to be a sanyasi. Others can do prateeka rahitam, without omkara.

Topic 295 निर्गुणप्रणवोपसनस्य सगुणप्रणवोपासनस्य च फलम्

(२९४) निर्गुणप्रणवोपसनस्य सगुणप्रणवोपासनस्य च फलम् – प्रणवोपासनमनेकोपनिषत्सु वर्णितम् । माण्डूक्योपनिषदि विशेषेण वर्णितम् । तदुपनिषद्व्याख्याने भाष्यकारैरानन्दगिर्याचार्यैश्च विस्पष्टं वर्णितञ्च । तत्र यः क्रमः स एव वार्तिकारैः पञ्चीकरणग्रन्थे प्रतिपादितः । तादृशप्रौढग्रन्थविचारासमर्थानामनायासेन बोधाय प्रणवोपासनक्रमोऽत्र निरूप्यते – Nirguṇa praṇava upāsana and saguṇa praṇava upsasanam ..difference. Sound omkara and silence that follows Om meditation difference in phalam. Praṇava upāsana has been discussed in many upaniṣads. Nrusimha uttareya tapaneeya upaniṣad also refers to this. Of all these, Maṇḍukya upaniṣad is special because akara ukara and makara represent the śarīra trayam. 3 chidabhasas also talked about. Totally 3 bodies 3 reflections, 3 worlds. 3 reflections are all resolved. Total 12. While commenting on the upaniṣads and karikas, Śaṅkarācārya and Ānandagiri ācāryas have all talked of omkara upāsana. Whatever has been discussed in bhāṣyam and sub commentary and all have been presented in the pancheekārana grantha. Those who are not able to study pancheekārana vārthikam, I will summarise pancheekārana vārtikam in Vicārasāgara. Prauda means vast textbook. You can know it through what I am going to teach you in the following portions. Elaborate topic.

Upanisadsu..dvividam..end of para and topic

उपनिषत्सु प्रणवोपासनं द्विधा वर्णितम् – परब्रह्मरूपेण प्रणवस्योपासनम्, अपरब्रह्मरूपेण प्रणवस्योपासनं चेति । निर्गुणं ब्रह्म 'परं ब्रह्म' इत्युच्यते । सगुणं ब्रह्म 'अपरं ब्रह्म' इति कीर्त्यते । परब्रह्मरूपेण प्रणवोपासको मोक्षमेव लभते । अपरब्रह्मरूपेण प्रणवोपासकस्तु ब्रह्मलोकम् आप्नोति । इत्थं निर्गुणसगुणभेदेन प्रणवोपासनं द्विविधम् ।

In the upaniṣad, omkara upāsana is presented in two ways, param brahma and apara, brahma, that is Nirguṇam brahma and saguṇa brahma (virat, hiranyagarbha and Īśvara..first 3 padas) respectively. If a person practises omkara nirguṇa brahma upāsana, he will attain Mokṣa in due course. (Some differences Swami Niścala Das will talk about). The other person apara brahma ripa upasakawill go to brahma loka, will not get Mokṣa and therefore will come back.

Vicārasāgara 24th June 2017
Page 185 3rd para 2nd line
Nirguṇam brahman........dvividam
Niścala dasa is elaborately discussing the aham brahmasmi upāsana for those who have done śravanam and mananam and not yet willing to claim I have the liberating knowledge. Sapratibandaka jñānaṃ... this is what it's called. If the obstacle is known, doubt with regard to sastric study (interpretation)or logical problem, using either śāstram (interpretation)or logic based books, these drusta pratibanda can be removed by more śravanam and mananam.

For adrusta pratibanda, unknown or unclear obstacles, we need puṇyaṃ, for this group aham brahmasmi becomes a upāsana.

Suppose there is no doubt either way, drusta or adrusta, then there is no question of postponing liberation. If there are issues at mithyā level, I will handle these without connecting to "My" liberation. If anātmā issues makes me postpone liberation, then I have got no knowledge. In chapter 7 of pañcadaśī, Vidyāraṇya clearly says at śarīratrayam level there will be issues. Anujwara...transferring anātmā issues upon Me the ātmā and therefore I am not liberated. Vedanta's aim is not jwara nivruti but anujvara nivṛtti.

Initially I have clear understanding of mahāvākyam, after that I have to understand that nothing more is required other than clear understanding. What we know is more than enough to claim I am free.

Parabrahmaroopena...aham brahma upāsana using omkara alambanam will help attaining Mokṣa. 3 varieties.. in this janma, or by being reborn as manuṣya next janma or going to brahma loka. Aside note..going to brahma loka does not guarantee liberation..(krama mukti). It is just possibility is higher. It is not 100 percent. This is discussed in Cāndogya 4.15.5. Imam mānavam āvartgam na avarthante. Brahmaloka people do not return during this manvantara. Commentators say some will return in next manvantara. Panchagni upasaka...also covered in Brahmasūtra. Never consider that all brahmaloka people will get kramamukti. In this manner, there is two fold praṇava upāsana.

Topic 296 to 315
(आ. २९६-३१५) निर्गुणप्रणवोपासनक्रमः –

Nirguṇa praṇava upāsana for madyama adhikārī. For uttama adhikārī this is not relevant at all.

Topic 296 सर्ववस्तूनामोङ्कारस्वरूपत्वम्

(२९६) सर्ववस्तूनामोङ्कारस्वरूपत्वम् – निर्गुणप्रणवोपासनक्रम एवात्र निरूप्यते, न सगुणोपासनक्रमः । सगुणोपासनस्य फलमपि निर्गुणोपासनेऽन्तर्भवति । तथा हि, निर्गुणोपासकस्यापि ब्रह्मलोकेच्छावत इच्छारूपप्रतिबन्धसत्त्वान्न ज्ञानद्वारा मोक्षलाभः । किन्तु तस्य ब्रह्मलोकप्राप्तिर्भवति । स तत्र हिरण्यगर्भसमान् भोगाननुभूय तत्रैव ब्रह्मविचारेण ज्ञानोदयद्वारा मोक्षं लभते । ब्रह्मलोकेच्छारहितस्य निर्गुणोपासकस्य त्विहैव लोके ज्ञानलाभान्मोक्षः सिद्ध्यति । इत्थं सगुणोपासनफलस्य निर्गुणोपासनान्तर्भूतत्वादिह निर्गुणो पासनमेव निरूप्यते ।

Title is sarva vastoonam omkara svarūpatvam.. will explain this later. Here introducing nirguṇa upāsana. Method is given here. Ukara makara etc...when we dwell on amatra Nirguṇam brahman it becomes nirguṇa brahma upāsana. Swami Niścala Das says I am not giving saguṇa brahma upāsana method. Since nirguṇa upasaka as well as saguṇa upasaka both will go to brahmaloka, difference is former will not get krama mukti only nirguṇa upasaka will get krama mukti. Result of saguṇa upāsana is included in nirguṇa upāsana phalam. How? He explains. There are certain types of nirguṇa upāsakas. There is a type that do upāsana and have a deep desire of brahmaloka sukham. Described in Cāndogya chapter 8. Anything you do sankalpa you can enjoy. Some people may have this desire. Iccharupa .. he does not get jñānaṃ and Mokṣa in this janma, but he gets brahma loka. When I have a deep love for ahaṅkāra, then this deep desire becomes a pratibanda. Bhagawan says no hurry, do everything... Bhagawan knows our deepest mind. Kintu tasya...he goes to Brahmaloka, that nirguṇa upasaka enjoys all sense pleasures that are equal to the pleasures of Brahma..chapter 8 first 6 sections..dahara upāsana is similar to nirguṇa brahma upāsana. After enjoying, in brahmaloka itself, he will continue with the vicara (sanyasa vṛtti is needed, mamakāra inclusive), now the mind is a sanyasi mind. Brahma vicarena jñānidvaya dvara Mokṣam labate.

Another type..one who does not have even desire for brahma loka, he need not go to brahma loka, the adṛṣṭa pratibanda goes away, he is able to have the second understanding, the clear understanding that nothing else is required other than the understanding I have now. Apratibandaka jñānaṃ. He does not look for new knowledge or experience... Mokṣaha sidhyati... itham saguṇa...its included in type no 1.

कारणकार्यरूपं सर्वं वस्त्वोङ्कारस्वरूपमेव । अतः सर्वोऽपि रूपप्रपञ्च ओङ्कार एव । सर्वेष्वपि पदार्थेषु नाम रूपं चेत्यंशद्वयमस्ति । तत्र रूपात्मकोंऽशः तत्तन्नामात्मकांशान्नातिरिच्यते । किन्तु नामस्वरूपमेव रूपांशोऽपि ।

Directly also you can meditate upon nirguṇa brahman without the omkara ālambanam. Omkara pratika dhyānam

This prateeka dhyānam can be practised by sanyasis only. Atra adhikārī sanyasi eva. Āntara sanyasis can do... omkara is saguṇa and nirguṇa svarūpam. He is taking help of Maṇḍukya upaniṣad 1,8,9,10,12. Omitye..

Sarvam omkara eva... in Śaṅkaracārya's bhāṣyam, this is explained. How shabda prapañca is everything, no artha prapañca? Shabda brahman....titles sarva vasthoonam omkara svarūpam...he is going to explain, everything including kāraṇam and kāryam. Prapañcatrayam is omkara svarūpameva. Athaha ..whatever we experience is not different from omkaraha... sarveshu...whole creation is nama rūpam. Bṛhadāraṇyaka 1.4.7. Creation is nama rūpa. Names and its correspondence forms, amśa dvayam asti... of these two components also, is nama important or rūpa. Swami Niścala Das establishes that śabda alone is more powerful... that portion that's called rūpa. does not exist separate from the nama.. form is also nothing but name. Swami Niścala Das wants to give supporting logic.

तथा हि, पदार्थानां रूपात्मको य आकारविशेषस्तदभिधायकनामपदैरेव सर्वे पदार्था निरूपिताः सन्तो गृह्यन्ते त्यज्यन्ते वा ।

Padārthānam ropā....rupam which corresponds to various forms, we talk of bangle, handling of the bangle etc, always we remember the namā behind. We have to use word bangle even to discuss its existence.

तत्तदभिधानज्ञानमन्तरा केवलाकारमात्रेण व्यवहारो न सिद्ध्यति । अतो नामैव सारभूतम् । आकारनाशेऽपि नामावशिष्यते । यथा नष्टेऽपि घटे मृदवशिष्यते इति मृद्व्यतिरेकेण घटो नास्ति। किन्तु मृत्स्वरूपमेव भवति । तथा आकारे नष्टेऽपि मृद्वदवशिष्यमाणनाम्नो न भिद्यते आकारः। किन्तुनामस्वरूपमेव भवत्याकारोऽपि ।

Unique discussions establishing the superiority of nama over rūpa. Without the knowledge of the name which corresponds to a form, just because of shape alone no transaction is possible. Nama is the sāram of every object. Āakara nashe api, even when a form is destroyed, like a person dies, we speak about the name of the person. Name gives the memory. Just as the truth called clay continues even after destruction of pot, we say there is no pot other than clay, here we say the name pot is the svarūpam of the pot form. Rupa nashe nama avaśiṣyate.. even when rupam is destroyed, name which continues in the world, there is no form having an existence separate from nama. Form therefore has name as its essential nature. Reference.. in praśna upaniṣad, every individual has got shodasa kalaha. In muṇḍaka upaniṣad, 15 pañcadasa kalas merge, says. Śaṅkarācārya raises the question, one kala continues to survive, in briha upa, chapter 3 section 2, student asks what survives when jñānī dies? Name. In brahma sūtra, big adhikāraṇam, devata adhikāraṇam..creation originates from where? Answer is given as shabda. Bhagawan uttered bhoo, bhoomi was born..

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Page 186 first para last 4 lines..
Akara nashe vina till end of para
The ācārya here wants to elaborately discuss aham brahmasmi upāsana for those who have adṛṣṭa pratibanda because of which they are not able to claim the ultimate knowledge as understanding. They

think it is not final and liberating. They are unable to claim oneself as siddha rather than sādhaka. This unknown obstacle we call adṛṣṭa. May you repeat your understanding itself until this becomes final. Jñānaṃ does not require repetition but upāsana requires repetition. Therefore, aham brahmasmi upāsana is required for producing puṇya to remove the adṛṣṭa pratibanda, I can then claim that my understanding is the ultimate. Whatever duṣṭa catuṣṭayam is there, habit removal is required to enjoy the jñāna phalam. FIR reduction, CCC increase can happen. Direct upāsana is also possible or Pratīka upāsana. Now Pratīka upāsana with omkara is being discussed.

Omkara is sarva shada svarūpam or sarva artha svarūpam. Therefore omkara is sarvam. Finer observation only dealt with here. Not anywhere. Unique discussion here is nama is the satyam behind the roopam. Roopam is mithyā, Swami Niścala Das wants to say. Even though there is no big tatparyam in this. But for Omkara upāsana he wants to discuss this. Just as gold is the truth of all ornaments, ornament name is the truth behind the ornament rūpa. Bangle name is behind the bangle rūpa. Swami Niścala Das is very vehement about this.

Argument 1 in first para. Even if varieties of forms are there, they can never be useful for vyavahara unless they have nama. Names are therefore important. Second point..even when forms are destroyed, the name continues. 3 upaniṣad references given in last class, muṇḍaka, Prasna and briha upaniṣad. In devatadhikāraṇam of Brahmasūtra, Bhagavān has nama with him before he created the universe.

Bhoohu...avadat. Bhoomihi abhavat.. just as clay remains, nama of pot also remains along with clay. Nama svarūpa eva...name is the truth behind form. This is kārya kāraṇa argument.

Now Argument 2. One is variable..akara, nama is non variable

Next para....

Athava...end of para.

अथवा घटशरावोदञ्चनादिषु मृदनुगता भवति । घटशरावोदञ्चनादयः परस्परं व्यभिचरन्ति । तस्माद्धटशरावादयो मिथ्या । तेष्वनुगता मृत्सत्या । एवं घटस्याकारा नाना । तेषामभिधायकं ‘घटः’ इति नामैकमेव । एकस्य घटस्याकारो न घटान्तरेऽस्ति । तस्मादाकारा व्यभिचारिणः । सर्वेष्वपि घटाकारेषु एकमेव नामानुगतं वर्तते । तस्मान्मिथ्याभूत आकारः सत्यभूतान्नाम्नो नातिरिच्यते। इत्थमेव सर्वपदार्थानामाकारोऽपि तत्तन्नाम्नो न व्यतिरिक्तः । तस्मान्नामस्वरूप एवाकारः ।

The clay is non variable in all the earthenwares therefore satyam, all earthen wares have sṛṣṭi sthiti layam therefore variable. In names and forms which is variable.

M..among various earthenwares like pot, bowl, a water jug or bucket (udanchanam), whereas all these earthen ware are exclusive or different. Inherent clay is satyam. As in the case of pots, they are not of same size. Akara or rūpa is variable but commonly called pot. Like child's bangle, adults bangle etc.

Form of one pot is not there in the next pot, but the name is ekam ghataha...

Now omkara..

सर्वोऽयं नामप्रपञ्च ओङ्कारव्यतिरेकेण नास्ति । किन्तु ओङ्कारस्वरूपमेव सर्वं नाम । तथा हि, वाचकशब्द एव ‘नाम’ इति कथ्यते । लोके वेदे च प्रयुक्तः सर्वः शब्द

ओङ्कारादेवोत्पन्न इति श्रुतिषूच्यते । “तद्यथा शङ्कुना सर्वाणि पर्णानि सन्तृण्णानि एवमोङ्कारेण सर्वा वाक् सन्तृण्णा” “ओङ्कार एवेदं सर्वम्” इति । कार्यं सर्वं कारणस्वरूपमेव भवति । तस्मादोङ्कारकार्यभूतानि वाचकशब्दात्मकानि नामानि ओङ्कारस्वरूपाणि । इत्थं रूपांशो यः पदार्थाकारः स नामस्वरूपः । नाम च सर्वमोङ्कारस्वरूपम् । तस्मात्सर्वस्वरूप ओङ्कारः ।

omkara connection.. till now everything was preparation for omkara upāsana.

The world of all namās put together is called nāma prapañcaha (proof of rūpa prapañca). From nāma prapañca to Omkara. Nāma prapañca does not exist separate from Omkara. To explain, what we speak is nāma. Sound symbol employed by the world to reveal a form. Vāchaka shabda. Every name is nothing but sound only. All sounds in the world are derivatives of Omkara only. Logic and śāstram are pramāṇam.

Logic.. omkara is combination of ā oo and ma. अ उ म First sound produced by mouth is ā. अ is first, m म is last when you close your mouth. All others are with the help of lip, tongue etc. All the alphabetic letters join in various proportions to form the words. From omkara only all words come.

Śāstram.. Maṇḍukya bhāṣyam first mantra bhāṣyam. When you take a fig leaf, every leaf is crisscrossed with minute lines, sometimes people take this leaf and keep it within a book. Leaf part disappears after some time. Only lines will be seen. Veda gives this example of veins of the leaf for omkara. All the words are crisscrossed. (Antaryami brahmana,, warp and weft is the Omkara). Omkara eva idam sarvam.. iti, explanation.

All kāryam are in the form of kāraṇam only. All products of omkara in the form of sound symbols revealing objects, called words. Rupam or form part of evert object is non different from the name component. All name components are non different from omkara component, therefore it is the most scared sound in our scriptures.

Hereafter, he wants to talk about employing this for meditation.

One more preparation, omkara is equal to ātmā equal to brahman. Ā oo ma silence is viswa taijasa prājña turīyam as welll as virat hiranyagarbha Īśvara turīyam respectively. Remembering these three we have to practice meditation.

Topic 297 ओङ्कारस्य ब्रह्माभेदेन चिन्तनम्

(२९७) ओङ्कारस्य ब्रह्माभेदेन चिन्तनम् –यथा सर्वस्वरूप ओङ्कारः । तथा सर्वस्वरूपं ब्रह्म । तस्मादोङ्कारो ब्रह्मरूपः । अथवा ओङ्कारो ब्रह्मणो वाचकः । ब्रह्म ओङ्कारस्य वाच्यम् । वाच्यवाचकयोरभेदोऽस्ति । तस्मादप्योङ्कारो ब्रह्मरूपः । किञ्च विचार्यमाणे यदक्षरं ब्रह्मण्यध्यस्तं तस्य ब्रह्माधिष्ठानं भवति । अध्यस्तस्य स्वरूपमधिष्ठानान्नातिरिच्यते । तस्मादप्योङ्कारो ब्रह्मैव । तस्मादोङ्कारं ब्रह्मरूपेण चिन्तयेत् ।

Swami Niścala Das wants to equate omkara and brahman first. Supporting logic.. three reasons for this. Three methods.

Sarvatvat First argument is omkara is sarvam we have established. Veda says brahman is everything. Maṇḍukya mantra 1 and 2. Omkara is sarvam, therefore omkara is brahman.

Vachya vachasatvat ..Second argument. Omkara is said to be the name of brahman. Omitye aksharam..in Gita.

Brahman is revealed by omkaram. Revealer word and revealed form there is no difference at all. Name and named. Bring the pot, when you say, you hear the word but you bring the object pot not word pot written on paper.

Omkarasya brahmani adhyasthatvat.. Third argument. Everything other than brahman is superimposed on brahman. Brahman is the truth of everything. Omkara the word is also superimposed on brahman, therefore brahman is the truth of omkara. On enquiry whatever word or syllable is superimposed on brahman, for that syllable brahman is the adhiṣṭhānam.

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Vāchya....upto end of para

Ācārya is giving an elaborate preparation. He wants to show Omkara brahman and ātmā are one and the same. 4 components of all these. Akara, okara, makara, silence and the corresponding 4. As a preparation he pointed out that omkara and brahman were identical and he gave 3 reasons.

1)Omkara is sarvam. (Previous page), brahman is sarvam therefore both are identical.

2) omkara is the word revealing brahman and brahman is revealed, because of non difference between vachyam and vachaka.

3) Brahman is the nature of everything, sarva adhiṣṭhānam, therefore omkara's adhiṣṭhānam. Yat aksharam brahmani adhyastam... ....nature of any superimposed thing is its adhiṣṭhānam. Nature of rope snake is rope.

Topic 298 आत्मनो ब्रह्मणश्च पादचतुष्टयादिनिरूपणम्

(आ. २९८-३०५) ब्रह्मस्वरूपस्योङ्कारस्यात्मनश्चाभेदः –

(२९८) आत्मनो ब्रह्मणश्च पादचतुष्टयादिनिरूपणम् – ब्रह्मरूपमोङ्कारमात्मनोऽभिन्नतया चिन्तयेत् । तथा हि, आत्मनः ब्रह्मणा सह मुख्याभेदोऽस्ति । ब्रह्मण इवात्मनश्चत्वारः पादाः सन्ति । पादो नाम भागोंऽशो वा । विराट्, हिरण्यगर्भः, ईश्वरः, तत्पदलक्ष्यार्थभुतेश्वरसाक्षी चेति ब्रह्मणश्चत्वारः पादाः । विश्वः, तैजसः, प्राज्ञः,त्वंपदलक्ष्यजीवसाक्षी चेति चत्वार आत्मनः पादाः । जीवसाक्षिण एव तुरीय इति व्यपदेशः । समष्टिस्थूलप्रपञ्चसहितचेतनस्य विराडिति नाम । व्यष्टिस्थूलाभिमानिनो विश्व इति नाम । विराजो विश्वस्य च स्थूलोपाधिकत्वाद्विश्वो विराड्रूप एव न ततोऽन्यः ।

Omkara which was said to be non different from brahman is different from Atma. Now he is introducing Atma in order to equate the 4 aspects later. Padachatushtayam...

First Virat and Viswa. One should meditate upon brahman omkara to be non different from Atma the meditator. For Atma and brahman, total identity is there..mukya abedaha. (Between part and whole, identity is not total. Like branch and tree. This is gauna aikyam). Just as brahman has got 4 padas, ātmā also has 4 padas. Pada is not leg literally. Pada means facet or aspect or amsaha. Brahman..Virat, hiranyagarbha, Īśvara or Antaryami, 4th pada of Atma is also is turīyam, of brahman also is turīyam. So author calls the turīyam of brahman as Īśvara sakṣi. Contrast with jīva sākṣi. Īśvara sakṣi is tadpada lakṣyartha is sakṣi caitanyam the 4th pada.

Atma..viswa, taijasa, prājña, tvam pada lakṣyartha jīva sakṣi.

Footnotes... interesting. I will read.

Footnote 1..sakala kārya...

१. सकलप्राणिशरीरेष्वहमित्यभिमानकरणात् ईश्वरो वैश्वानर इति कथ्यते । विविधं राजते = अनेकधा प्रकाशते इति स एव वैश्वानरः ‘विराट्’ इत्यभिधीयते ।

God himself when he identifies with all the sthūla śarīrams, then Īśvara gets the name virat or vaishwanaraha. One who is a living being in the form of a cosmic person perum āl. Derivation of virat..vividam rajate ....to appear in manifold manner.

Footnote 2: sakala jivena..

२. सकलजीवानां कर्मानुसारेण फलदानात् ‘ईश्वरः’ इति नाम ।

why is God called Īśvara? Master. Just as an employer gives payment according to work done, Bhagavān is the cosmic employer, in the form of sukam dukham he gives resukts.

Why is Viswa called so..

next footnote..

३. सूक्ष्मदेहाभिमानापरित्यागेनैव स्थूलदेहे ‘अहम्’ इत्यभिमानवान् जाग्रदभिमानी जीवः ‘विश्वः’ इत्युच्यते ।

normally we say one who is identified with sthūla śarīram is viswa and so on. On finer observation this is not correct. Because it means viswa is not identified with sūkṣma śarīram. In reality, Viswa is identified with all three śarīrams. Taijasa with sūkṣma and kāraṇa śarīram. Prājña with one. Therefore, he gets the name Viswa, the complete one identified with all three śarīrams.

४.	तेजश्शब्दवाच्यान्तःकरणसहितः प्राणेन्द्रियाध्यक्षः स्वप्नाभिमानी जीवः ‘तैजसः’ इत्यभिधीयते ।

Next foot note on taijasa... tejas shabda.... is the one who is identified with sūkṣma śarīram in general and mind in particular, mind and thought has another name tejaha the bright one. Reflected consciousness..... they can illumine the objects of the world... ..therefore thaijasa...

५.	प्राज्ञः = प्र + अज्ञः । सुषुप्तिकाले स्वप्रकाशात्मानन्देन सहाज्ञानवृत्तेः सत्त्वात् सुषुप्त्यभिमानी जीवः ‘प्राज्ञः’ इति कीर्त्यते ।

Prājñaha,,,prā plus agnyaha..completely ignorant. He is the sleeper whose ignorance is total.

Mūlām...jīva sākṣīnaha eva turiya...

Virad is the name of the caitanyam ...note..hiranyagarbha is the caitanyam. what the difference? Associated with sthūla prapañca, sūkṣma prapañca etc,

Viswa and virāṭ are essentially one and the same from caitanya dṛṣṭi as well as upādhi sthūla śarīra upādhi and sthūla prapañca upādhi.

विराड्रूपस्य विश्वस्य सप्ताङ्गानि सन्ति । द्यौः = स्वर्गलोकः शिरः । सूर्यश्चक्षुः । वायुः प्राणः । आकाश उरः । समुद्रादिरूपं जलं मूत्रस्थानं (बस्तिः) । पृथिवी पादौ ।

आहवनीयः = होमाधिकरणोऽग्निः मुखम् । इत्येतानि सप्त विश्वस्याङ्गानि । द्युलोकादीनि यद्यपि न विश्वस्याङ्गानि तथापि विराजोऽङ्गानि भवन्ति । तस्य विराजो विश्वेनाभेदोऽस्ति । तस्मान्माण्डूक्योपनिषदि विश्वाङ्गत्वेन तान्युक्तानि ।

All these ideas already seen, heavily borrowed from Maṇḍukya upaniṣad. Viswa…definition given in mantra 3 jagarita sthanno……. prathama pada..keeping that in mind, he is going to speak of seven constinuents of virāṭ and viswa and 19 gateways through which viswa interacts with the world. In the upaniṣad, it only says 7 constituents of virāṭ. What are they, it does not say, Śaṅkarācārya says you can know this from Cāndogya upaniṣad. Refer Maṇḍukya bhasyam. Chand upa.. 5.18.2.. vaiswanara vidya, huge chapter. Brahmasūtra..vaiswanara adhikāraṇam..biggest adhikāraṇam.

(Incidentally I said, Previous page 3rd para..two quotations..chandogya 2.23.3)

Virad..waker .. there are 7 limbs.. bhoopadau…comes from here… dyau ..swarga loka is head of virāṭ Īśvara, sūryaha..eye, vayu…praṇa of Lord, akāśa is the chest, samudra..water bodies..bladder of Īśvara (Cāndogya uses bhadtihi instead of mutra sthanam) earth is feet, the fire principle is mouth of the Lord. Swallow and burn. Agni and mouth can reveal things. In Cāndogya special agni is mentioned, āvahaniya agni is mentioned. Used in vedic rituals for offering oblations. Mouth of Virat Īśvara. How can individual waker viswa have swarga as head? Maṇḍukya mantra says viswa and virat are identical, viswa must be understood as Virat. Then it fits in. Tasmat, therefore, they are said to be the limbs of the waker.

एवमेव विराडात्मकविश्वस्यैकोनविंशतिमुखानि सन्ति । प्राणाः पञ्च, कर्मेन्द्रियाणि पञ्च, ज्ञानेन्द्रियाणि पञ्च, अन्तःकरणचतुष्टयमित्येतानि मुखानि ।

Viswa has 19 counters for contacting external world. Viswa who is non different from Virat. Maṇḍukya also only mentions 19. Swami Niścala Das knows we do not have time. He explains, 5 praṇas, 5 karmedriyani, 5 jñānedriyani,4 antahkaraṇa constituents. We saw only 17 in Tattvabodha. Only manaha and buddhi taken here. Other two included within.

Bhogasya...upto kathyate..

Why are these 19 names mukhani...mouth? They are counters like mouth, two way counter, both input as well as output. Mouth input and output talking, entry and exit. All 19 serve as media as interacting with external world... 5 fold stimuli rūpa rasa....with extrovertedness one experiences unlike dream. Because of this reason, viswa gets three more names, sthūla bhuk vaiswanaraha, mantra 3 Maṇḍukya.. bahishprājñaha...extroverted one... 3rd name...jāgrat avasthā referred as jagarita sthānaha..in mantra 3.

Vicārasāgara 15th July 2017

भोगस्य साधनभूतत्वात् मुखानीत्युच्यन्ते । जाग्रदवस्थायामेतैरेकोनविंशतिमुखैः स्थूलशब्दादयो बाह्यवृत्त्यानुभूयन्ते । तस्माद्विराड्रूपो विश्वः स्थूलभुगिति, बाह्यवृत्तिरिति, जाग्रदवस्थ इति च कथ्यते ।

Swami Niścala Das is presenting all required information from aham brahmasmi upāsana using omkara alambanam. He is using Maṇḍukya upaniṣad, commentary on Maṇḍukya upaniṣad. He is commenting on mantra 3 of the upaniṣad. Jagarita sthano... consciousness associated with jāgrata avasthā..

Topic 299 चतुर्दशत्रिपुट्यः

Chaturdasa..evam varnayate before number 1
(२९९) चतुर्दशत्रिपुट्यः – भोगसाधनेषु प्राणादिष्वेकोनविंशतिमुखेषु श्रोत्रादिदशेन्द्रियाणि अन्तःकरणचतुष्टयं चेति चतुर्दशमुखानि स्वस्व विषयाणां साहाय्यं स्वस्वदेवतानां च साहाय्यमपेक्षन्ते । देवताविषययोः साहाय्यमन्तरा केवलैरेतैश्चतुर्दशमुखैर्भोगो न सम्भवति । तस्मात्पञ्च प्राणाश्चतुर्दश त्रिपुट्यश्च विराड्रूपविश्वस्य मुखानीत्युच्यन्ते । मुखम्, देवता, विषयश्चेति त्रयाणां समूहस्य ‘त्रिपुटी’ इति नाम । सा च त्रिपुटी एवं वर्ण्यते –
5 karmendriyani and jñānendriyam are called kāraṇam, 4 antah kāraṇam. Pañca praṇas do not interact with external world, hence not karaṇas, but housekeeping facets. A person will have so many programs during the day, all these are possible because pañca praṇas are working. If something goes wrong, they have to be admitted in hospital. Every kāraṇam must be associated with two more factors. Each kāraṇam must have an area of transaction. Field must have viṣaya.. also, it requires support from a samaṣṭi. Like getting approval from govt to build a house. Devata, departmental head. Cosmic govt consists of devata. Devata is within our body... muṇḍaka upa...every devata amsam will merge into samaṣṭi at the time of maranam. Karaṇam and viṣayam are relevant only when devata anugraham is there. Since it contains three members, it is called triputī, karaṇam,

viṣaya and devata. For pañca praṇas, there is no tripuṭī. 14 tripuṭīs plus 5 praṇas are part of virat. Every kāraṇam requires a devata's approval blessings for functioning. 14 tripuṭīs work as virat..counters..
Kāraṇam is called adhyātmam, Adhibhūta...viṣayam, Adhidaivam...devata.

(१)श्रोत्रेन्द्रियमध्यात्मम्, तद्विषयः शब्दोऽधिभूतम्, दिगभिमानिनी देवता अधिदैवम् । अत्र क्रियाशक्तिज्ञानशक्तिभ्यां युक्तानीन्द्रियाणि अन्तःकरणं चाध्यात्मम् इत्युच्यते । तेषां विषयोऽधिभूतम् इति कीर्त्यते । तेषां सहायभूता देवता अधिदैवम् इत्यभिधीयते।

Shrotentriya..dig quarters..chaintanyam that pervades dig is dig devata. In this discussion, all ten sense organs endowed with jñānan and kriya shakti plus internal organs kāraṇams are called adyatma,. Area of operations or segments adhibhootam. One God hiranyagarbha into 14 devatas. We use the word Hiranyagarbha during sṛṣṭi (Īśvara for higher plane). Atidaivam.

(२) त्वगिन्द्रियमध्यात्मम्, तद्विषयः स्पर्शोऽधिभूतम्, वाय्वभिमानिनी देवता अधिदैवम् । (३) नेत्रेन्द्रियमध्यात्मम्, रूपमधिभूतम्, सूर्योऽधिदैवम् । (४) रसनेन्द्रियमध्यात्मम्, रसोऽधिभूतम्, वरुणोऽधिदैवम् । (५) घ्राणेन्द्रियमध्यात्मम्, गन्धोऽधिभूतम्, अश्विनीकुमारौ अधिदैवम् । अथवा पृथिव्यभिमानिनी देवता अधिदैवम् । (६) वागिन्द्रियमध्यात्मम्, वक्तव्यम् अधिभूतम्, अग्निदेवता अधिदैवम् । (७) पाणीन्द्रियमध्यात्मम्, पदार्थग्रहणमधिभूतम्, इन्द्रोऽधिदैवम् । (८) पादेन्द्रियमध्यात्मम्, गमनमधिभूतम्, विष्णुरधिदैवम् । (९) पायुरध्यात्मम्, मलविसर्जनमधिभूतम्, यमोऽधिदैवम् । (१०) उपस्थेन्द्रियमध्यात्मम्, ग्राम्यसुखोत्पत्तिः (मैथुनसुखोत्पत्तिः) अधिभूतम्, प्रजापतिरधिदैवम् । (११) मनोऽध्यात्मम्, मन्तव्यम् (सङ्कल्पः) अधिभूतम्, चन्द्रोऽधिदैवम् । (१२) बुद्धिरध्यात्मम्, बोद्धव्यम् (निश्चयः)

अधिभूतम्, बृहस्पतिरधिदैवम् । (१३) अहङ्कारोऽध्यात्मम्, अहङ्कर्तव्यमधिभूतम्, रुद्रोऽधिदैवम् । (१४) चित्तमध्यात्मम्, चिन्तनीयमधिभूतम्, क्षेत्रज्ञः साक्षी अधिदैवम्। एताश्चतुर्दश त्रिपुट्यः पञ्च प्राणाश्च मिलित्वैतानि विराड्रूपस्य विश्वस्यैकोनविंशतिमुखानि ।

1 Ears-sound-dig

2 Skin-Touch-vayu

3 Eyes- forms and colors- sūrya

4 Tongue- face -varuna devata

5 Nose- Smell -ashwini kumar daivam or prithvi devata

6 Speech-communication- fire

7 Hands- grasping- indraha

8 Feet –movement- Viṣṇu

9 Payu -organ of excretion- Yamaha

10 Organ of reproduction -conjugal union-prajapatihi

11 Mind- sankalpa planning visualizing- moon god

12 Budhhi- intellect knowledge adhibhūta -brihaspatihi adidaivam

13 Ahamkara adyatman.. object of I thought cidābhāsa ...ego viṣaya.. rudraha

14 Cittam chintaneeyam..memory.. Sākṣī adhidaivam. maintaining memory

These 14 tripuṭīs plus pañca praṇa, they are commentary on one verse in Maṇḍukya 3rd mantra. Ekonavimsati mukha

Topic 300 विश्वः, विराट्, अकारमात्रा, इत्येतेषामभेदचिन्तनम्

(३००) विश्वः, विराट्, अकारमात्रा, इत्येतेषामभेदचिन्तनम् –
विराजो विश्वस्य च यथाभेदस्तथा ओङ्कारप्रथममात्राया अकारस्य विराड्रूपविश्वेन सहाभेदोऽस्ति । तथा हि, ब्रह्मणश्चतुर्षु पादेषु प्रथमः पादो विराट् । आत्मनश्चतुर्षु पादेषु प्रथमः पादो विश्वः । ओङ्कारस्य मात्रात्मकेषु चतुर्षु पादेषु प्रथमः पादोऽकारः। त्रयाणामेषामादित्वरूपधर्मसामान्यसत्त्वात् विश्वविराडकाराणामभेदं चिन्तयेत् । इत्थं विश्वस्य सप्ताङ्गान्येकोनविंशतिमुखानि च व्याख्यातानि ।

In this paragraph, viswasya...the 7 limbs page 187 3rd para and 19 counters have been commented upon. 14 tripuṭīs also ..
After ekonavimsati mukhani this must shift...
In this para, he is equating viswa virat and akara. Aham brahmasmi dhyānam or nirguṇa brahma upāsana for madhyama Adhikari is the current discussion. He must be convinced that this is the final knowledge. He says he has only intellectual knowledge. Therefore do upāsana...

Vicārasāgara 23rd July 2017 Page 189 2nd para 3rd line tatha hi upto topic 300 end
Madhyama adhikārī is one who feels he does not have sufficient knowledge, he is prescribed omkara upāsana. Equating three at each level, akara, viswa, virat... etc. At 4 levels all are just one brahman. Uttama adhikārī does not lack knowledge, but needs nididhyāsanam only for removing pratibanda and gaining benefits. Only duṣṭa catuṣṭayam

Madhyama adhikārī works for jñāna pratibanda nivṛtti while uttama adhikārī for jñāna phala pratibanda nivṛtti.

We are dealing with madhyama adhikārī who feels he does not have liberating knowledge.

A, u, m, silence...akara..virat..viswa.first triad. Next sentence does not gel with this paragraph.

It should go to previous para.

Topic 301 ....विश्वतैजसयोर्भेदः

(३०१) विश्वतैजसयोर्भेदः – विश्वस्योक्तानि सप्ताङ्गान्येकोन- विंशतिमुखानि च तैजसस्यापि सन्तीत्यवगन्तव्यम् । किन्तु इयानस्ति भेदः – विश्वस्याङ्गानि मुखानि चेश्वरसृष्टानि । तैजसस्य त्विन्द्रियदेवताविषयरूपत्रिपुट्यः शिरआद्यङ्गानि च मनोमयानि । तैजसस्य भोगः सूक्ष्मः । भोगो नाम सुखदुःखाद्यनुभवः । यद्यप्यनुभवरूपे ज्ञाने स्थूलत्वसूक्ष्मत्वभेदो न सम्भवति। तथापि बाह्यशब्दादिविषयसम्बन्धात्साक्षाज्ज्ञायमानसुखदुःखादिसाक्षात्कारः स्थूल इत्युच्यते । मानसशब्दादिसम्बन्धाज्ज्ञायमानसुखदुःखादिसाक्षात्कारः सूक्ष्म इत्युच्यते । तथा च श्रुतिः – “स्थूलभुग्वैश्वानरः” (मा. आ. ३) “प्रविविक्तभुक्तैजसः” (मा. आ. ४) इति । “विश्वो हि स्थूलभुङ्नित्यं तैजसः प्रविविक्तभुक्” (मा. आ. ५) इति च तैजसस्य भोगयोग्याः शब्दादयो मानसत्वात्सूक्ष्माः । तदपेक्षया विश्वस्य भोगयोग्याः शब्दादयो बाह्यत्वात्स्थूलाः । किञ्च विश्वो बहिष्प्रज्ञः । तैजसस्त्वन्तःप्रज्ञः । यतो विश्वस्यान्तःकरणवृत्तिरूपा प्रज्ञा बहिर्गच्छति । तैजसस्य प्रज्ञा न बहिर्गच्छति । तस्मात्तौ क्रमेण बहिष्प्रज्ञत्वेनान्तःप्रज्ञत्वेन च व्यपदिश्येते ।

Lots of aside information viswa and taijasa difference. Both are described as 7 limbs and 19 counters. In viswa case, it is all matter. In taijasa, it is vṛtti roopam or vāsana māyām or manasam.

Viswa has 7 limbs as mentioned and 19 counters. They are common to dreamer also, although both are common, they have to be registered as external and internal. Taijasa.. Indriya adhyātmam, devata adhidaivam, vidhaya adhibhūta...mental projections. Taijas experience is subtle. Experience is in the form of pain, pleasure and neutral. Really speaking sthūla bhogaha during jāgrata avasthā and sūkṣma bhogaha during swapna avasthāre not to be used. Experience is the name of consciousness, as consciousness cannot have attribute and attribute wise differentiation. Sthūla sūkṣma beda is only with respect to object of experience not the experience in itself. There cannot be adjectival difference, still the experience is called gross when it is born out of gross object. When I get sukham and dukham in the dream, it is due to mental world, therefore referred as sūkṣma. Therefore, sthūla buk Vaiśnavara (agama prakāraṇam..3rd mantra 5th karika). Various śabda sparśa are all mental world, that's why not available for other people. Waker is extrovert and dreamer is introvert contacting the internal world. Yataha is explanation for both sentences. Nanachidraghatodhara....bahishprājñaha means external.. dreamers cidābhāsa (not cit) is internal cannot go out.

Now Ukara...hiranyagarbha...taijasa..second triad.

Topic 302 तैजसः, हिरण्यगर्भः, उकारः, इत्येतेषामभेदचिन्तनम्

(३०२) तैजसः, हिरण्यगर्भः, उकारः, इत्येतेषामभेदचिन्तनम् – यथा विश्वविराजोरभेदस्तथा तैजसहिरण्यगर्भयोरभेदो ज्ञेयः । तैजसस्योपाधिः सूक्ष्मः। हिरण्यगर्भस्योपाधिरपि सूक्ष्मः । तस्मात्तयोरैक्यं बोध्यम् । तैजसहिरण्यगर्भयोरेकत्वं निश्चित्य ओङ्कारस्य द्वितीयमात्रया उकारेण सह तयोरभेदं चिन्तयेत् । आत्मनश्चतुर्षु पादेषु द्वितीयः पादस्तैजसः । ब्रह्मणो द्वितीयः पादो हिरण्यगर्भः । ओङ्कारमात्रासु द्वितीया मात्रा उकारः । द्वितीयत्वं त्रयाणामेषां समानधर्मः । तस्मात्त्रयाणामैक्यं चिन्तयेत् ।

In Maṇḍukya we equated śarīra trayam and prapañca trayam, in Tai...pañca kośa and annam, praṇan, mana etc. Macro micro aikyam. Consciousness remains unchanged. Hiranyagarbha's expression is also sūkṣma like Taijasa's. Now we turn towards omkara and convert the aikyam of hiranyagarbha and taijasa and ukara. All three have a common aspect, they are the 2nd layer of their respective realm.

Vicārasāgara 29th July 2017

Top line 190 page taijasa hiranyagarbha...upto end of para

तैजसहिरण्यगर्भयोरेकत्वं निश्चित्य ओङ्कारस्य द्वितीयमात्रया उकारेण सह तयोरभेदं चिन्तयेत्। आत्मनश्चतुर्षु पादेषु द्वितीयः पादस्तैजसः । ब्रह्मणो द्वितीयः पादो हिरण्यगर्भः । ओङ्कारमात्रासु द्वितीया मात्रा उकारः । द्वितीयत्वं त्रयाणामेषां समानधर्मः । तस्मात्त्रयाणामैक्यं चिन्तयेत् ।

Nirguṇa brahma upāsana method is being prescribed for madhyama adhikārī. He may have complete knowledge, it is still not complete because he thinks so. Nirguṇa brahma upāsana becomes difficult when someone's knowledge is complete. 4 storeys of building..viswa taijasa prājña jīva sakṣi,......

Our job is to equate layer by layer with Īśvara and omkara.

Topic 303 ....प्राज्ञः, ईश्वरः, मकारः, इत्येतेषामभेदचिन्तनम्

(३०३) प्राज्ञः, ईश्वरः, मकारः, इत्येतेषामभेदचिन्तनम् –प्राज्ञमीश्वररूपं जानीयात् । प्राज्ञस्य कारणशरीरमुपाधिः । ईश्वरस्यापि कारणमेवोपाधिः । ईश्वरः प्राज्ञश्च पादेषु तृतीयौ । ओङ्कारस्य तृतीया मात्रा मकारः । त्रिष्वेतेषु तृतीयत्वस्य समानधर्मत्वात्तेषामैक्यं चिन्तयेत् । सोऽयं प्राज्ञः 'प्रज्ञानघनः' भवति । यस्मात् जाग्रत्स्वप्नयोर्यावन्ति ज्ञानानि स्थितानि तानि सर्वाणि सुषुप्तौ घनीभवन्ति, अविद्यामात्ररूपतां भजन्तीति यावत् । तस्मात्प्राज्ञः 'प्रज्ञानघनः' इत्युच्यते । अयं प्राज्ञः 'आनन्दभुक्' इति श्रूयते । "आनन्दभुक् प्राज्ञः" (मा. आ. ५) यतोऽयं प्राज्ञोऽविद्यावृतमा नन्दं भुङ्क्ते ततः 'आनन्दभुक्' इति व्यपदिश्यते । विश्वतैजसयोरिव प्राज्ञस्यापि भोगे त्रिपुटी वर्ण्यते – चैतन्यप्रतिबिम्बसहिताविद्यावृत्तिरध्यात्मम्, अज्ञानावृतस्वरूपानन्दोऽधिभूतम्, ईश्वरोऽधिदैवमिति । इत्थं विश्वो बहिष्प्रज्ञः । तैजसोऽन्तःप्रज्ञः। प्राज्ञः प्रज्ञानघनश्च भवति ।

Prājña is the name of consciousness..3rd level always remember... Īśvara is also caitanyam. Kāraṇa prapañca is called māyā. Makara..all these three are third from the top. In Maṇḍukya upaniṣad, it is said so.. they must be see as one at the time of nirguṇa brahma upāsana.

Continuing soyam prājñaha.... upto end of para. Swami Niścala Das is connecting with Maṇḍukya upa 5th mantra.. eto mukha prājñaha trutiya ...

This prājñaha is consciousness in which all knowledge resides in potential form. In jāgrat avasthā they are available as vṛtti jñānaṃ.

How do you know they are in potential form? Vignyana ghana in briha upa represents nirguṇa brahman here saguṇa form. In waking state and dream state whatever experience and knowledge, in sleep state they get condensed into one undifferentiated mass. Mūlā avidyā. Therefore sleeper is called pragnyāna ghanaha borrowed from Maṇḍukya upaniṣad. Experiencer of brahmananda, ānanda bhuk. Ayam prājñaha… ānanda enclosed within kāraṇa śarīram… once you accept bhogaha or experience, no experience is possible without triputi..bhokta bhogyam and bhoga kāraṇam. Sushipti is not real nirvikalpa but savikalpa in potential form. Nirvikalpaka samadhi is not really nrvikalpakam. We should gain advaita jñānaṃ should be gained only in savikalpaka jāgrat avasthā. This is the oramanam, as in the case of viswa and taijasa, prājña also has triad or triputī. Adyatmam. Object of experience is called adhibhootam, Īśvara adidaivam. Or bhokta ..caitanyam enclosed in kāraṇa śarīram, pratibimba ānanda is the bhogyam, bhoga kāraṇam is thought, ānanda bhuk.. kaivalya upaniṣad.. trishudamashu…

I am different from the triputī.

In this manner, the three are equated.

Topic 304 विश्वादीनां त्रयाणामेकत्वम्, तुरीयस्येश्वरसाक्षिणाभेदं च चिन्तयेत्

(३०४) विश्वादीनां त्रयाणामेकत्वम्, तुरीयस्येश्वरसाक्षिणाभेदं च चिन्तयेत् –

Next attempt.. viswa taijasa and prājña are seemingly different. Meditator must shift attention to enclosed consciousness. Bahihi antaha and ghanaha are different but prājñaha consciousness is common across the three avasthas. See Maṇḍukya mantras. Consciousness features.. that consciousness is named turīyam, viswa itself is turīyam if you ignore sthūla śarīram, taijasa is turīyam if you ignore suksha śarīram etc. If I ignore that body, and go beyond the avasthas, I am turīyam in all the avasthas. I arrive at jīva sakṣi. Having arrived at jīva sasksi ignoring the śarīra trayam, I should claim I am non different from Īśvara sakṣi, ignoring prapañca trayam. Jīva sākṣīnaha...Īśvara sākṣīnaha.. tatpada lakṣyartha...

Itham viswadeenam.. upto end of topic

इत्थं विश्वादीनां त्रयाणां मिथो भेद उपाधिप्रयुक्त एव । विश्वस्य स्थूलं सूक्ष्ममज्ञानं चेति त्रयमप्युपाधिः, तैजसस्य सूक्ष्ममज्ञानं चेति द्वयमुपाधिः, प्राज्ञस्याज्ञानम् एकमेवोपाधिः । इत्थमुपाधीनामाधिक्यन्यून त्वाभ्यां त्रयाणां भेदेऽपि वस्तुतः स्वरूपेण न भेदः । विश्वतैजसप्राज्ञेषु त्रिष्वनुगतं चैतन्यं परमार्थत उपाधित्रयासम्बद्धमवतिष्ठते । त्रयाणामुपाधीनामधिष्ठानं तुरीयम् । तद्धि न बहिष्प्रज्ञम् । नान्तःप्रज्ञम् । न प्रज्ञानघनम् । न कर्मेन्द्रियाणां ज्ञानेन्द्रियाणां वा विषयः । न बुद्धेर्विषयः । न कस्यापि शब्दस्य विषयः। एतादृशं तुरीयं परमात्मनश्चतुर्थपादात्मकेश्वरसाक्षिरूपशुद्धब्रह्मस्वरूपं जानीयात् ।

Difference between viswa taijasa prājña is only superficial. Definitions presented here in a different manner. Swami Niścala Das revises from sthūla śarīram is medium to sthūla śarīram through sūkṣmaśarīram. In dead body sūkṣma śarīram is not there, that's why consciousness is not there. Consciousness can reach sthūla śarīram only through sūkṣma śarīram. Similarly consciousness can reach sūkṣma śarīram only through kāraṇa śarīram. Difference between the three is only in the medium, consciousness is the same and asaṅghaha. Modern science struggles to understand relationship between consciousness and matter. No relationship is not possible, consciousness is paramarthikam, matter is vyāvahārika. Consciousness blesses the matter by forming the reflection in a peculiar manner. Adhyāsa sambanda..satyanruta mituni kāraṇa sambanda. It will be connected but will not be affected by the changes happening to the matter. Seeming transformation. Waker is seemingly connected with 3 upādhis, sthūla śarīram, sūkṣma śarīram and kāraṇa śarīram. Viswa with one, Taijasa with two, prājña with 3 connections. To become nirupadikam, I just need to understand that my sopadikam is seemigly. I just appear viswa or taijasa or prājña, all the time I am turīyam. Only understanding is required of this fact.

Vicārasāgara 5th August 2017
Page 190 topic 304 last two lines. Trayannam..
Turiyam is all the time turīyam only. Named viswa taijasa prājña for the sake of communication.
Student thinks I am associated with sthūla śarīram and therefore Im onky viswa. No you are only turīyam all the time, turiya avasthā is not required for disassociation. Upadhitraya asambadtvam. Even when body thoughts are there I am body less thought less etc. Sub stratum is turīyam.. nanta prājñam... avyapadeshyam...the words laukika and vaideeka śabda cannot express turīyam. Ekadasam turiyam,,tvam pada lakṣyartha must be equated to tad pada lakṣyārtha..Īśvara

sākṣī,chaturtha bhaga of Īśvara. Shuddha brahman..chidabhasa and cit are always mixed together... mind and RC you cannot have without OC. Rc rm and OC are required. Pure OC can never say I am OC, in samadhi obe can never say this..common misconception. Nirguṇa brahma upāsana is claiming I am this unlocated OC.

Topic 305

(३०५) द्विस्वरूपस्यात्मनो द्विस्वरूपेणोङ्कारेणाभेदं आत्मपादानामोङ्कारमात्राणां चाभेदं चिन्तयेत् – इत्थं परमार्थरूपमपरमार्थरूपमित्यात्मनो द्विविधं स्वरूपमुक्तम् । तत्र त्रयः पादा अपरमार्थस्वरूपम्। तुरीयः पादः परमार्थस्वरूपम् । आत्मन इवोङ्कारस्यापि स्वरूपद्वयमस्ति। अकारोकारमकारात्मकमात्रात्रयरूपाण्यक्षराणि अपरमार्थस्वरूपम्। मात्रात्रयव्यापकम्, अस्तिभातिप्रियरूपमधिष्ठानचैतन्यं परमार्थस्वरूपम्। ओङ्कारस्य परमार्थस्वरूपं श्रुतौ 'अमात्रः' इति शब्देनव्यपदिश्यते। "अमात्रश्चतुर्थोऽव्यवहार्यः" (मा. आ. १२) इति ।

When you look at Jīvātma and paramātmā, micro and macro features would be very different. Oneness is only from OC perspective. Difference is prominent, how can advaitin claim oneness. This para is important. Differences at viswa taijasa prājña level, paramartha plane no difference. Apāramarthika level only differences. Vedanta standpoint can be understood only from the order of reality aspect.

Satya dvaita vishishta Satya abeda is viśiṣṭādvaitam

Mithyā dvaita vishishtam, satya abeda is advaitam.

Itham paramārtha rupam...iti end of para

Only one pada is satyam, 2nd chapter of Gauḍapāda karika is to establish first 3 padas as relative unreality. Vaitatyaprakāraṇam. Third chapter.. advaita prakaraṇam.. no creation. Na nirodho... neither kāraṇam nor karyam, where is creation? Three padas include Īśvara also. For omkara also there are three matras a u ma, silence is satyam, rest are mithyā. When we talk of silence, it does not mean absence of sound but consciousness pervading absence of sound

Silence consciousness... in guided meditation

Asti bhati priya rupam. Druk drshya viveka..

If you say silence is absence of sound, it will become abhava rupam or shoonya rupam or nothing ness it will be madhyamika buddhism.

Continuing next para..

Yatadtasmin..jāneeyat

यतस्तस्मिन् परमार्थस्वरूपे मात्राणां विभागो नास्ति तस्मात्तदमात्रमित्युच्यते। इत्थं स्वरूपद्वयवत ओङ्कारस्य स्वरूपद्वयवता आत्मना सहाभेदं जानीयात् ।

Why caitanyam is called amatra? There is no division in terms of viswa caitanyam, taijasa caitanyam ..therefore amatram or akhandam. During upāsana, unreal and real component should be equated to Atma. When Om resolves into silence, mithyā prapañca will resolve into silence. That caitanyam is claimed as myself. This is nirguṇa brahma upāsana.

Vyaṣṭi samashti..laya chintanam kuryāt.

(१) व्यष्टिसमष्टिस्थूलप्रपञ्चसहितयोर्विश्वविराजोरकारेणाभेदं जानीयात्। आत्मनः पादेषु विश्वः प्रथमः । ओङ्कारस्य मात्रासु अकारः प्रथमा मात्रा। अतस्तयोरैक्यं विद्यात् । (२) सूक्ष्मप्रपञ्चसहितहिरण्यगर्भात्मकतैजसमुकाररूपेण जानीयात् । आत्मनः पादेषु तैजसो द्वितीयः। ओङ्कारस्य मात्रासु उकारो द्वितीया मात्रा।

तस्मात्तयोरैक्यं विद्यात्। (३) कारणोपाधिसहितेश्वररूपं प्राज्ञं मकाररूपेण विद्यात् । आत्मनः पादेष्वीश्वरस्वरूपः प्राज्ञस्तृतीयः। ओङ्कारमात्रासु मकारस्तृतीया मात्रा। ततस्तयोरभेदं जानीयात्। आत्मनस्त्रिष्वपि पादेष्वनुगतं परमार्थरूपं तुरीयं ओङ्कारस्य तिसृष्वपि मात्रास्वनुगतात् ओङ्कारस्य परमार्थस्वरूपादमात्रादभिन्नतया जानीयात् । विश्वादिषु तुरीयोऽनुगतः । तथा अकारादिषु तिसृषु मात्रासु अमात्रोऽनुगतः । तस्मादोङ्कारस्य परमार्थस्वरूपममात्रं तुरीयं चाभिन्नं जानीयात् । अनया रीत्या आत्मपादानां त्रयाणां ओङ्कारमात्राणां तिसृणां चैकताचिन्तनरूपं लयचिन्तनं कुर्यात्।

Consolidation of what we know. Viswa virāṭ and akara sthūla prapañca and sthūla śarīram must be equated with akara.

Similarly second level must be equated. Also first must be taken into second level.

Similarly third level must be equated. And understand second level does not exist without third level. Pravilāpana..resolving intellectually. Thereafter 4 th level, jīva sakṣi Īśvara sakṣi and amatra. All other levels to be resolved into adhiṣṭhāna caitanyam which lends existence into others.this is laya chintanam.

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Page 191 second para from bottom, last 5 lines

Atmana...

Niścala Dāsa is consolidating the nirguṇa brahma upāsana topic, at ātmā, brahman and omkara level. The corresponding 4 layers were equated. When we come to sakṣi caitanyam tureeyam, we have to note a very important point, although it is said to be fourth, it is different from viswa taijasa prājña as it is in and through these and it appears as viswa taijasa prājña and it is not affected by viswa taijasa and prājña. Silence is also in and through akara ukara makara. Consciousness exists during the absence of sound and there in the presence of sound too. In and during absence of thoughts I the amātra continue to be there. Thought and consciousness belong to the same order of reality in yoga. Difference in advaita is I am never disturbed by presence or absence of thoughts. More we try to run away from thoughts it will chase us. Stop and ask what's the degree of reality and tell the thoughts to go away as it cannot touch me. Vedantic silence is not absence of sound but in spite of sound. Silence is of a higher order of reality. Nirguṇa brahman upāsana. Then he introduces the next topic, having talked about four layers, next part of meditation. Lower most layer jīva sakṣi Īśvara sakṣi amatra must remain. Laya cintana roopa dhyānam. Foundation layer. We have to resolve the other layers into tureeyam and understand that jīva sakṣi is Īśvara sakṣi is Amatra.

How should we do the laya chintanam.

Topic 306 लयचिन्तनानुवादः

(३०६) लयचिन्तनानुवादः –

एकैकमात्रारूपविश्वादीनामन्यमात्रारूपता – लयचिन्तनमिदानीं निरूप्यते । विश्वात्मकोऽकारः तैजसात्मकादुकारान्न भिन्नः । किन्तूकाररूप एव । एवं चिन्तनमेव लय इत्युच्यते । एवमेवेतरास्वपि मात्रासूह्यम् ।

I am only restating the resolution process. Take each matra and resolve akara into ukara or discern that there is no akara other than ukara. No viswa other than taijasa, no taijasa other than prājña, no prājña other than Jīva sakṣi, similarly...no Īśvara other than Īśvara sakṣi. From pāramārthika dṛṣṭi, no sṛṣṭi sthiti layam, etc....... process of resolution is being discussed. In pañcakosa viveka also we did, here it is 3 layers. Viswa and akaraha re not different from taijasa and ukara, similarly hiranyagarbha is not different from virat. This is called laya of first layer. Same thing has to be extended to other layers.

यस्मिन्नुकारेऽकारस्य लयः कृतस्तं तैजसात्मकमुकारं प्राज्ञात्मकमकारे लीनं कुर्यात् । प्राज्ञरूपं मकारमपि तुरीयरूपे ओङ्कारस्य परमार्थस्वरूपे अमात्रे लीनं कुर्यात् । यतः स्थूलस्योत्पत्तिः सूक्ष्माद्भवति स्थूलस्य लयश्च सूक्ष्मे भवति, तस्माद्विश्वरूपोऽकारस्तैजसरूपे उकारे लीयेत। सूक्ष्मस्योत्पत्तिः कारणाद्भवति, सूक्ष्मस्य लयश्च कारणे भवति । तस्मात्तैजसरूप उकारः तत्कारणे प्राज्ञरूपे मकारे लीयेत ।

Ukara into which akara has been resolved, that ukara must be resolved into makara also taijasa into prājña. Prājña rūpa makara must be resolved into amatra which is the turīyam. Virat hiranyagarbha and antaryami also into turīyam. Akara represents sthūla śarīram and prapañca, karyam resolves into kāraṇam, sthūlām resolves into sūkṣmam, similarly sūkṣmam and kāraṇam. Sthūlām alone will resolve into sūkṣmam. It is logically based resolution. Resolutions can be done physically or intellectually also. Pot into clay, by breaking or by discerning, pot is nothing but nama rūpa plus clay. Vedanta is interested only in understanding based resolution not by physically destroying. This practice is laya cintana dhyānam.

अत्र विश्वादिग्रहणेन स्वस्वत्रिपुट्या सह समष्टिविराडादयोऽपि गृहीता भवन्ति । यस्मिन् प्राज्ञरूपे मकारे उकारस्य लयः कृतः तं मकारं तुरीयरूपे ओङ्कारस्य परमार्थरूपे अमात्रे लीनं कुर्यात् । ओङ्कारपरमार्थस्वरूपस्य तुरीयस्य चाभेदोऽस्ति । तच्च तुरीयं ब्रह्मैव । तस्मिन् शुद्धे ब्रह्मणीश्वरः प्राज्ञश्च कल्पितौ । यद्यस्मिन् कल्पितं तत्तत्स्वरूपमिति न्यायः। तस्मादीश्वरसहितप्राज्ञरूपमकारस्यामात्रे लयो युज्यत एव ।

Throughout this meditative practice, when we talk of viswa taijasa prājña, do not forget to include virat, hiranyagarbha and Īśvara. That also must be resolved. World also must be resolved. Sankhya and yoga missed this. Removing thought and world at the time of meditation and abiding in ātmā is spoken about by sānkhya and yoga, cita vṛtti in yoga is satyam. During samadhi kale thoughts are not there. Vedantin falsifies thoughts does not remove or stop thoughts.

Thats why we do not sit in meditation all the time. Mano nāsha is not literal but understanding mind is mithyā, there is no mind other than ātmā. In yoga darśaṇaṃ, jagat is satyam, mind and thoughts are satyam.

Second difference..abiding in the real nature of Atma, we interpret as vedāntic brahma nishṭā, they mean you abide in your atma..many atmas as number of meditators. Advaitam is to ve discovered by understanding dvaitam is not there in all the three periods of time. Bhomihi na asti..vedāntic meditation is totally different..

Makara prājña Īśvara must be resolved into amatra jīva sakṣi and Īśvara sakṣi. We cannot say prājña is kāryam, turīyam is kāraṇam. Because turīyam is kārya kāraṇa vilakṣaṇa. Maṇḍukya karika. Prājña is never karyam, tureeyam is never kāraṇam. Prājña is anādi, turīyam is also anādi. Īśvara is also anādi. Their sambanda is adhyāsa adhistāna sambanda. Īśvara is vyāvahārika satyam, Brahman is anādi pāramārthika satyam. Īśvara is māyā pratibimbita caitanyam. Resolution is vyāvahārika satyam does not exist without pāramārthika satyam. Karya adhyāsa is adi adhyāsa kāraṇa adhyāsa is anādi adhyāsa. Tasmin Brahmani.....word he changes from karyam to kalpitau..for prājñaha and antaryami he uses the word kalpitaha, anādi adhyasaha, anādi adhyāsa IOswara does not exist separate from shudha Brahman.

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Page 192 first para in the middle..Omkara paramātmā...yujyata eva..

Now everything is resolved into letters, now resolution of akara into ukara, sthūla into sūkṣma..then ukara to makara kārya kāraṇa sambandha. Makara and amātra have no kārya kāraṇa sambanda, jīva prājña and brahman too. Then how do you resolve brahman into Īśvara? Adhyāsa adhistāna sambandha. Brahman is adhiṣṭhānam, māyā is adhyāsa. Māyā will be vyāvahārika anādi.
Amatra, as well as jīva and Īśvara sakṣi all 3 have no abedam, both of them are kalpitam. Īśvara does not exist separate from brahman. Resolution is in the form of understanding. Experientially saguṇa brahman will never go away, it will always be there. I have to discern

the attributes or guṇa. Even in videha mukti, Īśvara will always be there.

Itham yasmin omkarasys paramartha.....end of para

इत्थं यस्मिन् ओङ्कारस्य परमार्थस्वरूपे अमात्रे सर्वेषां प्रविलयः कृतः ‘स एवाहमस्मि’ इत्यैकाग्र्येणानवरतं चिन्तयेत् । निखिलचराचरप्रपञ्चात्मकासङ्गाद्वया-संसारिनित्यमुक्तनिर्भयब्रह्मरूपो य ओङ्कारस्तस्य यत् परमार्थस्वरूपं ‘तदेवाहमस्मि’ इत्यादरेण नैरन्तर्येण च दीर्घकालं यश्चिन्तयति तस्य ज्ञानमुदेति । ततो ज्ञानद्वारा मुक्तिरूपफलमपि सिद्ध्यति । तदेवमोङ्कारस्य निर्गुणोपासनं सर्वोपासनेभ्यः श्रष्ठम् ।

Now final stage, that caitanyam aham asmi. Freedom is acceptance of all the problems of the world at viśva level. Do not expect freedom from anātmā level problems. I am ever free turīyam. 4th capsule I am never affected.....

M..in the amatra, everything is resolved for good, by seeing everything else as mithyā. Our aim is falsification of problem. Nanta prājñam... madhyama adhikārī must repeatedly meditate on this. There is no world apart from me. Dṛśyam is an appearance of dṛk only. I will never complain about anything. Expectation of videha mukti, you still are focusing on sūkṣma śarīram, when you come to nitya mukta, there is no need for videha mukti. You are free. When you don't look for videha mukti, you will get automatically. Both jīvan mukti and videha mukti are from triangular format only. Marana bhayam and punar janma bhayam will both go away.

A gṛhastha jñānī will continue in daily life without any changes..gata sanghasya..Gita

Until obstacle(this understanding is not final feeling) goes away, meditate. No more expectations in spiritual field. At anātmā level, continue to improve life long. Nirguṇa omkara upāsana is superior to saguṇa bheda upāsana after śravanam and mananam. You need not go back to saguṇa brahman upāsana after śravanam mananam.

Vicārasāgara 26th August 2017
Page 192 topic 306 first para last 5 lines

Nikhila characharа..
Omkara upāsana topic being completed. Having come to silent consciousness, one has to entertain the vṛtti that this silent consciousness is none other than I the brahman. This must be done continuously for a long time. Must be done after śravanam and mananam and due to some unseen obstacle, he is unable to get the benefits completely. "I have only intellectual knowledge".. he keeps repeating...upāsana vṛtti abhyāsa.. benefit of this meditation is removal of the obstacles.. when it is unobstructed intellectual knowledge, he claims brahman, no sādhaka bhavana...journey idea must disappear. Because of this unobstructed intellectual knowledge, he believes he was mukta, he is muktaha and he will always be muktaha. I am Atma all the time...as long as I connect liberation with the liberation of anātmā I have a problem, when I delink it is jñāna nishtā. This upāsana is therefore superior o all other upāsana. Upasana is either beda or abheda, outside symbols and I myself..abheda. Abheda is

superior to beda upāsana, even within abedaha, you can invoke individual devata upon myself, it is vyaṣṭi devata and finite, or you could take samaṣṭi abedha upāsana. Then virat, hiranyagarbha, Īśvara and Nirguṇa brahma abedha upāsana, last being the superior most... aham brahmasmi upāsana will get converted into jñāna nishṭā.

Topic 307.. ओङ्कारोपासने परमहंसस्यैवाधिकारः

(३०७) ओङ्कारोपासने परमहंसस्यैवाधिकारः – पूर्वोक्तरीत्या ओङ्कारस्वरूपं यो जानाति स मुनिः । मननान्मुनिरित्युच्यते । एवमोङ्कारस्य चिन्तनं मननरूपं भवति। यस्यैवमोङ्कारचिन्तनरूपमननं नास्ति न स मुनिः। इत्थं माण्डूक्योपनिषदुक्तरीत्या सङ्क्षेपेणोङ्कारचिन्तनं वर्णितम् । नृसिंहतापिन्याद्युपनिषत्स्वप्योङ्कारोपासनक्रमो वर्णितः (नृ. उ. ५) । इदं चोङ्कारचिन्तनं परमहंसानामेव गोप्यं धनम् । बहिर्मुखस्य नास्त्यत्राधिकारः। अत्यन्तान्तर्मुखस्यैवात्राधिकारः । गृहस्थानां नास्त्यत्राधिकारः । दारापत्यवित्तादिपरिग्रहरहितः परमहंस एवात्राधिकारी ।

One has to practice omkara brahma upāsana, certain infrastructure is required. PORT,,in gṛhastha āśrama these will be higher. Availabilility of mind is a problem. Therefore sanyasa āśrama is required..with PORT reduced, time and mind are available. Paramahansa sanyasi has renounced everything. Śaṅkarācārya wrote kausheena pañcakam for this... vedānta vakyena sada ramantaha... when we are in one āśrama with so many duties, we get angry that we are not able to manage time for vedānta. With bitterness, one should not do duties. This nirguṇa upāsana there is scope only for paramahansa sanyasi. That person is called munihi one who has time for nididhyāsanam. This meditation on Omkara is called mananam(nididhyāsanam here). One who does not practise this for long time is not a munihi. Such people complain of lack of peace of mind. Chaturvida pratibanda must not be there aham mama raga dveṣa for jñāna phalam. As described in Manḍukya upaniṣad and karikā, briefly omkara upāsana has been discussed. Nrusimha uttara tapanee upaniṣad, chapter 5 Omkara dhyānam is talked about... as long as duties are there, be happy and do your work. Go to U.S and enjoy your duties as gṛhastha. After jñāna nishtā, sanyasis or we don't need time for vedānta, we can spend in loka saṅgraha. Until jñāna nishtā takes place we must give time for nididhyāsanam. Bahirmukhasya used not āśrama, preoccupied mind word he uses. For those who are focussed internally there is scope for this upāsana. Gṛhastha do not have adhikāra for this. Due to demanding spouse, children, investment..longevity risk..only paramahansa sanyasi has adhikāra

Topic 308 ओङ्कारध्यानं ज्ञानद्वारा मोक्षफलकम्

(आ. ३०८-३०९) ओङ्कारध्यानफलम् –

(३०८) ओङ्कारध्यानं ज्ञानद्वारा मोक्षफलकम् – उक्तरीत्या ब्रह्मरूपेणोङ्कारोपासकस्य ज्ञानद्वारा मोक्षः सिद्ध्यति। परन्तु यस्य पुनरैहिकभोगे आमुष्मिकब्रह्मलोकभोगे वेच्छास्ति तीव्रवैराग्यं च नास्ति, तथापि हठादिच्छां निरुध्य दारापत्यधनादिकं परित्यज्य परमहंसगुरूपदेशेन यावज्जीवमोङ्काररूपं ब्रह्माभिध्यायेत्, तस्य भोगेच्छा ज्ञानप्रतिबन्धिका भवति । तस्मात्तस्येह न ज्ञानं जायते । किन्तु स ध्यानानुष्ठानपूर्वकमेवैतच्छरीरं त्यक्त्वा शरीरान्तरमादत्ते ।

Upto śarīramadatte. next page 4th line

Omkara upasana's result. This nirguṇa upāsana generates knowledge. Conversion of sapratibandaka jñānaṃ to apratibandaka jñānaṃ happens. Then he stops postponing liberation. Upasana directly does not generate knowledge, only obstacles are removed. How long is this upāsana required? It depends on the type of obstacles. A lucky student can remove in this jnama, both jīvan mukti and then videha mukti. Otherwise in another birth. He is born as manuṣya Gita chapter 6, yoga brashta is born as manuṣya. He will not need this long time. From birth pratibandas are minimal or not there. Or through śukla gati goes to brahma loka, with sapratibandaka jñānaṃ, obstacles are removed and gets liberated. For madhyama adhikārī..

Vicārasāgara 2nd September 2017
182 page last two lines ukttarethya....śarīrantaramadate
Swami Niścala Das is speaking if omkara upāsana. Upasaka may be able to remove obstacles in this janma or next janma as manuṣya or in brahmaloka. For madhyama adhikārī.
Possibilities.
1 Sapratibandaka aparokṣa jñānaṃ to apratibandaka aparokṣa jñānaṃ. Jñāna utpati through upāsana in this janma itself.
2 those who do not have complete vairagyam and therefore Mokṣa may be down in priority..madhyama mumuksha.. top in the list. (It should be only one for uttama).

Even though sadhana catuṣṭayam is incomplete, due to some problems, he suppresses the desire and gets into sanyasa āśrama.(note difference not growing out but suppressing desires) . This person only comes under madhyama adhikārī. Guru is jñānī so gets upadeśa. He does upāsana throughout his life. This deficiency in vairangya becomes an obstacle in attaining jñānaṃ. He becomes yoga brashtaha.. nirguṇa brahma ...... even at the time of death, he practices this upāsana. Why does he not go to brahmaloka but take manuṣya janma?

Aideeka.....end of para

ऐहिकभोगेच्छानिरोधपूर्वकं ध्यानानुष्ठानकारणात्स मनुष्यलोके सतां शुचीनां श्रीमतां कुलेऽभिजायते। तत्र पूर्वजन्मेच्छाविषयभूतान् सकलान् भोगान् भुक्त्वा पूर्वजन्मानुष्ठितध्यानसंस्कार बलाद्भूयोऽपि ध्याने वा विचारे वा प्रवर्तते । ततो ज्ञानम्, ज्ञानान्मोक्षं च लभते ।

Any other obstacle or adṛṣṭa pratibanda due to pūrva janma, he is born in manuṣya loke in the company of dharmic or jñānis..with all required means. Early in life, he will be attracted to jñānaṃ. Vama deva is example,.. in garbhavasam itself..

He will do nirguṇa brahma upāsana go to Guru for upadeśa, more a reminder and then he gets jñānaṃ and attains Mokṣa.

Topic 309 ओङ्कारध्यानं ब्रह्मलोकप्राप्तिफलकम्

(३०९) ओङ्कारध्यानं ब्रह्मलोकप्राप्तिफलकम् – यः पुनर्ब्राह्मलौकिकभोगेच्छां निरुध्योङ्काररूपब्रह्मध्यानमकरोत्स शरीरपातानन्तरं ब्रह्मलोकं गच्छति । तत्र मनुष्यपितृदेवानां दुर्लभं स्वातन्त्र्यं तत्प्रयुक्तमानन्दं चानुभवति ।

हिरण्यगर्भतुल्यभोगान् सत्यसङ्कल्पत्वाद्यैश्वर्यविशेषांश्च लभते ।

Omkara dhayanam gives him brahmaloka, this is the desire he had suppressed in pūrva janma. The capacity to comand aiswaryam, natural powers, these desires he had suppressedin an earlier janma. Such a person goes to brahmaloka. (Topic 310) He gets freedom and power to do what he wants, dahara vidya chapter 8 Cāndogya, such powers even devatas do not have. Enjoyments belonging to Hiranyagarbha. (Topic 311). In Tattvabodha, ihamudra.....
Vishishtādvaitin treat brahmaloja as vaikunta.

Topic 310 ब्रह्मलोकमार्गः

(३१०) ब्रह्मलोकमार्गः – ब्रह्मलोकगमनमार्गक्रमस्त्वेवम् – ब्रह्मोपासनतत्परः पुरुषो यदा म्रियते तदा तस्यान्तःकरणमिन्द्रियाणि च सम्मूर्च्छितानि भवन्ति । ततः स न किञ्चिदपि बोद्धुं कर्तुं वा शक्नोति । तथापि यमदूतास्तस्य लिङ्गशरीरं नेतुं न तदन्तिकमागच्छन्ति । किन्त्वग्न्यभिमानिनी देवता तस्य मरणसमये तमुपासकं शरीराद्वियोज्य स्वलोकं नयति । ततोऽग्निलोकात्तमुपासकमहरभिमानिनी देवता स्वलोकं नयति । ततः शुक्लपक्षाभिमानिनी देवता तमुपासकं स्वलोकं नयति । तत उत्तरायणाभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततः संवत्सराभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो देवलोकाभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो वाय्वभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततः सूर्याभि मानिनी देवता तमुपासकं स्वलोकं नयति । ततश्चन्द्राभिमानिनी देवता तमुपासकं स्वलोकं नयति । ततो विद्युदभिमानिनी देवता तमुपासकं स्वलोकं नयति ।

Stations one has to cross..chapter 4 section 3 Brahmasūtra. The stages are as described below.

An upasaka practices upāsana at the time death. They are generally practitioners of ashtanga yoga. They can sit at the time of death and pass the praṇa through brahma randram. Immediately after death the praṇa and senses become inactive, sūkṣma śarīram. They cannot see. He doesnt know he is travelling. He cannot determine direction also. Free will does not function at all. Yamadootas are supposed to come when other people die. In these cases there are special people. First devata is agni devata..in Gita chapter 8. List of devatas.

Thathaha..śuklapaksha..

Śuklapaksha devata..bright fortnight

Uttarayana devata jan to july..not time of death, but only devata

Samvatsara abhimani devata..paksha devata

Different upaniṣads mentions these, Brahmasūtra has a discussion on order, 14 lokas are ordered there.

Devaloka devata, vayu, sūrya, chandra, vidyut devata..takes to vidyur lokam. Lightening loka.

Tatra vidhyurloke hiranyagarbha..

तत्र विद्युल्लोके हिरण्यगर्भाज्ञया हिरण्यगर्भलोकवासी हिरण्यगर्भसरूपश्च कश्चनामानवो दिव्यपुरुषस्तमुपासकं नेतुमागच्छति । स चामानवः पुरुषस्तमुपासकं विद्युल्लोकाद्वरुणलोकं नयति । विद्युदभिमानिनी देवता च वरुणलोकपर्यन्तं तमनुगच्छति । ततोऽप्यमानव एव पुरुषस्तमुपासकं वरुण लोकादिन्द्रलोकं नयति । वरुणदेवता चेन्द्रलोकपर्यन्तं तमनुसरति । ततोऽपि स दिव्यः पुरुष एव तमुपासकमिन्द्रलोकात्प्रजापतिलोकं नयति । इन्द्रश्च प्रजापतिलोकपर्यन्तं तमनुसरति

। प्रजापतेर्ब्रह्मलोकगमनसामर्थ्याभावादमानवपुरुषोऽसहकृत एव तमुपासकं प्रजापतिलोकात् ब्रह्मलोकं नयति । ब्रह्मलोकस्याधिपतिर्हिरण्यगर्भः। समष्टिसूक्ष्माभिमानी चेतनो हिरण्यगर्भ इति कीर्त्यते । तमेव हिरण्यगर्भमपरब्रह्मेति कार्यब्रह्मेति च वदन्ति । कार्यब्रह्माधिष्ठित एव लोको ब्रह्मलोक इत्युच्यते ।

Once he reaches vidyut loka (upto this they keep transferring). After this special messenger comes. Hiranyagarbha sends a messenger from his loka , who resembles Brahmaji, who does not resemble human being, divine person, he takes charge of him.

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Page 194 top line...whole para..

Swami Niścala Das is talking of the journey of nirguṇa brahma upasaka after death. Various devatas lead the upāsakas sūkṣma kāraṇa śarīram and cidābhāsa. Direction is determined by upāsakas, he comes to vidhyur loka.

In vidyur loka, a special messenger amānavaha joins, he is from brahma loka serves as a messenger to carry this person, resembles hiranyagarbha. In all previous stages, there were two. Now we will have amānava purusha also will accompany. He takes to varuna devata along with vidyur devata plus upasaka. Vidyur devata will return and then varuna devata will take his place. Then Indra devata will come in Indra lokam. From Indra loka, to Prajapathi loka. From Prajapathi loka to Brahma loka, only amānava plus upasaka go to brahmaloka unaccompanied by Prajapathi. At last the madhyama adhikārī will reach brahmaloka. Even a sanyasi can be madhyama adhikārī. Samaṣṭi sūkṣma śarīra caitanyam, along with chida bhasa is hiranyagarbha. apara brahman or kārya brahman. During pralayam, Hiranyagarbha also resolves. P

Topic 311 सायुज्यमुक्तिवर्णनम्

...sayujya muktirupa sidhyatee.

(३११) सायुज्यमुक्तिवर्णनम् – यद्यपि पूर्वोक्तरीत्या ओङ्कारोपासनं शुद्धब्रह्मरूपेणोक्तम्, शुद्धब्रह्मोपासकस्य शुद्धब्रह्मप्राप्तिरेवोचिता । "यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति" (छा. ३-१४-१) इति श्रुतेः ।

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ भ. गी. ८.६ ॥

इति स्मृतेर्न्यायाच्च। तथापि शुद्धब्रह्मप्राप्तेर्वेदान्तप्रमाण-जन्यद्वैतमिथ्यात्वपूर्वकाद्वैतज्ञानमात्रसाध्यत्वात् भोगेच्छारूपप्रतिबन्धसत्त्वाच्च यस्य ज्ञानं न सञ्जातं तस्य कार्यब्रह्म प्राप्तिरूपसायुज्यमुक्तिरेव सिद्ध्यति । ब्रह्मलोकं गतस्योपासकस्य हिरण्यगर्भस्य मानविभूत्यैश्वर्यादिकं सिद्ध्यति। सत्यसङ्कल्पत्वमिच्छानुरूपं शरीरं सङ्कल्पमात्रेणाभीष्टभोगलाभश्च सिद्ध्यति। युगपदेव नानाशरीरैर्नानाभोगानुभवेच्छायां सत्यां सङ्कल्पमात्रादेव क्षणेनैव नानाविचित्रशरीराणि पृथक् पृथक् भोगोपकरणसिद्धिश्च भवति ।

After maranam, as per the smaraṇam you attain as per the last iccha. General rule, here there is an exception. This upasaka has done nirguṇa brahma upāsana life long and at death time. But nirguṇa brahma aikyam does not happen automatically at death as per general rule. Nirguṇa brahma aikyam requires aikya jñānaṃ. In Brahma loka this jñānaṃ can take place and upasaka must claim aham brahmasmi.

Chandogya 3.14.1. Gita chapter 8.6 yam yam vapi. If one should remember God at the time of death, the rehearsal must be life long. Upasanam can never directly lead to nirguṇa brahma aikyam, only through advaita jñānaṃ.

One who is not able to disidentify from the desires in the mind is not able to get jñānaṃ because of lack of vairagyam can only reach hiranyagarbha.

Brahmalokam.....sampadhyate.

Chand chapter 8 talks of these powers. He attains all these powers. He can get any thing he wants by just sankalpam, type of body, sense pleasures. Simultaneously he can take many bodies, different pleasures, within a split moment. Jagat sṛṣṭi sthiti laya power he will not have.

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Page 194 last para 3rd line

Brahmalokam..kāraṇa siddhidhcha bhavati..4 lines..here we are talking of nirguṇa upasaka, the understanding has not helped him get out of sadhakatva bhava. How can I be called as sādhaka who am brahman? Only when the vṛtti removes the ajñānaṃ completely, it is called jñānaṃ, otherwise it is aham brahmasmi vṛtti that's all. Even after years of study, he has sadhakatva bhavana. This nirguṇa upasaka, who has had obstacles, hidden desire for brahmaloka sukham or power, he will go to brahmaloka and then after fulfilling this he will be one with brahman. Capacity to materialise anything by mere sankalpam, acquiring any body at will, acquiring sense pleasures by mere sankalpam. He can multiply into many forms. When he wants to enjoy different pleasures simultaneously, he can take different and varied bodies. Each body is separate, sūkṣma śarīram is only one. All elaborated in brahma sūtra. Chapter 4 third and fourth pada.

Kim bahuna..end of topic after shloka

किं बहुना । यद्यत्सङ्कल्पयति तत्सर्वमप्रत्यूहेन सद्यः सम्पद्यते । परन्तु जगत्सृष्टिपालनसंहरणव्यतिरिक्ताः सर्वा विभूतयो हिरण्यगर्भसमाः सिद्ध्यन्ति । अनेकेश्वरत्वे जगत उन्मथप्रसङ्गात् सृष्ट्यादित्रिकातिरिक्तसकलैश्वर्याण्युपासकस्य सिद्ध्यन्ति । इयमेव सायुज्यमुक्तिरिति कथ्यते । एवमुपासको हिरण्यगर्भसमः सन् चिरकालं सङ्कल्पमात्रसिद्धान् नाना दिव्यभोगान् भुञ्जानः प्रलयकाले हिरण्यगर्भलोकस्यावसानकाले समुदिताद्वैतात्मज्ञानो विदेहमोक्षं लभते ।

ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे ।

परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥ कू. पु. १२.२६९ ॥

इत्यादिवचनात् ।

Whatever this upasaka wills, without any obstacles, he can acquire. Even though everything is there, Īśvaras three powers not possible, sṛṣṭi sthiti laya. In Brahmasūtra also discussed. To avoid confusion, other than the three fold powers all other powers upasaka will have, this position is called sayujya mukti.

Foot note... 1. Citizens of country can live in the country where Raja lives. In Salokya mukti as Viṣṇu bhakta I can live in Viṣṇu loka etc.

2 ministers can live near the King, superior to this1 .... sāmeepya mukti

3 .. superior to this, like a brother of the King, his look will resemble his brother..sāroopyam mukti...

4.. like Raja's eldest son, prince candidate, enjoys power almost like the Raja...Sarshtya mukti

Saguna mukti kshetram.

Vedanta mukti is nirguṇa brahma mukti. Sarshtya mukti is Sayujya muktihi..

in this manner, this nirguṇa brahma upasaka gets sayujya mukti...100 years of Brahmajis life, he lives and at the time if maha pralaya , Hiranyagarbha and this upasaka will merge into brahman. He will get advaita ātmā jñānaṃ. Now the previous vṛtti freed from obstacles attains brahman. This shloka has been taken from kurma purāṇam pūrva bhaga 12th chapter 269th shloka. All the saguṇa and nirguṇa upāsakas who deserve krama mukti at the time of pralayam, Hiranyagarbha anta kale, having completely merged into brahman, attains videha mukti..

Topic 312 अहङ्ग्रहध्यानादेव ब्रह्मलोकप्राप्तिरिति नियमः

First para..

(३१२) अहङ्ग्रहध्यानादेव ब्रह्मलोकप्राप्तिरिति नियमः – यथा ओङ्काररूपब्रह्मोपासकस्य ब्रह्मलोकप्राप्तिद्वारा मोक्षलाभः फलं तथोपनिषत्सूक्तानामितरेषामपि ब्रह्मोपासनानामिदमेव फलम् । किन्तु अहङ्ग्रहोपासनं विनेतरोपासनेन न ब्रह्मलोकोऽवाप्यत इति सूत्रकारैर्भाष्यकारैश्च ब्रह्मसूत्रेषु भाष्यादिषु च चतुर्थाध्याये वर्णितम् ।

Here he wants to give some important incidental information. Brahmasūtra has 4 chapters. In Chapter 4 Mokṣa phalam is talked about. We have sadhyo mukti and krama mukti. Chapter 4 deals with both elaborately. Topic under discussion, madhyama adhikārī how he will get krama mukti. Any upāsana will not give krama mukti. Through vyaṣṭi devata upāsana one will not get krama mukti. On samaṣṭi, it can be virāṭ, Hiranyagarbha or Īśvara upāsana you can get krama mukti. Samaṣṭi the total should not be invoked in external symbol, it should be invoked on oneself only aham virāṭ, aham Hiranyagarbha, aham Īśvara or aham nirguṇa brahma upasana..aham graha upāsana only. Advaita upāsana..(advaita jñānaṃ give sadhyo mukti) gives brahma loka. By going to brahma loka, krama mukti. Samaṣṭi upāsana or nirguṇa brahma upāsana can give krama mukti, but only aham graha form. In Tai upa..pankta brahma upāsana, hṛdaya akāśa etc. All internal only. If samaṣṭi is invoked on external symbol, no krama mukti is possible. Both Vyāsācārya and Śaṅkarācārya have said so in chapter 4 of Brahmasūtra.

Next para..nārmadabanām

नार्मदबाणानां शिवरूपेण, सालग्रामशिलानां विष्णुरूपेण च ध्यानं तु प्रतीकध्यानमेव । नाहङ्ग्रहध्यानम् । एवमेव “मनो ब्रह्मेत्युपासीत” (छा. ३.१८.१) “आदित्यो ब्रह्मेत्यादेशः (छा. ३.१९.१) इत्यादिश्रुत्युक्तोपासनमपि प्रतीकध्यानमेव । नाहङ्ग्रहध्यानम् । तेषां तत्तत्प्रकरणे पृथक् फलश्रवणात्तैर्न ब्रह्मलोकोऽवाप्यते । सगुणस्याथवा निर्गुणस्य ब्रह्मणः स्वात्माभेदेन चिन्तनमहङ्ग्रहध्यानमित्युच्यते । तेनैव ध्यानेन ब्रह्मलोकोऽवाप्येत ।

He wants to contrast other upāsana. Nārmada bāna lingam, Śiva meditated on this or Viṣṇu on Salagramam as samaṣṭi devata upāsana on a prateekam does not come under aham graha dhyānam. Adhityo brahma iti adeshaha,..May you meditate on Aditya as brahman. Mind as brahman....

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Page 195 3rd para
Nārmadabānām...brahmaloko vyapyate
In these portions Swami Niścala Das is giving information on upāsana. He is giving conditions for kramamukti.
1 Upasyam must be samaṣṭi of either virat hiranyagarbha or Īśvara or nirguṇa brahman
2 Must be invoked on oneself..ahamgraha not on shiva linga etc.in Brahmasūtra it is said.
Last two lines consolidate this.
For other upasanasa only upto vidyur loka is possible.
Topic 313

Only topic..
(३१३) उत्तरायणमार्गेण ब्रह्मलोकं गतानां पुनः संसाराप्राप्तिः; ज्ञानद्वारा मोक्षप्राप्तिश्च
—

For all these 4 upāsakas, there is no jīvan mukti only krama mukti. Only in brahmaloka jñānaṃ gets converted into abeda jñānaṃ. They get krama mukti there and no punarjanam. Attain Mokṣa.

This title appears that all people will get Mokṣa on going to brahma loka, there are few panchagni upāsakas who go to brahmaloka and return, Swami Niścala Das is not talking of these people.

Purvoktha margaha..upto bhavaha last line on this page.

पूर्वोक्तो मार्ग उत्तरायणमार्गो देवयानमार्गोऽर्चिरादिमार्ग इति चोच्यते । तेन देवमार्गेण ब्रह्मलोकं गत उपासकः पुनः संसारं न प्रतिपद्यते, किन्तु तत्रैव ज्ञानोत्पत्त्या स विदेहमुक्तिमाप्नोति । तत्र ज्ञानसाधनीभूतगुरूपदेशाद्यपेक्षा नास्ति । ब्रह्मलोके गुरूपदेशादिसाधनं विनैव ज्ञानोत्पत्तिर्भवति। तत्र च कारणं ब्रह्मलोके रजस्तमोगुणयोर्लेशतोऽप्यभावः ।

Special marga.. in page 193 topic 310, mentioned. Uttarayana or deva or astimarga or śukla marga (gita chapter 8) upasaka goes to brahmaloka and will not come back generally except the one case. Advaita jñānaṃ takes pkace in brahmaloka, they enjoy jīvan mukti followed by videha mukti at the time of pralayam. There is no gurupadesha required in the case of Nirguṇabrahma upasaka. He has already received it in manuṣya janma. In the case of saguṇa uoasaka, guru Brahma is required for getting jñānaṃ. Long time is not required. Eka upadeśa is enough. Reason for the rise of knowledge, they are 99 percent satvic people. No rajas and tamo guṇa.

Tasya lokasya....upto end of topic

तस्य लोकस्य केवलसत्त्वगुणप्रधानता च । तमोगुणाभावात् जडत्वालस्यादिकं नास्ति। रजोगुणाभावात् तत्कार्यभूतकामक्रोधादिरूपविक्षेपोऽपि नास्ति। एवं तमोरजसोरभावादावरणविक्षेपयोरभावे केवलसत्त्वगुणप्रधाने ब्रह्मलोके सत्त्वगुणकार्यज्ञानरूपप्रकाशस्तत्र लोके मुख्यः । “एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते” (छा. ४.१५.५) “न च पुनरावर्तते” (छा. ८.१५.१) “तेषां न

पुनरावृत्तिः” (बृ. ६.२.१५) “ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः” “सत्त्वात् सञ्जायते ज्ञानम्” (भ. गी. १४.१७) इत्यादिश्रुतिस्मृतिभ्यः ।

Rajo and tamo guṇa is minimal. Their antahkaraṇam is sharp. No inertia.... they will be attentive, no laziness, rajo guṇa is almost absent. Therefore no preoccupation, wandering of the mind. No distractions. No obstructions of our viveka shakti. In that brahmaloka, satva guṇa pradhāne, result is viveka shakti which is very very bright. Brahmajis job is simplified, pramāṇam is given here. Śāstram. For a vaidika, it is a distinct experience as given by śāstram. All lokas are there. Our sense organs can experience if we are devas. Like experiencing dream. Through uttarayana marga whoever goes to brahma loka they will not come back to manvantara cycle. Chandogya upa4.15.5..foot note talks of which upasākāśa will come back panchagni upāsakas.

Some people will return...this is the pramāṇam

We have crossed 6 and are in vaivasvata. They will not return in this manvantara it is said, so they can come back in next manvantara.

Chan 8.3.1.

Now bri upa, 6.1.15..

Now smṛti , jñāna utpadhyate... this quotation can be taken in 2 ways, if the student is qualifird, śravanam will work, when all papa karmas are removed and sadhana chatushtam sampanna, jñānaṃ takes place. Here Swami Niścala Das uses the quotation differently. A student has knowledge but not able to claim aham brahmasmi.

Obstructed aparokṣa jñānaṃ. They do not need śravanam mananam but removal of obstacle. Pre jñānaṃ pratibanda nivṛtti and post jñāna pratibanda nivṛtti, both cases it can be employed. The pratibanda goes away in brahma loka. Ref.. mahabharatham shanti parva chapter 204, verse 8.. Mokṣa dharmaha. More than 1000 verses.

Gita..satvat sajjayate jñānam.post jñānaṃ clearence of pratibanda.

Topic 314

Using omkara prateekam, a person did 4 types of upāsana as a saguṇa upasaka, he could not claim aham brahmasmi. Such a person is madhyama adhikārī. He cannot claim I am muktaha, he has reached brahmaloka. Here Swami Niścala Das is imagining the revision an upasaka does in brahmaloka. Ayam nitya muktaha. There is no body mind complex other than myself.. I am that Brahman. Expectation of that Mokṣa was the problem so far..due to māyā. He imagines so.

Vicārasāgara 30th September 2017

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Topic 314

Topic only...

(३१४) हिरण्यगर्भलोकवासिनोऽसङ्गनिर्विकारब्रह्मरूपतया आत्मनो भाने कारणम् –

Aham brahmasmi vṛtti is called jñānaṃ only when it removes ajñānaṃ. When adyasa is gone, jīva bhava is gone, sādhaka bhava is gone. Whether I look upon myself as sādhaka or not only I know. So this upasaka is in brahma loka on Vijaya Dasami day with brahmaji and mrs Brahma!!! Here he claims I am the blessed brahman. The process of conversion.

Purvaomkara brahma...chipāsakaha (before 1)

पूर्वमोङ्कारस्य ब्रह्मरूपतयोपासनकाले ओङ्कारमात्राणामर्थो वक्ष्यमाणरीत्या चिन्तितः – स्थूलोपाधिविशिष्टविराडात्मकविश्वचैतन्यमकाररूपप्रथममात्राया वाच्यार्थः। सूक्ष्मोपाधिविशिष्टहिरण्यगर्भात्मकतैजसचैतन्यमुकाररूपद्वितीयमात्राया वाच्यार्थः। कारणोपाधिविशिष्टेश्वरात्मकप्राज्ञचैतन्यं मकाररूपतृतीयमात्राया वाच्यार्थः । एवं प्राक्चिन्तितार्थानुस्मरणमुपासकस्य ब्रह्मलोके जायते । सत्त्वगुणप्रभावाच्च वक्ष्यमाणप्रकारेण विवेकपूर्वकं विचारयति चोपासकः –

Since satva guṇa is predominant, he remembers the omkara upāsana. He remembers in the method described here that sthūla śarīram sthūla prapañca and sūkṣma layers are different.

(१) स्थूलोपाधिदृष्ट्या खलु शुद्धे चैतन्ये विराड्विश्वत्वप्रतीतिरभूत् । तत्र समष्टिस्थूलदृष्ट्या विराड्वम्, व्यष्टिस्थूलदृष्ट्या विश्वत्वं चाभात् । समष्टिव्यष्ट्यात्मकस्थूलदृष्टिविरहे विराड्विश्वत्वे न प्रतीयेयाताम् । किन्तु शुद्धं चैतन्यमात्रं भासेत । तस्मात्स्थूलोपाधिसहितविराडात्मकविश्वोऽकारवाच्यार्थः। (२) तथैव सूक्ष्मोपाधिसहितहिरण्यगर्भात्मकतैजस उकारवाच्यार्थः । समष्टिसूक्ष्मोपाधिदृष्ट्या शुद्धचैतन्ये हिरण्यगर्भत्वम्, व्यष्टिसूक्ष्मोपाधिदृष्ट्या तैजसत्वं चाभात् । सूक्ष्मोपाधिदृष्टिविरहे तु हिरण्यगर्भत्वं तैजसत्वं वा न भायात् । किन्तु शुद्धं चैतन्यमात्रं भासेत। (३) तथैव कारणोपाधिसहितेश्वरात्मा प्राज्ञो मकारवाच्यार्थः । समष्ट्यज्ञानोपाधिदृष्ट्या शुद्धचैतन्ये ईश्वरत्वमभात्, व्यष्ट्यज्ञानोपाधिदृष्ट्या प्राज्ञत्वमभात् । अज्ञानोपाधिदृष्टिविरहे तु ईश्वरत्वं प्राज्ञत्वं वा न भासेत । किन्तु

केवलचैतन्यमात्रं प्रतीयेत ।

The same caitanyam appears as vishwatvam and viradatvam. You can understand these also as śuddham caitanyam. Its just the macro and micro level, samaṣṭi and vyaṣṭi. Eliminate the reference point, using bhagatyaga lakshana, dismiss viswa and virat and arrive at caitanyam. Second, taijasa and Hiranyagarbha, negate the sūkṣma śarīram and prapañca as mithya..3 times bhagatyaga needs to be done and arrive at akara ukara makara lakṣyartha.

Similarly prājña and māyā dṛṣṭi, eliminate the śarīram and prapañca and arrive at caitanyam. Caitanyam appeared as prājña and Īśvara.

Kincha yatra...end of para..

किञ्च यत्र यद्वस्त्वन्यदृष्ट्या प्रतीयते तत्र तद्वस्तु परमार्थतो नास्ति । यस्य वस्तुनो यद्रूपमन्यदृष्टिं विना स्वत एव प्रतीयते तदेव तस्य पारमार्थिकं स्वरूपम् । यथा कस्मिंश्चित्पुरुषे पितृदृष्ट्या पुत्रत्वम्, पितामहदृष्ट्या पौत्रत्वं च प्रतीयमानं न तस्य परमार्थधर्मः, किन्तु पुरुषत्वमेव तस्य परमार्थधर्मः । तथा स्थूलसूक्ष्मकारणोपाधिदृष्ट्या भासमानविश्वत्वतैजसत्वप्राज्ञत्वादयो न परमार्थधर्माः, परन्तु मिथ्यैव ते । चैतन्यमात्रं परमार्थसत्यम् ।

He makes a beautiful observation. From the standpoint of external factor, a particular conditional status is there. Like a person is son or grandson only from father and grandfather perspective. Real status is human being. Similarly one caitanyam gets 6 statuses viswa, taijasa etc from sthūla śarīram.....kāraṇa prapañca etc. All these from caitanyam standpoint, are not real inclusive of Īśvara. Caitanyam is the intrinsic nature.

Taccha.....end of para

तच्च चैतन्यं समस्तभेदशून्यम् । विराजो विश्वस्य च भेद औपाधिक एव । तयोरुभयोः स्थूलोपाधिकत्वेऽपि समष्ट्युपाधिको विराट्। विश्वस्तु व्यष्ट्युपाधिकः । समष्टिव्यष्ट्युपाधिप्रयुक्तभेदवत्त्वेऽपि विराड्विश्वयोः स्वरूपतो नास्ति भेदः । तथैव हिरण्यगर्भतैजसयोः समष्टिव्यष्ट्युपाधिप्रयुक्त भेदवत्त्वेऽपि स्वरूपतो न भेदोऽस्ति । एवमेवेश्वरप्राज्ञयोः समष्टिव्यष्ट्युपाधिनिबन्धन एव भेदो न स्वरूपतः । इत्थं च प्राज्ञेनेश्वरस्य, तैजसेन हिरण्यगर्भस्य, विश्वेन विराजश्चाभेदः सिद्धः । एवमेव स्थूलोपाधिकस्य सूक्ष्मोपाधिकेन वा कारणोपाधिकेन वा न भेदगन्धोऽप्यस्ति । यतः स्थूलसूक्ष्मकारणरूपोपाधिदृष्टिपरित्यागे चैतन्यस्वरूपे न कोऽपि भेदोऽस्ति ।

Viswa and virāṭ have superficial difference, they are essentially the same, similarly hiranyagarbha and taijasa, prajnya and Īśvara, only aupadika beda..experiential difference. Actually no difference. Viswa taijasa prājña only superficially different. Also virat hiranyagarbha Īśvara also no difference actually.

Kinchatmana...end of para

किञ्चानात्मनः सकाशादपि चैतन्यस्य नास्ति भेदः । यतोऽनात्मभूतदेहादिप्रपञ्चोऽविद्यादशायामेव भाति । न परमार्थतः । तस्मादनात्मप्रपञ्चस्यापि चैतन्येन सह भेदोऽसङ्गत एव । इत्थं सर्वभेदशून्यासङ्गनिर्विकारनित्यमुक्तपरब्रह्मस्वरूपः प्रत्यगात्मा ओङ्कारलक्ष्यार्थत्वेन स्वयंप्रकाशतया ब्रह्मलोके उपासकस्य भासते । तस्माद्धिरण्यगर्भलोके वसत उपासकस्य न पुनः संसार गतिः । किन्तु स ज्ञानेन विदेहकैवल्यमेवाप्नोति

कार्यब्रह्मणोऽवसानसमये ।

We now come to vijātīya beda. We admitted so far that there are three śarīrams, prapancha.caitanyam and upādhi. All these upādhis have been negated as mithyā by jñānī. 6 fold, cetana acetana difference. Only from ajñānī perspective, the śarīrams and prapanchas are different, no essential difference between brahman and māyā also. Now sajātīya vijātīya swagata beda all negated. There is only one I. Omkara...he understand this in brahmaloka, no more saṃsāra, sādhaka bhava gone, enjoys jīvanmukti till pralayam, then videha mukti.

Topic 315 ओङ्कारस्य महावाक्यानां चार्थैकत्वम्

(३१५) ओङ्कारस्य महावाक्यानां चार्थैकत्वम् –
यद्यपि महावाक्यविवेकमन्तरा ज्ञानं न सिद्ध्यतीति सिद्धान्तस्तथापि ओङ्कारविवेकस्य महावाक्यविवेकरूपत्वादोङ्कारविवेकेनापि ज्ञानमुदिया देव । तथा हि, स्थूलोपाधिसहितचेतनोऽकारवाच्यार्थः; स्थूलोपाधिरहितकेवलचेतनोऽकारलक्ष्यार्थः। सूक्ष्मोपाधिसहितचेतन उकारवाच्यार्थः। सूक्ष्मोपाधिरहितचेतन उकारलक्ष्यार्थः । कारणोपाधिसहितचेतनो मकारवाच्यार्थः। कारणोपाधिरहितचेतनो मकारलक्ष्यार्थः । इत्थमुपाधिसहिता विश्वादयोऽकारादिमात्राणां वाच्यार्थाः । उपाधिरहितः केवलं चेतन: सकलमात्राणां लक्ष्यार्थः । तथैव नामरूपात्मकाखिलोपाधिसहितचेतन ओङ्कारवाच्यार्थः । नामरूपात्मकसकलोपाधिरहितकेवलचेतन ओङ्कारलक्ष्यार्थः । इत्थमोङ्कारस्य महावाक्यानां चार्थ एक एव भवति ।

तस्मादोङ्कारविवेकेनैवाद्वैतात्मज्ञानं जायते । इत्थमदृष्टिराचार्यवाक्यं श्रुत्वा उपासनायां प्रवृत्तो ज्ञानद्वारा परमपुरुषार्थमोक्षमलभत ।

Normally we say through mahāvākyam alone gives brahmajñānam, note here that omkara vicaram does the same thing, by vācyārtha lakṣyartha analysis. So mahavakya vicara is not required. Rest is same as topic 314.

Disciple Adṛṣṭi heard ācāryas words did omkara upāsana and got Mokṣa in brahmaloka on vijayadasami day.

Topic 316 निर्गुणोपासनानधिकारिणा कर्तव्यम्

(३१६) निर्गुणोपासनानधिकारिणा कर्तव्यम् – यो निर्गुणो पासनेऽनधिकारी स सगुणमीश्वरं सदा मनसि धारयेत् । सगुणोपासनेऽशक्तः निष्कामतया नित्यनैमित्तिकानि कर्माण्यनुतिष्ठन्नीश्वरे समर्पयेत् । कर्मविरामकाले ईश्वरमपि भजेत् । निष्कामकर्म कर्तुमप्यशक्तः सकामः शास्त्रोक्तशुभकर्माण्यनुतिष्ठेत् । तत्राप्यशक्तो यः स शठः पुनः पुनर्जन्ममरणप्रवाहे पतति ।

ओङ्कारार्थविचारेण कृतार्थोऽभूददृष्टिकः ।
एतत्तरङ्गपठनात् सुदृष्टिं कुरुते गुरुः ॥

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे मध्यमाधिकारिणः साधनवर्णनं नाम

॥ पञ्चमस्तरङ्गः ॥

If a person is not able to practise nirguṇa brahma upāsana, let him meditate on saguṇa Īśvara or let him do nishkama based

pañcamahayagna, if he cannot do this then sakama karma but dedicate to Īśvara. Let him not violate dharma. If he says he cannot follow dharma, he will have long cycles of jananam, maranam.

By doing omkara upāsana in brahmaloka Adṛṣṭi got Mokṣa, anyone who reads this taranga he will get a guru and learn omkara upāsana and get jñānaṃ.

Chapter 5 Summary

Vicārasāgara 7th october 2017

In the last class we completed 5th chapter called pañca maha taranga.

4 uttama adhikārī . Tattvadṛṣṭi

5 madhyama adhikārī ..Adṛṣṭi

6 manda adhikārī Tarkadṛṣṭi

Topic nos are contd 572 total. 5th chapter..91 topics.. 226 to 316

5 parts

1. advaita satyatvam 226 to 251 reality of non duality
2. sṛṣṭi kramaha 252 to 282
3. mahāvākya vicara 283 to 289
4. laya cintana kramaha method of meditating on the resolution of the universe..plurality to non duality..290 to 307
5. krama muktihi and upasamhara gradual liberation and conclusion 308 to 316

Part 1: Adṛṣṭi is introduced and he says I find it difficult to accept advaitam as it leads to the following questions. Are guru and śāstram satyam or mithyā? Either way I will have problem. If I accept them as real, no advaitam. If all are unreal, how will they serve a real purpose of solving real saṃsāra problem.

Advaitam alone is satyam as revealed by all pramāṇas, smṛti. Yoga vāśiṣṭham by Valmiki.. reference given, upaniṣad also says santham shivam advaitam manyete. They strongly criticise dvaitam or bheda. As long as dvaita vāsana is there, veda can never reveal advaitam. Sense organs are already revealing dvaitam. Plus all other systems of philosophy are harming spiritual seekers. Veda pramāṇam becomes helpless. Strong dvaita bheda vāsana. Story of minister Bharcchuḥ given. Minister is very popular, other ministers conspire and send him to forest to finish him off. Conclude he is dead. And create false propaganda that he is dead. Bharcchuḥ survives and becomes a sanyasi. King has a vāsana that Bharcchuḥ is dead. He comes in front of Bharcchuḥ who is alive doing meditation. Pratyakṣa pramāṇam..eyes. Even though knowledge has taken place, because of block in his mind caused by false propaganda concludes that ghost of Bharcchuḥ has come from another loka. It becomes pratibaddha jñāna vṛtti. It is not the absence of jñānaṃ but presence of obstacles. The students of vedānta keep on listening for years, generate jñāna vṛtti, they think jñānaṃ has not come. It is pratibanda jñānaṃ. Removal of obstacle will result in benefit. Duṣṭa catuṣṭayam vāsana. If advaitam alone is satyam, then guru and śāstram are mithyā. A thing can remove another thing only if they belong to the same order of reality. Raja katha.. all his dream problems cannot be removed by people around him. It can be removed by dream water dream medicine etc. Similarly Guru and śāstram as well as saṃsāra are all vyāvahārika.

Part 2 sṛṣṭi kramaha.. Guru has pointed out three levels of reality. Vyāvahārika is projected by ātmā ajñānaṃ, prātibhāsikam by anātmā ajñānaṃ. Both are ajñāna janma adhyāsa. Vyāvahārika eliminated by ātmā jñānaṃ, prātibhāsika negated by anātmā jñānaṃ. Pāramārthika satyam alone is anadhyasa. Is there a krama in superimposition. Teacher says no krama. In dream no order, no krama in sṛṣṭi. Upaniṣads are also not consistent in talking of order. Uttama adhikārī accepts this easily but madhyama adhikārī cannot swallow this. Reconciliation of krama for madhyama adhikārī an order is given. Order is useful later for nirguṇa upāsana. Fact is no order. Pañca bhūta sṛṣṭi...all are talked about. Īśvara has 3 samaṣṭi śarīram, jīva has 3 vyaṣṭi śarīram. Kosa pañcakam also. Mistake committed by different schools of philosophy talked..dehatma vadi etc.

Part 3 mahavakya vicara..negation of pañcakośa as mithyā. āgamapāyitvam, anvaya vyatirekha. Non dual caitanyam alone remains after negating the kośa. Saṃsāra ends.uttama adhikārī enjoys freedom from saṃsāra and attains jīvan mukta.

Part 4 madhyama adhikārī has jñānaṃ with obstacles so he says he has only intellectual knowledge. 4th part is laya cintana krama. Abheda upāsana. Same aham brahmasmi vṛtti as upāsana. Obstructed knowledge does not remove sādhaka bhava. Advaita upāsana, laya cintana krama..gradual liberation, for uttama it was immediate liberation. Laya reverse order was elaborate discussion done. Whole thing is resolved into brahma caitanyam which is me. Because this jñānaṃ is obstructed meditation is required. Nirguṇa brahma upāsana. Omkara introduced as an ālambanam. A u m Maṇḍukya based omkara upāsana. Obstacle will go away. When aham brahmasmi is a fact for me, jīva bhava goes away, prārabdha is mithyā, saṃsāra is mithyā. This person gets liberated in this janma, or in brahma loka or in next manuṣya janma.

Part 5

Nirguṇa upasaka..vama deva got in garbha vasa.

Journey of upasaka discussed, saguṇa samaṣṭi virat, hiranyagarbha or Īśvara or nirguṇa brahma upāsana will give krama mukti. With or without omkara throughout life and at the time of death go through śukla gati and with vidyut loka.. in brahmaloka aham brahmasmi vṛtti becomes unobstructed. He will get so many powers. Except sṛṣṭi sthiti laya power. At the end of sṛṣṭi along with brahma, this jīva will get videha mukti.

Those who cannot do nirguṇa upāsana let them do saguṇa brahma upāsana. Or karma yoga ..

Sadhyo mukti...uttama adhikārī

Krama mukti.. madhyama adhikārī.

Chapter 6

VICĀRASĀGARAḤ

विचारसागरः

(श्री वासुदेव ब्रह्मेन्द्र सरस्वती स्वामिगल्)

Based on the lectures by
H.H. Swami Paramarthananda
(Class notes)

[Commenced October 2017- December 2022]

Chapter 6

To any vedāntic student who finds these notes useful. Please note that I have not yet checked for typing errors/grammatical errors/transliteration.

Please send in any corrections/feedback to Śivaraman.rama@gmail.com

Harih Om

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॥ षष्ठस्तरङ्गः ॥

Vicārasāgaram chapter 6 started on 14th October 2017

6th chapter, biggest, 147 topics 121 pages
For Manda adhikārī. Normally term used for students requiring sadhana catuṣṭayam, requiring upāsana etc. Here the candidate is highly intellectual. He has too many questions. He knows other systems of philosophy. Vedānta continues as one of the systems of philosophy. He has intellectual blocks, making it sapratibandaka jñānaṃ. So this chapter is more like mananam, yukti pradhānam. Over active intellect also becomes a problem. Upaniṣad has clearly said naiṣa tarkena... logic will not help. Logical reasoning functions in anātmā realm. Tarka is used to a limited level to assimilate vedānta teaching. This person's intellect is tarka pradhānam. Śaṅkarācārya criticizes 4 systems, sāñkhya yoga nyāya vaiśeṣika. Only pūrva mīmāmsā is closer to vedānta, Śaṅkarācārya uses tarka only in very few areas.
This student is focused on tarka. Majority of students have emotional obstacles, but this person has intellectual obstacles.
Concentration is on jagat mithyātvam. Guru vedānta jagat mithyātvam. Tarkadṛṣṭi cannot accept the mithyātvam of the universe.

गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं Śāstram has to negate śāstram itself.

Topic 317 उपोद्घातः

upodghataha....end of para.

(३१७) उपोद्घातः – चतुर्थतरङ्गे उत्तमाधिकारिण उपदेशप्रकारो वर्णितः। पञ्चमतरङ्गे मध्यमाधिकारिण उपदेशप्रकारः कथितः । अस्मिंस्तु तरङ्गे कनिष्ठाधिकारिण उपदेशप्रकारो निरूप्यते। यस्य तु संशया बहवो जायन्ते स तीक्ष्णबुद्धिरपि कनिष्ठाधिकार्येव भवति। संशयो हि पापात्मा। “संशयात्मा विनश्यति” (भ. गी. ४.४०) इति स्मृतिः। अस्य तरङ्गस्य युक्तिप्रधानत्वात् यस्य गुरुमुखाच्छ्रुतेऽपि वेदार्थे कुतर्का उपजायन्ते तस्यायं तरङ्ग उपयुज्यते। कुतर्कदग्धबुद्धिः कनिष्ठाधिकारी। तस्योपदेशप्रकारोऽस्मिन् तरङ्गे वर्ण्यते। पञ्चमे तरङ्गे प्रणवोपासनजगदुत्पत्त्यादिनिरूपणात्पूर्वमिदमुक्तम् – चैतन्याद्भिन्नमज्ञानं तत्कार्यं चानात्मा। अनात्मपदार्थः सर्वोऽपि सप्रवन्मिथ्या इति । तमिमं गुरोरुपदेशं श्रुत्वा प्रश्नादुपरतौ ज्येष्ठौ भ्रातरौ दृष्ट्वा तर्कदृष्टिः पृच्छति –

Introduction..this has a definition in Śāstra. See foot note. Cintam....main topic that’s going to be talked ..brahma satyam jagat mithyā. Some other topic for arriving at main topic, It should be different from main topic, In 4th chapter topic was for uttama adhikārī, 5th madhyama adhikārī teaching.. uttama adhikārī. Adhyāsa pradhānam, madhyama sṛṣṭi pradhānam. kaniṣṭha adhikārī..intellect is doubt manufacturing continuously. Vedānta accepts that he is a fine thinker, problem is he is life long thinker. Entire janma questioning and answer, they are caught by the ghost called tarka. Throughout life, he questions. Guru himself prays to God to help the eternal questioner. He is a great intellectual. kaniṣṭha adhikārī eva.. we will classify him as worst student only, because even the doubts are pāpam only.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥ ४-४०॥

Gita 4.40...three types of people, samśayātmā is worst one, he will not have ihaloka sukham, no paraloka sukham, no mokṣā sukham as well. Over doubt becomes a very big pāpam. This 6th chapter is trying to address those students. In spite of listening to vedānta for decades, with regard to central message of vedānta, lot of vedānta virodha tarka happens, this chapter may help them.(author says will help them) one whose intellect is scorched by wrong reasoning. In this chapter the method of teaching is described.

Introduction...in the 5th chapter, before discussing nirguṇa brahma upāsana and sṛṣṭi prakaraṇam, vedānta made a statement. Brahman alone is reality, that brahman is caitanyam. One who asks for this needs to be conscious. Only two things required. Ignorance and products of ignorance. Entire material world is condensed form of ignorance. If you try to explain world in any other way, it will fail. More you probe, more baffling it is. Whole thing is called mithyā because in the wake of knowledge, both anātmā and ignorance will go away. This was said in 5th chapter beginning. Here we are referring to mūlāvidyā. Anātmā padārtha is all mithyā. How to understand the concept of mithyā. Etu- experienceability, transactability, utility...it however does not have existence of its own. I lend existence to the world seems very abstract, however dream world is also like that. Remember the dream story... I alone lend existence to the dream. When you give dream example to Tarkadṛṣṭi, he will ask more questions. First question he is going to ask. Svapna is not mithyā. Tarkadṛṣṭi will use logic to ask the doubt. Two brothers were satisfied with the dream example. Tattvadṛṣṭi, Adṛṣṭi,, seeing the two eldest two brothers, Tarkadṛṣṭi asked.

(आ. ३१८-३१९) कनिष्ठाधिकारिणस्तर्कदृष्टेः प्रश्नः –

Topic 318. कनिष्ठाधिकारिण

(३१८) स्वप्नदृष्टान्तेन जाग्रत्पदार्थस्य मिथ्यात्वं न भवति इति तर्कदृष्टिः पृच्छति – पूर्वमत्यन्तमज्ञातो यः पदार्थस्तस्य ज्ञानं स्वप्ने न भवति। किन्तु जाग्रति यद्विषयकानुभवोऽभूत् तद्विषयकं स्मरणं स्वप्ने जायते। तथा च स्मृतिविषयजाग्रत्पदार्थानां सत्यत्वात् स्वप्ने जायमानं तद्विषयकस्मृतिज्ञानमपि सत्यमेव। तस्मात्स्वप्नदृष्टान्तेन जाग्रत्पदार्थानां मिथ्यात्वकथनं न युज्यत एव ।

Every idea given as example in vedānta, instead of helping him understand vedānta, he got more doubts. Q.. you cannot say jāgrat prapañca is not existing like dream. Whatever is not experienced in jāgrat avasthā cannot come in dream. We also generally say that.

Dream is remembrance of the waking, waking being real, jāgrat padārtha being real in the dream whatever object you see must be real as well. He gives more reasoning to show svapna is satyam.

Topic 319 स्वप्नो न मिथ्या

(३१९) स्वप्नो न मिथ्या

अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या । तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति । अतः स्वप्नो न मिथ्या।

Another argument, if previous argument you cannot accept, take this. During svapna, sūkṣma śarīram, Mind sense organs leaves the body and travels and understand the experience of jāgrat prapañca. Viśiṣṭādvaitins believe in this way. They are therefore not real. Either it is experienced because it is satyam or it is not existing and therefore not experienced. A jīva drops the physical body and goes out in svapna to experience, therefore it is not mithyā. Jīva leaves the body and experiences the dream, Śaṅkarācārya writes as though..

Vicārasāgaram on 21st October 2017

Class 2

Page 199 topic 319 at the bottom

(३१९) स्वप्नो न मिथ्या – अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या। तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं

बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति । अतः स्वप्नो न मिथ्या ।

All 3 components, brahma satyam jagan mithyā jivo brahmaiva na paraha all 3 are important, all manana granthas are to clarify any of these. Most difficult part is mithyātvam of jagat. All schools of philosophy different from vedānta differ only in jagat being satyam therefore advaita is unacceptable.
Viśiṣṭādvaitam and dvaitam both do not accept jagat mithyātvam. Śruti is primary source pramāṇam for jagat mithyātvam. Duality is not there even now as we experience duality. We give yukti pramāṇam in addition. Then we require an example like parvathah vannimānan dhūmavatvāt. Vyapti is required. An example is required, where there is smoke there is fire. Yatra dhūmaha tatra agnihi. Example vyāpti anumānam...jagat mithyā kāryatvat, because it is a product. Ghaṭavat..pot is mithyā it does not have its own existence. Vaitatya prakāraṇam..agamapāyitvat mithyā, whatever appears and disappears is mithyā. I experience dream as though real in svapna avasthā. Other schools of philosophy attack our example, because then vyāpti is lost, anumānam is lost, pramāṇam is lost. For an advaitin, primary pramāṇam is śruti, he is not disturbed by these attacks. I am not worried by anumāna pramāṇam. Svapna example is attacked by Nyyāyika, viśiṣṭādvaitam. They treat svapna as real satyaha.
First reason we saw, svapna is the memory of waking experience. Nyyāyika says dream is a memory. We will not agree, we say it is adhyāsa. (Difference between adhyāsa and memory. We will see)

Second..during dream renouncing the sthūla śarīram, sūkṣma śarīram leaves the body and experiences the world, so it is experienced real world. Previous one is remembered real world. Therefore, dream is not mithyā.

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Poorvokta prashnayour uttaram....pratyakṣa jñānameva bhavati

Topic 320 उत्तरम्

(आ. ३२०-३२१) पूर्वोक्तप्रश्नयोरुत्तरम् –

(३२०) स्वप्नज्ञानं प्रत्यक्षम् । न जाग्रत्पदार्थानां स्मृतिरूपम् – पूर्वकालसम्बन्धवतः पदार्थस्य ज्ञानं स्मृतिर्भवति। यथा पूर्वं दृष्टस्य गजस्य ‘स गजः’ इति स्मृतिरूपं ज्ञानमुत्पद्यते । पुरतः स्थितं गजं दृष्ट्वा तु ‘अयं गजः’ इति जायमानं ज्ञानं तु न स्मृतिः। किन्तु प्रत्यक्षमेव। स्वप्ने ‘अयं गजोऽग्रे तिष्ठति’, ‘इयं नदी प्राचीं दिशं प्रवहति’, ‘अयं पर्वतो रम्यो विराजते’ इत्येवं ज्ञानं भवति। तस्माज्जाग्रति दृष्टानां पदार्थानां स्मरणं न स्वप्ने भवति । किन्तु गजादीनां प्रत्यक्षज्ञानमेव भवति ।

Knowledge or experience of an object of past time is called smṛti, it does not have a location. One of the difference between memory and non-memory is memory does not have a location. I remember elephant, it is far away. In dream, I see it through sense organs. Therefore it is pratyakṣa jñānaṃ. He experiences and declares, it is standing near me. This river is flowing towards south etc, for a dreamer, a dream is not a dream. Clear sensory experience. It is not memory at all. किन्तु गजादीनां प्रत्यक्षज्ञानमेव भवति

किञ्च यदुक्तं 'जाग्रत्यनुभूतपदार्थविषयकज्ञानमेव स्वप्ने भवति। नाननुभूतपदार्थविषयकज्ञानं जायते। तस्माज्जाग्रत्पदार्थज्ञानजन्यसंस्कारात्स्वप्नज्ञानमुदेति। संस्कारजन्यं ज्ञानं स्मृतिरिति कथ्यते' इति। तन्न युज्यते । तथा हि, प्रत्यक्षज्ञानं द्विविधम् – एकमभिज्ञारूपप्रत्यक्षम् अपरं च प्रत्यभिज्ञारूपप्रत्यक्षम् इति। (१) केवलमिन्द्रियसन्निकर्षजन्यं ज्ञानम् अभिज्ञाप्रत्यक्षम् इति वर्ण्यते। यथा 'अयं गजः' इति नेत्रेन्द्रियसन्निकर्षमात्रजन्यं गजज्ञानमभिज्ञाप्रत्यक्षम्। (२)पूर्वानुभवजन्यसंस्कारेणेन्द्रियसन्निकर्षेण चोत्पन्नं ज्ञानं प्रत्यभिज्ञाप्रत्यक्षम् इति वर्ण्यते। यथा पूर्वानुभूते गजे पुरतो दृष्टे सति 'सोऽयं गजः' इति ज्ञानं प्रत्यभिज्ञाप्रत्यक्षम् ।

In mananam, we remember our concept and negate others, now Nyyāyika.

Nyyāyika says in dream we experience only things which we have experienced earlier in jāgrat avasthā. We cannot experience new things.

Every experience generates a vāsana or samskara. It will remain dormant in our mind. These vāsanas will get triggered at various times by various people. When vāsana is triggered, which is called a memory smṛti. In waking state, there are triggers udbodakam. In dream, prārabdha karma activates vāsana. Svapna is smṛti therefore born out of vāsana. This is second statement we are going to attack.

Answer.. we do not question memory is born out of samskara, we do not accept dream is a memory we question.

Samskara does not produce memory alone, so you cannot conclude that everything generated out of samskaras or vāsanas is a memory, two more other things born out of samskara. Pratyabhijñā pratyakṣam, recognition,

Cognition is what you experience first time, second time you not only perceive but you recognize. So therefore it is not cognition, but recognition. This is not memory. In recognition includes perception plus cognition. Person or object is in front of you. So samskara can create memory or recognition pratyabhijñā.

Third one is adhyāsa. Based on past experience I have snake vāsana. I see a rope in a dimly lit area. Based on my past experience, I project a snake on the rope. One who has never experienced a snake can never project a snake.

Therefore you cannot say samskara produces memory or dream.

1 kevalamindriya....pratyabhijñā pratyakṣam

He gives an example for recognition also..two conditions..it must be previously experienced elephant, it must be within the present sensory perception. Then it is pratyabhijñā or recognition. Soyam gajaha. Past present missed experience. Therefore samskara janyam is smṛti as well as pratyabhijñā. In pratyabhijñā the object is in front..

Vicārasagara 28th October 2017

Page 200 first para last 4 lines.

अत्र च पूर्वदृष्टहस्तिज्ञानजन्यसंस्कारो गजेन सह नेत्रेन्द्रियसम्बन्धश्चेत्युभयमपि प्रत्यभिज्ञाप्रत्यक्षकारणम्। अतश्च संस्कारजन्यं ज्ञानं स्मृतिरेवेति न नियमः। प्रत्यभिज्ञाप्रत्यक्षस्यापि

संस्कारजन्यत्वात्। परन्तु इन्द्रियसन्निकर्षमन्तरा केवलसंस्कारजन्यं ज्ञानं स्मृतिज्ञानम् इति कीर्त्यते ।

Svapna example being given, other philosophers try to negate the svapna example. Pūrvapakṣī Nyyāyika says so. He says svapna is born out of vāsana. Advaitin very much accepts this. He concludes whatever is born out of vāsana is smṛti. We don't say anything born out of vāsana is smṛti. Pūrvapakṣī says smṛti is memory of jāgrat avasthā and therefore svapna is also like memory born out of jāgrat avasthā. Vāsana can produce three things memory, pratyabhijñā pratyakṣa recognition and adhyāsa superimposition. Now is svapna vāsana janya smṛti, pratyabhijñā pratyakṣa or vāsana janya adhyāsa? Do not conclude too early. What’s the difference? Smṛti is kevala vāsana janyam. Pratyabhijñā pratyakṣa , vāsana is also there and perception of current object is also there, remembrance perception combination is recognition.

Avidhyadi doṣa sahita vāsana janya adhyāsa. When there is rope ignorance and snake vāsana you have snake adhyāsa. Vāsana is common for all three.

For svapna, vāsana is there. nidrā doṣa is there..I'm ignorant of my surroundings and myself. Since it is nidrā doṣa vāsana janyam, therefore adhyāsa. Svapna is adhyāsa. This will be the development.

M..vāsana of the elephant experienced before, you should not blindly conclude that whatever is vāsana janyam is memory only. Parantu, without the involvement of sense organs, you are recollecting the object or subject like soyam devadutta. That is recollection not memory.

(१) स्वप्ने जायमानं गजादिज्ञानं न संस्कारमात्रजन्यम्। अपि तु निद्रारूपदोषजन्यमपि। गजादिरिव स्वप्ने कल्पितेन्द्रियादिकमपि वर्तते। तस्मात्स्वप्ने गजादीनां ज्ञानमिन्द्रियजन्यम्। यद्यपि स्वाप्नपदार्थः साक्षिभास्यो नेन्द्रियजन्यज्ञानविषयः। तथाप्यविवेकिदृष्ट्या स्वाप्नाज्ञानमिन्द्रियजन्यमिति कथ्यते । तथा च स्वाप्नपदार्थज्ञानं न जाग्रत्पदार्थगोचरा स्मृतिः ।

Correction. In 201.. svapna jñānaṃ only,

He wants to show that Svapna is not smṛti or recollection but adhyāsa.

M..experience of elephant etc are not merely produced by samskara, it is generated by another doṣa nidrā, whatever is born out of doṣa sahita vāsana is adhyāsa. (Not explicitly stated so)

Entire dream is thought occurring in the mind, therefore dream experience is mind experience. Does it come under indriya pratyakṣam, no we do not see mind with our sense organs. It is illumined by sākṣī, sākṣī pratyakṣam. Therefore, it is not smṛti. A dreamer in dream does not know it is his mind. Dream world, dream body, dream sense organs are all projected. For the dreamer svapna padārtha is perceived by dream sense organs. For aviveki dream is indriya pratyakṣam, for a viveki, dream is sākṣī pratyakṣam. In dream not only kalpita gaja is there but kalpita sense organs are also there.

From wakers angle wakers world is indriya bādyam, from wakers angle dream world is sākṣī bādyam, from dreamer's angle dream world is indriya bādyam.

Aviveki dṛṣṭya, svapna jñānaṃ is indriya janyam only.

(२) किञ्च निद्रातः प्रबुद्धः पुरुषो वदति ‘स्वप्नेऽद्य गजमहमपश्यम्’ इति । स्वाप्नगजज्ञानं यदि स्मृतिः स्यात् तदा प्रबुद्धः ‘स्वप्नेऽद्य गजमहमस्मार्षम्’ इति वदेत् । न तु कोऽपि तथा वदति । तस्मान्न स्वप्ने जाग्रत्पदार्थविषयिणी स्मृतिः ।

Argument 2 to negate Nyyāyika.

Moreover, a person who has awakened from dream, says, today I saw a huge elephant.(perceived). If elephant is a memory, he should have said I remembered elephant but he says I saw elephant in dream. If it was memory, he would not be frightened. Svapna is never a remembrance of real jāgrat prapañca.

(३) अपि च ‘जाग्रति दृष्टानामथवा श्रुतानां पदार्थानामेव ज्ञानं स्वप्ने जायते’ इति नास्ति नियमः। अपि तु जाग्रत्यज्ञातपदार्थानामपि ज्ञानं स्वप्ने भवति। इह जन्मनि कदाप्यदृष्टस्याश्रुतस्य च विलक्षणस्य पदार्थस्य ज्ञानमपि कदाचित्स्वप्ने भवति। “अनुभूतश्चाननुभूतश्च” इति श्रुतेः। तस्मात्स्वप्ने जायमानं ज्ञानं न स्मृतिः ।

Api ca..moreover, whatever has been seen in the wakers state or heard in waking state, should only be experienced in svapna according to Nyyāyika. We experience things not seen before, in dream. Something never seen or heard in this janma is experienced in dream. Totally dissimilar padārtha.. śruti also favours this. Prasha 4.5. Anubhūtaśca ananubhūtaśca.. whatever is seen is not seen, whatever is not seen is also seen.

4 yajñāpi..smṛtir bhavati.

(४) यद्यपि इह जन्मन्यनुभूतपदार्थज्ञानजन्यसंस्कार एव स्मृतिहेतुरिति नास्ति नियमः। जन्मान्तरीयानुभवजन्यसंस्कारस्यापि स्मृतिहेतुत्वदर्शनात्। तथा हि, प्रवृत्तिं प्रति अनुकूलता(इष्टसाधनता)ज्ञानं कारणम्, तदभावे प्रवृत्त्यदर्शनात्। ततश्च जातमात्रस्य शिशोः स्तन्यपाने प्राथमिकप्रवृत्ते कारणभूतम् 'स्तन्यपानं ममेष्टसाधनम्' इति ज्ञानं भवति। तत्र च जन्मान्तरे शिशोः स्तन्यपानस्यानुकूलतानुभूता। तादृशानुभवाहितसंस्कारवशादस्मिन् जन्मनि शिशोः प्राथमिकी स्तन्यपानस्यानुकूलतास्मृतिर्जातेति वक्तव्यम्। तस्माज्जन्मान्तरीयानुभवजन्यसंस्कारादपि स्मृतिर्भवति। एवमेवेह जन्मन्यननुभूतपदार्थविषयकस्मृतिरपि जन्मनान्तरीयानुभवजन्यसंस्कारवशात् स्वप्ने सम्भवत्येव।

Author accepts that dream can be based on pūrva janma vāsanas. There is no rule dream must be based on current janmas vāsanas, other past janmas can cause memory and therefore svapna. He wants to explain we do often get memory based on past janma. An example... a new born baby has a natural tendency to suckle from the mother. What/who teaches the baby this? Based on pūrva janma experience. Baby knows mother has got food for me. Like grown ups go to kitchen for food. Because of this you cannot conclude svapna is memory.

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Page 201 para 2 8th line last

Nyyāyika says svapna is smṛti and is satyam. Niścala Dās is refuting. Even though vāsana plays a role in svapna, if it was vāsana based only then it will be smṛti. Most svapna are based on jāgrat vāsana, we do not say all are.

Sometimes one may see his head being cut and fallen, he is experiencing this. This is based on which janma? This is due to superimposition or adhyāsa. Past janma memories do come in svapna, but there are a few which are not based on past janmas too. pramāṇam....general principle... if a person has to pursue anything in life, that's a pursuit, study in USA etc. Pravṛtti is based on knowledge, knowledge desire pursuit..anukulata jñānaṃ. That pursuit will be favorable to me. Law..anukulata jñānaṃ pravrutehe kāraṇam. a newborn child sucking milk does not know anukulata in current janma, we have to assume this is from pūrva janma anukula smṛti. Every prodigy is explained this way. Advaitin says pūrva janma smṛti is possible, svapna is also possible, but all svapnas cannot be explained with this as there are exceptions like one own head getting chopped. Nyyāyika feels all svapnas are based on pūrva janma or current anubhava.

Advaitin talks of exception. There are certain things that are not based on current or any janma not possible at any time..such exceptional dreams can come to people. A person dreams of his own head getting cutoff and fallen and sees with his own eyes. Not possible at all

Tathapi jāgrati..upto end of para..

तथापि जाग्रति यस्य पदार्थस्य ज्ञानं कस्मिन्नपि जन्मनि कदापि न सम्भवेत् तादृशपदार्थस्य प्रतीतिः स्वप्ने भवति । यथा कदाचित् कश्चन

स्वप्ने स्वमस्तकं च्छिन्नमन्यत्र पतितं स्वचक्षुषा पश्यति तत्र न कोऽपि जाग्रति च्छिन्नं स्वशिरोऽन्यत्र पतितं स्वचक्षुषा दृष्टवान् । तस्माज्जाग्रत्पदार्थानुभवजन्यसंस्कारवशात्स्वप्ने स्मृतिर्भवीति कथनमत्यन्तमसङ्गतम्। (५)स्वप्नस्य स्मृतिरूपत्वखण्डनेऽनन्ता युक्तयो ग्रन्थकारैस्तत्र तत्रोक्ताः। तत्र च 'स्मृतिज्ञानस्य विषयो न क्वचिदपि सम्मुखे विद्यमानतया प्रतीयते । स्वाप्नगजादयस्तु स्वप्नकाले सम्मुखे वर्तमानतया प्रतीयन्ते । तस्मात्स्वप्ने गजादिज्ञानं न स्मृतिः' इतीदं पूर्वोक्तं दूषणं प्रबलम् ।

We do admit vāsanas play a role, but not the only reason for svapna. 5) final reason..in negating Nyyāyikas view that dream is a memory, various ācāryas have given several reasons. Important one..when you remember something, locus is always within our mind not outside. If you see in front, it is recollection. Dream elephant etc are experienced right in front, we say this is elephant not I imagined. Aside note.. assuming dream is memory, does memory come under pramā or bhrama..page 116,117 topic 210,211. First we said svapna is not memory, now we say it is not pramā not bhrama.

Topic 321 उत्तरम्

(३२१) स्वप्ने लिङ्गशरीरं स्थूलशरीराद्बहिर्गत्वा सत्यगिरिसमुद्रादिकं न पश्यति – स्वप्ने लिङ्गशरीरं स्थूलशरीाद्बहिर्गत्वा सत्यगिरिसमुद्रादिकं पश्यतीति यदुक्तं तत्रोत्तरमुच्यते – यदि स्थूलशरीराद्बहिर्गत्वा लिङ्गशरीरं सत्यं गिरिसमुद्रादिकं पश्यति तदा लिङ्गशरीरस्य

बहिर्गमनात् मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति । किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति । तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति ।

In dream, we see real world only through sūkṣma śarīram. It goes out from physical body and sees real Badrinath etc, briha 4.3.12. Upaniṣad says sūkṣma śarīram goes.
Sthūla śarīram would have gone dead, if sūkṣma śarīram is not there, it will get disposed. Like at the time of death, it will be frightening, a corpse, inauspicious. Whereas in sleep, body is good. Because prāṇa is there..it is beautiful body. Therefore sūkṣma śarīram does not go out. Why don't we say sūkṣma śarīram goes out partially?

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Page 202 3rd line

Maranavasthayam...bahirgacchati

मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति। किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति। तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति।

We have got an enquiry into the nature of dream. This is very important because we establish the mithyātvam of jāgrat prapañca by using svapna as example. All PPs try to analyze Svapna and try to establish that svapna is satyam. Especially Nyyāyika pūrvapakṣī. pūrvapakṣī started that svapna is based on memories. Smṛti is satyam. This was the first argument which was negated establishing that svapna is not smṛti at all. Kevala vāsana janya smṛti, pratyakṣa sahita vāsana janya pratyabhijñānam, doṣa sahita vāsana janya; adhyāsa. Svapna comes under third category..doṣa sahita vāsana janyaha..nidrā doṣa sahita.. difference between jāgrat prapañca adhyāsa (due to mūlāvidyā ajñāna janyam) and svapna prapañca adhyāsa is sāmānya nidrā(sthūla ajñāna janyam). We concluded svapna is mithyā.

Second argument by pūrvapakṣī. I say Svapna is not adhyāsa but pratyakṣam, direct experience of jāgrat prapañca. Sūkṣma śarīram goes out and directly experiences the satya jāgrat prapañca. Author is going to give several reasons. In svapna avasthā body is beautiful with breadth, therefore sūkṣma śarīram does not go out anywhere. What about Śaṅkarācārya? We do not have authentic information about his life, 30 biographies are there. Sachidanendra Sarasvatī compared the biographies. Assuming parakāya praveśa is possible, Śaṅkarācārya must have left his body due to yogic powers.

pūrvapakṣī: If sūkṣma śarīram leaves the body completely, body may become dead. So my argument is leave the prāṇa in this body. Jīva keeps the prāṇa in the sleeping body and take the rest of sūkṣma śarīram to experience the svapna, real jāgrat prapañca.

Atha yadyujjyate.....pratyagachanteeti

अथ यद्युच्यते – स्वप्नावस्थायां प्राणा न बहिर्गच्छन्ति । किन्त्वन्तःकरणमिन्द्रियाणि च बहिर्गत्वा पर्वतादिकं पश्यति । प्राणानां बहिर्गमनाभावादेव मरणावस्थायामिव स्थूलशरीरं न भयङ्करं भवति। अपि च स्वप्ने प्राणानां बहिर्गमने न किञ्चिदपि प्रयोजनमस्ति । यतः प्राणानां ज्ञानशक्तिर्नास्ति। किन्तु क्रियाशक्तिरेवास्ति । तस्माद्बाह्यपदार्थज्ञानसामर्थ्यं येषामस्ति तान्येव बहिर्गच्छन्ति । ज्ञानशक्तिश्चान्तःकरणस्य ज्ञानेन्द्रियाणां चास्ति । प्राणानां कर्मेन्द्रियानां च ज्ञानशक्तिर्नास्ति। किन्तु क्रियाशक्तिरेवास्ति । तस्मात्स्वप्नावस्थायां प्राणाः कर्मेन्द्रियाणि च स्थूलशरीरे एव तिष्ठन्ति। अतश्च मरणनिमित्तकदाहादिभ्यः स्थूलशरीरं संरक्षितं भवति। स्वप्नावस्थायामन्तःकरणं ज्ञानेन्द्रियाणि च बहिर्गत्वा सत्यगिरिसमुद्रादिकं दृष्ट्वा पुनः प्राणानां कर्मेन्द्रियाणां च समीपं प्रत्यागच्छन्तीति ।

pūrvapakṣī's part full para: We understand very simple Sanskrit. Suppose pūrvapakṣī argues in this manner. During Svapna, Prāṇa does not go out. Mind and sense organs go out and perceive real mountain etc. Since prāṇa does not go out of the body, sthūla śarīram does not become dead body because prāṇa continues to be there. Prāṇa does not go out because there is no need. Because for experiencing dream only jñāna śakti is required not kriyā śakti. Therefore karmedriyanis need not go out too. Power to experience external world is only with jñānedriyāni and antahkaraṇam and only they go out. Tasmāt svapnavasthayām... because prāṇa continues in the body, body does not become a dead body. It is saved from final obsequies. marana nimittaka dāhadhibyaha...cremation etc. Mind and sense organs will go out happily, see real mountains rivers etc.

Idam na sanghacchate...bahirgaccheyuhu end of para

इदं न सङ्गच्छते – (१) स्थूलसूक्ष्मसङ्घातमध्ये प्राण एव स्वामी। प्राणहीनं देहं क्षणार्धमपि गेहे न स्थापयन्ति। बहिररण्यं नीत्वा दहन्ति। प्राणरहितं शरीरं स्पृष्ट्वा स्नान्ति च । अतः स्थूलशरीरस्य सारः प्राणः । तथा सूक्ष्मशरीरस्यापि प्रधानः प्राण एव । तथा हि, प्राणा इन्द्रियाणि च 'स्वेषु कः श्रेष्ठः' इति विषये परस्परं विवादमापन्नाः प्रजापतिसमीपं गतास्तमपृच्छन् "को नः श्रेष्ठः" इति। स होचाच प्रजापतिः – "यस्मिन् व उत्क्रान्ते स्थूलमिदं शरीरममङ्गलं भवति स वः श्रेष्ठः" (छा. ५.१.७) इति । प्रजापतेर्वचनं श्रुत्वा क्रमेणैकैकमिन्द्रियं शरीरान्निर्गत्य संवत्सरं बहिरुषित्वा पुनः शरीरं प्राविशन्। तदा तत्ततदिन्द्रियप्रवासकाले तत्तदिन्द्रियप्रयुक्तदर्शनादिरूपव्यापारविकलमपीदं शरीरमन्धबदिरादिरूपं भूत्वा प्राणेनावष्टब्धं सद्विधृतमतिष्ठत् । प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि 'प्राण एव नः श्रेष्ठः' इति निश्चिक्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति

तावदेवेतरेन्द्रियाणि तत्र तिष्ठन्ति । प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

1. Simple argument: Prāṇa is the head of entire sūkṣma śarīram. It has 17 or 19 organs (as per Maṇḍukya). Master. All of them will always with Prāṇa only. They all go with Prāṇa wherever they go. In Praśnopaniṣad, queen bee is example. If Prāṇa does not go, other organs cannot go anywhere. Bulk of this para is to show Prāṇa is swami. Several upaniṣads establish this. Idam..this view of the pūrvapakṣī that part of sūkṣma śarīram goes out is incorrect. Prāṇa is the master of sūkṣma as well as sthūla śarīram. Once Prāṇa goes out sthūla śarīram has no value. Even the wife does not want to keep the body of the husband. They cremate the body. If a dead body is touched, snanam is required. The Prāṇa is sthūla śarīram's saram. Also of the sūkṣma śarīram. Prāṇa is most important. A story from Prasna and Cāndogya, Brihadaranyaka upaniṣad. Briha 6.1.7...a long story. All organs were wondering which one was most important one. They could not come to consensus. They went to Brahmaji. Brahmaji gave them an experiment. Each one must go out of the body for one year. Each one goes. The person becomes blind, deaf etc but survives. For one year, each one stays out. Each organ asks without me how was my life? They say we could survive in

spite of being blind or deaf etc. One of the powers was lost one by one. It was kept alive by prāṇa. Utcitkramasati..Prāṇa was about to quit. When prāṇa decides to go, all the organs lose their śakti. All the organs rushed to prāṇa and started praising Prāṇa. Prāṇa stotrashlokas are there in Prasnopanisad. Because of this reason, all jñānedriyams and Karmindrayams are called gauna prāṇas. In muṇḍaka upaniṣad sapta prāṇah......is talked about. As long as prāṇa chooses to remain in this body, they also will remain with prāṇa. When prāṇa goes out they will also go out. Essence: Prāṇa and other organs go together. pūrvapakṣī said let part remain here and part go out, that is never possible...Like a King Prāṇa is the pradhānaha. If Prāṇa does not go out during dream, jñānedriyams and mind cannot and will not go out.

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Page 203 top line "prāṇa eva......bahirgacheyuhu.

प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि 'प्राण एव नः श्रेष्ठः' इति निश्चिक्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति तावदेवेतरेन्द्रियाणि तत्र तिष्ठन्ति। प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

pūrvapakṣī claims Svapna itself is real. During Svapna, mind and sūkṣma śarīram go out and experience the jāgratprapañca. Prāṇa will remain inside keeping the body live. Therefore, Svapna must be real only. Niścala Dās gives different arguments. First argument was that prāṇa and other organs function only as a team. Other organs are only assistants and they will never leave the master. Partial sūkṣma-śarīram going out is not a right argument. There is a problem. Niścala Dās wants to give a conclusion that mind and sense organs cannot go out when Prāṇa is here. In upaniṣadic story, one by one sense organ went out for one year. Prāṇa is inside. Niścala Dās is quoting a story which is against his own reference story. (in Praśnopaniṣad, they don't go out, he could have given this reference instead of chand and briupa). See footnote..

१. अत्र प्राणशब्देनेन्द्रियशब्देन च तत्तदभिमानदेवता ग्राह्याः ।

This story that we find in Chand, Bri, Prasna, Kauṣītakī upaniṣad is called prāṇa samvada story. This is analysed in Brahmasūtra, wherever we see the argument, we must take the abhimāni devata not the indriyams. Indriyam does not go out but abhimani devata goes out. Brahmasūtra 2.1.5. Abhimānivyapadesaha...At the time of death also, indriyams travel all right, abhimāni devatas do not travel. Bri upa.3.2 Arthabhagabrahmanam. When sūkṣma-śarīram takes a new body, the devata will come back. Conclusion is indriyams do not go out as long as prāṇa is here.

Argument 2.

Athavāntahkāraṇam...bahirgaccheyuhu

(२) अथवा अन्तःकरणं ज्ञानेन्द्रियाणि च भूतानां सत्त्वगुणकार्याणि। अतस्तेषां ज्ञानशक्तिरस्ति, न क्रियाशक्तिः। प्राणस्य तु क्रियाशक्तिरस्ति। प्राणस्य क्रियाशक्तिबलादेव मरणसमये लिङ्गशरीरं स्थूलमिदं शरीरं विहाय लोकान्तरं गच्छति। प्राणबलेनैवेन्द्रियद्वारान्तःकरणवृत्तिर्बहिर्घटादिदेशं गच्छति । प्राणसाहाय्यं विनान्तःकरणादिकं न बहिर्गन्तुं प्रभवति । अत एव योगशास्त्रे उच्यते – ‘प्राणनिरोधं विना मनोनिरोधो न सिद्ध्यति। प्राणसञ्चरणेन मनसः सञ्चरणं भवति । प्राणनिरोधान्मनोनिरोधो भवति’ इति च। अतो मनोनिरोधरूपराजययोगमनुष्ठातुमिच्छन् प्राणनिरोधरूपहठयोगमनुतिष्ठेत्। अनेनापि हेतुनान्तःकरणस्य गमनं प्राणाधीनं भवति। प्राणे बहिरनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः।

We said Prāṇa is swami in argument 1. Here we say prāṇa alone has kriyā śakti, mind and sense organs have got jñāna śakti and hence need kriyā śakti to support them to be active. Atava... the mind and jñānedriyas are born out of satvaguṇa of pañcabhūtas. Chapter 14 satvātsanjayatejñānam. Kriyā śakti is not there for mind and sense organs. Prāṇa has got kriyā śakti, created out of rajoguṇa of bhūtas. Because of the energy given by prāṇas, even when mind has to perceive an object, a part of the mind has to go out of the mind and envelop the object. Antahkāraṇavṛtti also requires energy lent by prāṇa. Without the support or help of prāṇa, antahkāraṇametc will not be able to go out at all. Because of the reason only, in yoga śāstra, during dharana, Dhyana, samadhi we do not want mind to be overactive. Therefore you withdraw the prāṇa śakti therefore we slow down the prāṇa. That's why prāṇayama is prescribed before practicing pratyahara, Dharana, Dhyana etc. Without prāṇayama, even rituals are not commenced for this reason. First four steps from yama niyama upto prāṇayama is called hata yoga. Rest from Dharana is called Raja yoga. Śaṅkarācārya says this in aparokṣānbhūti. This Raja yoga is prescribed for people who are generally quiet. Yama niyama asana prāṇayama. Whoever wants to practice Raja yoga, they should practice prāṇayamam which comes under hata yoga. In upadeśasāra we saw, vayu.... Because of this reason also, mind and sense organs can travel all over only if prāṇa also accompanies.

Argument 3

Svapnavasthayam....

(३)स्वप्नावस्थायां स्थूलशरीरं प्राणसहितमेव दृश्यते। अतश्च स्वप्ने अन्तःकरणं बहिर्गत्वा सत्यपदार्थान् विषयीकरोतीत्येतन्न सम्भवति।

This is almost an additional reply to the previous argument. pūrvapakṣī may say, let us assume that prāṇa also goes along. This he cannot ask because we answered earlier that body will be dead. In Svapna, we find body has got prāṇa is very much there. We can see that. If pūrvapakṣī says "Real jāgratprapañca it objectifies" this is not possible because of the above reason.

Argument 4.

Atava..end of para

(४) अथवा कश्चन रात्रौ स्वप्ने स्वसम्बन्धिभिर्मिलितो नानाव्यवहारान् करोति। प्रातर्जागरणानन्तरं यदा तान् सम्बन्धिनः साक्षात्पश्यति तदा 'वयं रात्रौ मिलित्वा अभूम। एतांश्च व्यवहारानकुर्म' इति वक्तुमर्हति। परन्तु तथा न कथयति। पूर्वपक्षिरीत्या तु स्वप्नद्रष्टा बहिर्गतवान्। सम्बन्धिनं दृष्टवान्। तेन सह सत्यरूपान् व्यवहारांश्च कृतवान्। तथा परस्परदर्शनं व्यवहरणं च सम्बन्धिनोऽपि परिज्ञातं भवितुमर्हति । ततश्च सम्बन्धी वा यदा स्वप्नद्रष्टारं पश्यति तदा सोऽपि तं प्रति 'वयं स्वप्ने मिलिता व्यवहारानकुर्म' इति वक्तुमर्हति। परन्तु सोऽपि न तथा वक्ति। सिद्धान्ते तु स्वप्ने बहिर्गमनं सम्बन्धिदर्शनं तेन सह व्यवहरणं सर्वं चान्तरेव कल्पितम्।

Here Niścala Dās says suppose during Svapna, if the mind and sense organs go out (abhyupetya vāda or suppositional argument) leaving prāṇa behind, and the dreamer went to his friend's house (real friends, because it is jāgrat prapañca) and all the friends went to five star hotel (in general transact) and had dinner and the dreamer came back home and woke up and next day he meets these friends. Discussion would be we ate last night and enjoyed the program, however they never talk about it also if I remind them, they only laugh at me and think of me as mad. Gauḍapādacārya says this in Maṇḍukyakārika. Therefore it indicates these friends are not real friends. Adhyāsa bhāṣyam, this entire discussion is!!! Let us also enjoy this light discussion!!! Neither does the dreamer talk to the waker friends nor do the friends talk to the person who dreamt. Nobody cross checks with others after waking up. If PPs opinion is correct, the dreamer must have actually gone out met friends and relatives, must have done actual transactions with actual friends. The relatives and friends with whom I moved in dream must tell me about the experience they had with me. (woken up now after dream). Siddhāntī is alone is right..we say there is no jāgrat purusha, prapañca etc. Swayamjyoti brāhmaṇam says that..none of them is actually there... For us this is casual information, but there are these philosophers who are vehemently arguing that Svapna is real. Therefore, we must understand thoroughly that Svapna is only adhyāsa. Only then Guru can move to jagranmithyatvam. In advaitam, during dream, going out is mithyā, seeing relatives, all these are superimposed within our own head. Even though it is superimposition, for a dreamer a dream is not dream, it is jāgratavastha and jāgratprapañca which issatyam. Dreamer will not use the word Svapna avasthā. Vedānta says we are repeating the same thing, my jāgratavastha and jāgratprapañca are real. During ātmāajñātanidrā kale, this jāgratprapañca appears as real. All these are happening in Me. Mayyevasakalamjātam.....Kaivalyaupaniṣad...sarvam cha antareva....

Argument 5

Atavaswapne...end of para

(५)अथवा स्वप्ने बहिर्गत्वा सत्यपदार्थान् पश्यतीत्यङ्गीकारे रात्रौ निद्रां कुर्वतः मध्याह्नसूर्यप्रकाशदर्शनम्, गङ्गाया दक्षिणतटे काशीपुरीदर्शनम्, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य दर्शनं च स्वप्नेन भवितुमुचितम्। रात्रौ मध्याह्नसूर्यप्रकाशस्य, गङ्गाया दक्षिणतटे काशीपुर्याः, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य चाभावात्।

Interesting argument. Suppose dreamer is going out with mind and sense organs to the real jāgrat prapañca. He has gone to bed in night, he should be coming out in night only. However in dream he experiences madyanasūryaha. How is it possible? He experiences Kāśī on the southern banks of Ganga while fact is Kāśī is on the northern banks of Ganga, Prayaga on eastern side of Kāśī is wrong, it's on western side of Kāśī. Similarly Gaya. It's clear he has not gone to jāgrat Kāśī, Prayag, Gaya etc.

Vicārasāgaram on 2nd December 2017

page 203 item no 5 last para

The main topic of svapna mithyātva sthapanam is continued. We saw four reasons, now we see the 5th reason. In svapna a person experiences many things that one cannot experience at all. Wrong perceptions. Suppose the sūkṣma śarīram is going out of the body and seeing the real jāgrat prapañca, for a person who is sleeping in the night, he experiences mid day sun during night, he experiences Kāśī on the southern banks of Ganga, on the eastern direction of Kāśī experience of Allahabad or prayaga, on the western side of Kāśī experiencing Gaya. All 4 wrong perceptions should not happen if he is actually visiting these places. These are all actually not so. On the western side of Kāśī, Gaya is not there, it is on eastern side.

One more argument is there. Author does not mention here, it comes later. Suppose the sūkṣma śarīram goes out of sthūla śarīram, mind and sense organs do not have a sthūla śarīram, it is like a ghost. Sense organs will not have the golakam. If the eyes travel to Kāśī, without eye ball, it can experience anything. Golakam vina indriyani naiva vishayan pasyanti. After death also, the sūkṣma śarīram cannot perceive anything in any loka. After pañcāgni vidya only possible.

Tasmat swapne jāgrat anubhuta.....veditavyao

तस्मात्(१) स्वप्ने जाग्रत्यनुभूतपदार्थानां स्मरणं भवतीति(२) बहिर्गत्वेश्वरसृष्टगिरिनद्यादिदर्शनं भवतीति च द्वावपि पक्षौ निराकृतौ वेदितव्यौ।

therefore both the views of pūrvapakṣī have been negated. They are given for establishing the reality of svapna prapañca. 1) svapna is a remembrance and remembrance is only satyam. (Argument given was dream is not smṛti) smṛti is kevala vāsana janya, but dream is nidrā doṣa sahita vāsana janya adhyāsa. 2) that the sūkṣma śarīram goes out and Īśvara created jāgrat prapañca, it experiences real satya river, mountain, mid day sun etc. this was also refuted using several reasons. Important one being sūkṣma śarīram cannot go out as it will be death in that case. Therefore vedānta anumānam vākyam is correct, jāgrat prapañca mityatvat svapna prapañcavat. Svapna prapañca example is correct for dismissing jāgrat prapañca.

Topic 322-341 heading
(आ. ३२२-३४१) 'जाग्रत्स्वप्नयोस्तुल्यता' इति सिद्धान्तनिरूपणम् –
Untimate aim of the author, he is inching step by step. Dṛṣṭī sṛṣṭi vāda he is gradually developing. We saw earlier that this will be dealt with elaborately. Different language used here. Jāgrat prapañca and svapna prapañca must be treated the same. Differentiating using vyavahārikam and prātibhāsikam is for junior students. This is the ultimate siddhānta of vedānta. Our next discussion in svapna. Untill now Niścala Dās says svapna prapañca is mithyā, he asks a question, whether mind and sense organs also are superimposed in dream or not. Do we experience svapna prapañca directly or with instrument of mind and sense organs? We are using instruments like mind and sense organs to experience svapna prapañca. This mind and sense organs are which ones..jāgrat ones or projected ones in svapna prapañca? We are projecting all the three factors

pramāta, pramāṇam(indriyani) and prameyam. From projected svapna pramāta angle projected svapna prameyam appears jāgrat prapañca. If this is assimilated thoroughly, from the projected jāgrat pramāta angle, jāgrat prameyam appears jāgrat. Both pramāta appears real from the projected prameyam respectively. This will boil down to anirvacanīya khyāti and arthādhyāsa and jñānādhyāsa.

Topic 322 स्वप्ने त्रिपुटीसमुदायस्य उत्पत्तिः

upto end of para

(३२२) स्वप्ने त्रिपुटीसमुदायः सर्वोऽप्युपजायते– स्वप्ने जाग्रत्पदार्थस्मृतेर्लिङ्गशरीरबहिर्गमनस्य चासम्भवेऽपि जाग्रतीव स्वप्नेऽपि ज्ञाता, ज्ञानम्, ज्ञेयमिति त्रिपुटी भासते। तस्मात्कण्ठाधःस्थनाड्यन्तरेव सर्वमुत्पद्यते। अयमर्थो माण्डूक्यबृहदारण्यकादिषु सूचितः। “स्वप्नस्थानोऽन्तःप्रज्ञः” (मा. आ. ४) “स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति। अत्रायं पुरुषः स्वयञ्ज्योतिर्भवति” (बृ. ४.३.९) “न तत्र रथा न रथयोगा न पन्थानो भवन्ति। अथ रथान् रथयोगान् पथः सृजते” (बृ. ४.३.१०) इति । अयमर्थः – ‘न जाग्रत्कालीनः पदार्था स्वप्ने भान्ति। किन्तु रथरथिकाश्वमार्गादयः सर्वेऽपि स्वप्ने अभिनवास्तत्काल एव सृज्यन्ते इति ।तस्मात्स्वप्ने उपलभ्यमाना गिरिनदीसमुद्रवनग्रामपट्टणसूर्यचन्द्रादयः सर्वेऽपि नूतना उत्पद्यन्ते । यदि स्वप्ने पर्वतादयो नोत्पद्यन्ते तर्हि तेषां प्रत्यक्षज्ञानं स्वप्ने नोत्पत्तुमर्हति । जायते तु तेषां स्वप्ने प्रत्यक्षज्ञानम् । विषयेण सहेन्द्रियाणामन्तःकरणवृत्तेश्च सम्बन्धः प्रत्यक्षज्ञाने हेतुः।

तस्मात्पर्वतादयो विषयाः तज्ज्ञानसाधनान्तःकरणेन्द्रियादिकं सर्वमप्यन्तरुत्पद्यन्ते ।

Triputī utpatti is the topic. It is anirvacanīya utpati like snake is born out of snake. anirvacanīya manaha indriyani eye are born. Anirvacanīya means it does not come under existent or non existent category, but seemingly existent category with borrowed existence. More we assimilate this, he will extend this to brahman. Anirvacanīya jāgrat pramāta pramāṇam prameyam will be arrived at. From mūlā vidya jāgrat triputī is arising. If svapna is neither memory nor perception what is happening in svapna? There is an experiencer, experiencing instrument, experienced object and experience in svapna like jāgrat. All of them are appearing in this blessed world called svapna. This has to be an interior world, it is supposed to be generated in the nāḍī. Ref chāndogya and brihadaranyaka. Śāstra talks of nāḍī internally, prāṇa is supposed to move that. During dream, jīva is supposed to withdraw from the golakams and enters the nāḍī and the jīvātma moves about in the nāḍī, author says specially the nāḍī under the throat, jīva is in this area yoga śāstra says during dream, in sleep the nāḍīs converge in the hrudayam. Once they come there, a membrane around the heart and once jīva enters there it merges into prājña, dream ends and deep sleep or suṣupti starts. Momemt it withdraws from nāḍī svapna ends. Sushuptau hrudaya sthānam, swapne nāḍī sthānam, jāgrat golak sthanam, 3 loci for the jīva in the 3 states, said so in upaniṣads and yoga.

Kanta adastha, inside the nāḍī, the whole world is projected in dream. Therefore, mithyā (we saw in vaitatya prakaraṇam). Niścala

Dāsa is going to show that even for jāgrat, no ucita kala desha is there. So many upaniṣad vakyams, Maṇḍukya, briha upaniṣad etc. Maṇḍukya upaniṣad. Svapna sthānaha anta prājñaha... briha upa..sa yatra ... when jīva goes to suṣupti avasthā, from jāgrat prapañca he takes a small portion in the form of vāsana.. tripuṭī is there in jāgrat prapañca but not available inside, therefore it has to be projected from vāsana. Jīva has to create or project tripuṭī in svapna by taking a sample. It forgets/destroys the entire jāgrat prapañca and creates an internal tripuṭī. For experiencing the jāgrat prapañca, I am using the light of sun moon light etc, for experiencing the internal workd, caitanya jyoti lights up. Swayamjyoti brāhmaṇam 4.3.9

Vicārasagara 9th December 2017
Topic 322 4th line 3rd para
Svapna sthano...end of para.

Niścala Dās is analysing svapna experience elaborately. The better we understand this, we can understand jāgrat prapañca better. Jāgrat prapañca from stand point of ātmā is mithyā. If we want to clearly assimilate vedānta, we should see similarity between jāgrat and svapna angle. Mithyā is relative reality. From stand point of absolute reality, both jāgrat and svapna are relative reality. Therefore analysis of svapna prapañca is useful for understanding the mithyātva. Of jāgrat prapañca. Svapna prapañca svapna pramāṇam and svapna prameyam arise, tripuṭī utpatti happens in svapna as well as jāgrat prapañca. Bṛhadāraṇyaka upaniṣad points out that the waker takes a portion of jāgrat prapañca and the vāsanas are gathered and in svapna jīva creates an internal world.

He forgets that he has projected this svapna prapañca. This jāgrat prapañca is also my own projection. Swayamjyotir bhavati, I reveal the svapna prapañca.

In the svapna prapañca chariots are not available. For the horses roads are required, roads are also not there in dream, the dreamer creates chariots horses roads etc out of our own mind. Intangible mind creates tangible objects. Intangible appears as the tangible. This is the meaning of the śruti vākyam. The objects obtaining in jāgrat avasthā are not available in svapna, but chariots, charioteer, horse, roads etc they are created afresh in svapna. Mountains, rivers, oceans, forest, village, city, sun, moon etc are all created new. If they are not freshly created, we will not get direct experience of these objects. We do not look at svapna as imagination. During dream whole world is experienced as direct indriya pratyakṣam, in the svapna we do have direct experience of all of them. Pratyakṣa jñānaṃ requires sense organs also, are they wakers sense organs or are they created afresh. Along with sense objects sense organs are also created. We require a mind also in svapna. Dreamers mind looks upon the dream as not dream but waking. Dreamers mind is also ignorant of the fact that the dream is mithyā. Tripuṭī alone creates the svapna experience. Mind and sense organs are all created inside.

nanu svapna padārtha.....end of para

ननु स्वप्नपदार्थाः शुक्तिरजतादिवत्साक्षिभास्याः। अतस्तज्ज्ञानेऽन्तःकरणेन्द्रियाणामुपयोगो नास्ति। तस्मात् स्वप्ने ज्ञेयानां पर्वतादीनामुत्पत्त्यङ्गीकारस्योचितत्वेऽपि ज्ञातृज्ञानयोरिन्द्रियाणां चोत्पत्त्यङ्गीकारो नोचित इति चेन्न।

Somebody raises a question. Ok the inner world is created, why introduce creation of sense organs and mind? To objectify the entire dream world is like rope snake or shell silver. They are directly illumined by the sākṣī. If sense organs perceive rope and rope snake, rope is indriya bhāsyam and rope snake is sākṣī bhāsyam. Dream world is also mithyā revealed by sākṣī. They do not require sense organs. Why are you introducing sense organs? We studied this in anirvacanīya khyāti. Rope vṛtti is sūkṣma śarīra vṛtti. Rope snake vṛtti was kāraṇa śarīra vṛtti. Avidyā vṛttihi. You require only kāraṇa śarīram not antahkaraṇam. Similarly svapna prapañca also is created by kāraṇa śarīram only, why bring in indriyam and manas? Rise of jnata antahkaraṇam and antahkaraṇa vṛtti are not required only kāraṇa śarīram is required to experience dream.

4 arguments given to support mind and sense organs.

1) yatha svapna...karyaiva..

(१) यथा स्वप्ने पर्वतादयः प्रतीयन्ते तथेन्द्रियाणि, अन्तःकरणम्, प्राणसहितस्थूलशरीरं चेत्येतान्यपि प्रतीयन्ते। तस्मात्तेषां सर्वेषामुत्पत्तिरङ्गीकार्यैव ।

we are experiencing all of them in dream, we have to accept their origination. Because we not only experience a world but we experience a body which is different from this sthūla śarīram. We have to admit svapna śarīram and sense organs because we experience fresh sense organs. Pratheeyante means we experience sense organs in dream. He experiences the dream as indriya bhāsyam only. There is a dream mind which is ignorant of the dream as dream. There is a prāṇa sahita śarīram. Anubhava pramāṇam athava svapna padartha..na sambhavet..

(२)अथवा स्वप्नपदार्थानां नेत्रादिविषयता प्रतीयते। व्यावहारिकनेत्रादिविषयता स्वाप्नप्रातिभासिकपदार्थानां न घटते । समसत्ताकपदार्थयोरेव परस्परं साधकबाधकतास्तीति पञ्चमतरङ्गे निरूपितत्वात्। तथा च व्यावहारिकनेत्रादीनां शरीरे विद्यमानत्वेऽपि तेषां विषमसत्ताकत्वात्तज्जन्यज्ञानविषयत्वं स्वाप्नपदार्थानां न सम्भवेत् ।

this argument is anumānam pramāṇam. If anubhava pramāṇam you are not convinced, I will give you anumāna pramāṇam. Objects are associated with seeing hearing etc. seen ess heardness smelt ness etc are adjectives of the object indicating perception. This presupposes perceiving instruments sense organs. Anumanam or artha patti pramāṇam. Jāgrat indriyam cannot reveal svapna padharthan. In 5th tarañgam, I have pointed that either friendly relationship or enemical relationship is possible only when they enjoy same level of reality. Jackal biting man in dream. Jāgrat indriyani is vyāvahārika indriyam. Svapna is prātibhāsikam. Therefore different levels of reality. Jāgrat sense organs can reveal only jāgrat padārtha. Ref.. chapter 5 page 142 to 144 topic 242 to 245. They cannot be used for experiencing dream.

Athava ...mangikārya... sense organs can function only through their relevant physical part of the body. Eyes can function only through the golakams, during dream wakers sense organs cannot use wakers golakams because they are resting. Even though sense organs are willing to reveal svapna, they cannot reveal via wakers golakam as they are not available. Therefore, dreamer requires dream sense organs.

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2nd para

(३) अथवा व्यावहारिकेन्द्रियाणि स्वस्वगोलकानि विहाय कार्यकरणे न समर्थानि। स्वप्नावस्थायां निद्रां कुर्वतो हस्तपादवागादीनां गोलकानि निश्चलतया पार्श्वस्थेनानुभूयते। स्वप्नद्रष्टा तु स्वप्ने हस्तेन द्रव्यमादायाक्रोशन् धावति। तस्मात्स्वप्ने इन्द्रियाणामुत्पत्तिरवश्यमङ्गीकार्या।

In these portions, svapna is being analysed. 1) svapna is mithya..2) he is laying the foundation for dṛṣṭi sṛṣṭi vāda.. svapna prameyam and svapna pramāta are also false projections. Triputī projection in svapna. Then this can be extended to jāgrat avasthā too. Thats the grand plan. Both these triputīs are projected by caitanyam. Normally we say Īśvara projects jāgrat and jīva projects svapna prapañca. For both these projections there is only one projector. Caitanyam. This is the development of dṛṣṭi sṛṣṭi vāda. Why do you say there is a svapna pramāṇam to experience svapna prameyam, that's required because jāgrat pramāṇaṃs cannot experience svapna prapañca. Travelling jīva after death has all the indriyams but cannot experience anything without golakam.

Sense organs require physical golakams to function..seeing hearing etc, in svapna avasthā when jīva is sleeping, physical golakams are resting, hasta pada vak, is present inactively, others feel this. In the dream dreamer uses hand, legs vak etc and is running also so it must be different from the jāgrat indriyam. Therefore, we have to admit the sense organs, golakam etc.

4th argument.

Tathaiva swapne...

(४) तथैव स्वप्ने सुखदुःखादिरूपं ज्ञेयं तज्ज्ञानं तज्ज्ञानाश्रयः प्रमाता चेत्येते च प्रतीयन्ते। असतः पदार्थस्य प्रतीतिर्न भवेत् । तस्मात् सकला त्रिपुटी स्वप्ने उत्पद्यते।

Now pramāta and pramā utpatti. In svapna, prameyam in the form of objects, jñānaṃ or perception, perceiver pramāta are experienced. They are all not non existent. Experientially existent. They are not sat also. In svapna entire tripuṭī is generated. Foundation is anirvacanīya khyāti.

Anirvacanīya khyāti...end of para

अनिर्वचनीयख्यातेः प्रकारस्त्वेवम् – यावन्ति भ्रमज्ञानानि भवन्ति तेषां सर्वेषामपि विषया अनिर्वचनीया उत्पद्यन्ते। विषयं विना न किञ्चिदपि ज्ञानमुत्पद्येतेति सिद्धान्तः। मतान्तरे तु वस्तुनो रूपान्तरेण भानमेव भ्रम इत्युच्यते। सिद्धान्ते तु यथा पदार्थोऽस्ति तथैव तज्ज्ञानं भवतीत्यभ्युपगम्यते। तस्माद्भ्रमस्थलेऽपि विषयोऽवश्यमुत्पद्यत एव। विषयं विना ज्ञानं न भवति। तथा च स्वप्ने त्रिपुट्या भानात् सकला त्रिपुटी उत्पद्यत एव ।

While discussing anirvacanīya khyāti, we said normally we talk of superimposition or adhyāsa. For junior student. X being mistaken as Y. Represented as anirvacanīya khyāti..revised version of adhyāsa for a senior student. There is a projection of two mithyā things due to rope ignorance. Appearance is replaced by utpati or projection. We are experiencing two things, the snake experienced, snake experience. A non-existent snake cannot be experienced. Do not treat snake as non-existent. Temporary generation of mithyā sarpaha. It is neither non existent nor existent category..sat asat vilakṣaṇa anirvacanīya sarpasya utpatti..for a senior student. We are going to say anirvacanīya sadasat vilakṣaṇa jāgrat prapañca avidhyaya utpatihi...this is arthādhyāsa. In anirvacanīya khyāti we speak of utpati of sarpa as well sarpa jñānam..perception generation from rope ignorance. Rajju avidyā.

Sarpa is arthādhyāsa and sarpa jñānaṃ is jñānādhyāsa, object and object experience. Both arise simultaneously and disappear simultaneously. You cannot talk of objective continuity of snake. When snake experience ends you cannot talk of snake continuity and similarly when svapna experience ends you cannot talk of svapna continuity. Similarly when jāgrat experience ends, you cannot talk of continuity of world. An objective existence of the world cannot be accepted separate from the world. Dṛṣṭī sṛṣṭi vāda is there is no world existing separate from the observer.

Anirvacanīya khyāti ..as many false experiences are there, for every such experience there is a false object originating. Jñānaṃ and viṣaya are a pair. Without an false object you cannot have a false experience. This is our final view. Anirvacanīya khyāti is very similar to quantum physics. They also ask similar questions..quantum physics for seniors... for a junior student, they will define adhyāsa as one appearing falsely as other. Brahmaha. In anirvacanīya khyāti, whenever jñānaṃ arises in the mind, you must admit a false object as well. In svapna since triputī is experienced, we have to talk of origination of triputī as well.

Swāpna padarthasya...

If in svapna there is the creation of triputī, whats the material cause of svapna triputī. Svapna triputya Upādāna kāraṇam kim? Junior..Upādāna kāraṇam is sūkṣma śarīram, for senior student kāraṇa śarīram or mūlā vidya. Normally we say mūlā vidya is material cause for jāgrat prapañca, mind or antahkaraṇam or sūkṣma śarīram is material cause for svapna prapañca. Dṛṣṭi sṛṣṭi vāda: senior student: One mūlā vidya is material cause for jāgrat and svapna triputī. For junior student we will say adhiṣṭhānam for jāgrat prapañca is Īśvara and adhiṣṭhānam for Svapna is jīva. For senior student adhiṣṭhānam is caitanyam...as per anirvacanīya khyāti..that is I , Īśvara becomes the casualty. mayeva sakala. Jatam...drop two creators two creations... eka ātmā eva eka Upādāna kāraṇameva projects both jāgrat as well as svapna prapañca. I alone am appearing as jāgrat prapañca as well as svapna prapañca.

M.. for svapna triputī, mind is material cause for junior students and mūlāvidyā is material cause for both svapna and jāgrat triputī. Pūrvapakṣī is going to ask why are going into all these hair splitting? Say svapna is appearing in sleep and then disappears. Easy to explain.

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3rd para from bottom

Topic 323 स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारो न युक्त इति शङ्का

(आ. ३२३-२३४) स्वाप्नपदार्थस्याधिष्ठानोपादानयोः प्रदर्शनपूर्वकमुत्पत्तिवर्णनम् –

Dṛṣṭi sṛṣṭi vāda

Development of entire 6th chapter including anirvacanīya khyāti is a post Śaṅkara work. Not been discussed in any of the bhāṣyams, some clues are there. We may wonder what's the motive of post Śaṅkara ācāryas? They must have some motive. Śṛṣṭi prakriyā, creation teaching in the upaniṣads as well as prakāraṇa grantha comes before maha vākyam. Śṛṣṭi anupraveśa maha vākyam is the procedure. Generally when sṛṣṭi prakriyā is there, it is pre maha vākyam sṛṣṭi prakriyā. Before mahāvākyam, jīvātma paramātmā bheda must apply. To understand this, our svapna example is given. Jīvātmā creates svapna, paramātmā creates jāgrat. This is the conditioning we have. This conditioning always gives jīvātma paramātmā bheda. Śṛṣṭi prakriyā is generally bheda friendly. We come to mahāvākyam, then we talk of aikyam and then negation of creation adhyāropa apavāda and never visit sṛṣṭi prakriyā again after maha vākyam. After all sṛṣṭi is there in reality after the maha vākyam also. Therefore our mind goes to bheda only after maha vākyam also. Śṛṣṭi prakriyā and maha vākyam don't seem to go together. Śaṅkarācārya never revisited sṛṣṭi prakriyā because it is a temporary introduction before maha vākyam. Therefore nobody bothered about sṛṣṭi prakriyā after maha vākyam. These post śaṅkara advaita ācāryas felt the need to revisit sṛṣṭi prakriyā again and redesign sṛṣṭi prakriyā. Motive of these ācāryas is sṛṣṭi prakriyās is associated with bhedas, therefore to remove the conditioning, and make us say I created, whenever I say I created, I will say svapna prapañca only. Still focusing on bheda. I don't say I created (in general). Therefore this must be redesigned to say I created jāgrat. I should have a prakriyā to say I created jāgrat prapañca. For "Mayee sarvam layam yati" to be real. I should be able to comfortably say I created both, only after the Jīvātma paramātmā abheda is assimilated. I created jāgrat prapañca with the help of my Māyā śakti, I should be able to say comfortably. My mind will go to Īśvara automatically, not myself. Some paramātmā with māyā śakti. I should learn to think māyā is my śakti, eka ātmā one caitanyam. This is possible when prājña Īśvara aikyam is understood, kāraṇa śarīram kāraṇa prapañca must be equated. In deep sleep state, I am prājñaha, I am Īśvaraha. For this, we get the clue in Maṇḍukya upaniṣad. Entire dṛṣṭi sṛṣṭi vāda is based on mantra 5,6. In suṣupti I am prājña. In mantra 6, esha sarveshwara, eshontara.....while talking of prājña don't speak of vyaṣṭi samaṣṭi bheda, micro macro division. In viśva, taijasa you talk of division, in prājña avasthā I am identical with Īśvara. I the prājña am Īśvara. Not only do I see aikyam in 4th pada but 3rd pada also. Basis for dṛṣṭi sṛṣṭi vāda and anirvacanīya khyāti is seeing Īśvara as prājña and vice versa. In suṣupti I am Īśvara. When I say I have limited knowledge, I have come to viśva and taijasa, only mind can have limited knowledge. In suṣupti, where is the question of individual mind. Prājña Īśvara aikyam is basis for dṛṣṭi sṛṣṭi vāda and anirvacanīya khyāti. There is only one prājña who is Īśvara who creates vyaṣṭi and samaṣṭi. Therefore I the ekātmā who is prājña Īśvara with māyā or mūlāvidyā (conditioning is Māyā word is associated with Īśvara who is someone), project both svapna prapañca and jāgrat prapañca. This is not required but to get over previous conditioning of sṛṣṭi prakriyā anirvacanīya khyāti has been designed. Recondition the mind, instead if Bhagawan created the world, say I alone created the world. At the creation level itself, we have aikyam. Therefore, dṛṣṭi sṛṣṭi vāda is to get out of conditioning Bhagawan created the world. Inside your mind, practise this. At kāraṇa level māyā and nidrā there is no difference, as kāraṇa is a state in which differences are dissolved. Yes potential wise differences are there. nidrā māyā abheda helps in aham brahmasmi nididhyāsanam. Nidra māyā bheda reinforces Jīvātma paramātmā bheda. The hairsplitting dṛṣṭi sṛṣṭi vāda is necessary to make sṛṣṭi abheda friendly. Therefore svapna was discussed, tripuṭī was generated, not only prapañca. Exactly like jāgrat, svapna was created.

M..for the svapna tripuṭī, by discussing the material cause of jāgrat prapañca and svapna prapañca, mūlā avidyā. This is going to be discussed. At adhiṣṭhānam level also there is difference for jāgrat, Īśvara and svapna prapañca jīvātma is adhiṣṭhānam. In abheda format, it is ekātmā as adhiṣṭhānam, material cause is mūlā avidyā. I am eka caitanyam, in me there is mūlā avidyā which is cause for both jāgrat and svapna prapañca.

Topic 323

(३२३) स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारो न युक्त इति शङ्का –

स्वप्ने प्रतीयमानपदार्थानामुत्पत्त्यङ्गीकारे यथा सिद्धान्ते स्वप्नदृष्टान्तबलाज्जाग्रत्पदार्था मिथ्येति प्रसाध्यते, तथा जाग्रत्पदार्थानामिव स्वाप्नपदार्थानामप्युत्पत्तिमत्त्वात्तेऽपि सत्या इत्यङ्गीकार्यं भवेत्। स्वप्ने पदार्थानामुत्पत्त्यनङ्गीकारे नैष दोषः स्यात्। तथा हि, जाग्रति पदार्था उत्पन्ना सन्तः प्रतीयन्ते। स्वप्ने तु पदार्था असन्त एव प्रतीयन्ते। तस्मात्स्वप्नेऽसतां पदार्थानां ज्ञानं भ्रमरूपं भवति। अतस्तेषामुत्पत्त्यङ्गीकारो न युक्त एव।

Gist of the questioner....I will first give the conceptual part. Questioner is a regular vedāntic student. He says generally we say dream world is an appearance, it is very easy to understand dream world is mithyā, we also say jāgrat prapañca is also mithyā like dream world. In anirvacanīya khyāti, we remove the word appearance but we use the word generation. Generation of tripuṭī prapañca etc, arthādhyāsa jñānādhyāsa. So will it not be a disadvantage to you by using the term generation instead of appearance? We may actually think svapna prapañca also originates therefore it comes to existence therefore satyam. Origination is associated with satyam, appearance is associated with mithyā. Instead of proving jāgrat is mithyā, are you not making svapna also to appear real. We have to prove it is advantageous. I am not going by Sanskrit word by word meaning.

I will give you approach. Niścala Dās is going to say I will show svapna is unreal mithyā in spite of its being born. Inspite of tripuṭī being born along with deśa and kala, it is mithyā. Similarly in spite of its being born, jāgrat is also mithyā. Originality is not associated with reality. We break the regular conditioning origination is associated with reality. I will give you the logic.

Reply topic 323, I have given only summary

Topic 324 पूर्वोक्तशङ्कायाः समाधानम्

.....upto mithyā before 1

(३२४) पूर्वोक्तशङ्कायाः समाधानम् —(१) यस्य वस्तुन उत्पत्तौ देशकालादिरूपो यावान् सामग्रीकलाप अपेक्षितस्तावन्तं सामग्रीकलापं विनैवोत्पद्यमानं वस्तु मिथ्येत्यभिधीयते। स्वप्ने गजादीनामुत्पत्तावुचितदेशकालादिरूपसामग्री नास्ति। चिरेण कालेन विस्तीर्णे देशे उत्पत्तुं योग्या गजादयः स्वप्ने क्षणमात्रकालेनातिसूक्ष्मकण्ठप्रदेशे उत्पद्यन्ते । तस्मात्स्वाप्नगजादयो मिथ्या।

In svapna we are going to argue in spite of tripuṭī generation, it is mithyā. Word utpatti. We use and establish mithyā. Then finally we will say the adhiṣṭhānam is caitanyam thats me. Argument is borrowed from Maṇḍukya kārika vaitatya prakaraṇam. Argument given is entire svapna prapañca is existing within our head. A huge mountain cannot be there in the room or in the 3 tier birth. Within the head we see mountain rivers elephant etc...the required space is not there for these huge things, we are projecting required space in addition to objects, space is also an adhyāsa. Similarly in svapna, we dream of a global tour, getting children grand children etc. svapna duration is small.... svapna events are happening in projected time. Time space objects are all simultaneously projected in svapna. Since all 3 are projected without having required time and space, all 3 are mithyā. Similarly jāgrat prapañca, deśa and kala are simultaneously projected and without projector, you cannot talk of continued existence of any of these 3.

Vicārasagara 6th January 2018
Topic 324 on page 205 upto end of sub title 1
This is a complex topic of post śaṅkara work. All concepts before maha vākyam are clarified or refined further. All triangular format and bheda friendly concepts are given pre maha vākyam, we never go back to old concepts after maha vākyam. These ācāryas consider even these bheda friendly concepts are viparīta bhavana concept and therefore a revision is necessary, abheda friendly and binary format friendly,
First we are revising svapna understanding to align with aham brahma asmi, instead of presenting dream as an appearance, it is being presented as tripuṭī generation or origination or creation in svapna. Pūrvapakṣī is saying are you not causing disadvantage by using word generation instead of appearance? It will be difficult to

dismiss as mithyā as anything that originates is satyam. Instead of falsifying svapna, you may “realify” svapna. Why are you insisting tripuṭī origination in svapna? Answer..once we point out that tripuṭī origination in svapna is mithyā, because without time and space appropriateness, we can extend through analysis that for jāgrat tripuṭī origination also does not have ucita kala deśa abhavat. Like an elephant originating in dream without ucita kala deśa and parents. You are accommodating a huge elephant in your tiny head. According to śāstra during sleep the jīva moves to the kaṇṭhastha nāḍī. There all these are rising.

(2) subtopic 2. End of para.

(२) यद्यपि स्वप्नावस्थायामधिकदेशकालौ प्रतीयेते, तथापि गजादिपदार्थान्तरवदधिकदेशकालावपि स्वप्नेऽनिर्वचनीयप्रातिभासिकतयैवोत्पद्येते। तथा हि, विषयं विना प्रत्यक्षज्ञानं नोदेति। स्वप्नेऽधिकदेशकालयोर्ज्ञानमुत्पद्यते। व्यावहारिकदेशकालौ तु स्वल्पौ भवतः। तस्मात्प्रातिभासिकावधिकदेशकालावुत्पद्येते। परन्तु स्वप्नावस्थायामुत्पन्नौ प्रातिभासिकाधिकदेशकालौ स्वप्नावास्थायामुत्पद्यमानगजादीनां कारणभावं न भजतः। कारणं पूर्वकाले भवति कार्यं चोत्तरकाले भवतीति हि नियमः। स्वप्ने तु देशकालौ गजादयश्च युगपदेवोत्पद्यन्ते। तस्मात्स्वप्ने प्रातिभासिकदेशकालयोर्गजादीनां च परस्परं कार्यकारणता न सम्भवति। व्यावहारिकदेशकालौ तु स्वल्पौ स्तः। न तौ गजाद्युत्पादने

योग्यौ। तस्मादुचितदेशकालादिरूपसामग्रीं विनोत्पद्यमानाः स्वाप्नपदार्था मिथ्या ।

Required time and space is not there is said by waker not dreamer. Therefore in his vision, there is time and space are there. Dreamer does not complain. Insufficient deśa kala reported by the waker and sufficient deśa kala reported by dreamer. Therefore we have to conclude that ucita deśa kala are rising in the dream,

Desa kala is also part of kāraṇam for dream, and deśa kala kāraṇam must exist before kāryam. Therefore for svapna gaja also, kāraṇa deśa kala is required. Niścala Dās asks tell me which deśa kala is kāraṇa for gaja utpatti. Niścala Dās says neither jāgrat nor svapna deśa kala is kāraṇam, because svapna deśa kala arose along with the svapna gajaha. Therefore no kārya kāraṇa sambandha between svapna kala deśa and svapna gajaha. In svapna appears simultaneously. Therefore past present future is not there in svapna...all these are not there in svapna, no kārya kāraṇa sambandha, no continuity in svapna.

Gauḍapādacārya said saṃsāra is obsession with kārya kāraṇa sambandha.

Desa kala is also anirvacanīya along with things. We normally think deśa kala is always there, rest rise and fall. Desa kala adhyāsa is arthādhyāsa deśa kala anubhava is jñānādhyāsa.

Vyāvahārika deśa kala is small, therefore Prātibhāsika deśa kala is created by the dreamer. But it cannot be the cause for the dream elephant.

This arthādhyāsa originating time space cannot be the cause for the originating elephant. Kāraṇam should have existed earlier to be kāraṇam of kāryam. here time space and elephant arise at same time. Why can’t we say vyāvahārika deśa kala be kāraṇam for Prātibhāsika gaja. Because they are too small for projecting elephant.

3 sub topic 3 Api cha swapne... end of para.

(३) अपि च स्वप्ने गजादीनां मातापित्रादिरूपसामग्र्यपि नास्ति। यद्यपि स्वप्ने प्राणिनः तेषां मातापित्रादयोऽपि प्रतीयन्ते। तथापि स्वाप्नमातापितरौ न पुत्रस्योत्पत्तिकारणतां भजतः। यतो माता पिता पुत्रश्चेति त्रयोऽपि युगपत्सहैवोत्पद्यन्ते। तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिताविद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति । तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

Extending the same argument further. In the dream, for the elephant there is no samagri..group of causes, time space parents. Suppose in the dream we see the mother elephant, we must remember that both mother and baby appear all at once, so the relationship of mother child etc we superimpose on the elephants. Whichever avidyā projects the products, the same projects the relationship too. We should be able to assimilate all of this and be ready to extend this into jāgrat avasthā.

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तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्,

पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि सामग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिताविद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति। तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

We are discussing revised sṛṣṭi prakriyā. This is supposed to help in nididhyāsanam like maiyeva sakalam jatam, aham vrukshasya reriva, even without this revised sṛṣṭi prakriyā, we can do nididhyāsanam since sṛṣṭi is not the central topic of vedānta. If you enjoy this topic wonderful otherwise also its ok. Origin of svapna padārtha discussed. In svapna the tripuṭī is originating. We do not see a cause at all. Set of elephants we see in dream, no samagri is there, no deśa kala or kāraṇa padarthahs. Kāraṇa deśa kala appears simultaneously along with the object. Dream deśa kala cannot be taken as kāraṇam for dream padārtha. Wakers deśa kala is too small for experiencing a huge elephant. The elephant appears without parents. Dream parent elephants cannot be the parents of the baby elephant as they all appeared together, the parenthood is also a result of avidyā. Nothing is legitimately produced but superimposed by avidyā. Concept of past present and future is also superimposed. I assume that the parent elephants existed before. Whichever ignorance is responsible for projection of the object elephant is responsible for the projected motherhood and fatherhood although they all have same time for existence.

Cause effect concept itself is superimposed. There is no other samagri. Without any of the samagri we have only one causal factor, avidyā. Nidrā doṣa sahita avidyā eva. Just as a shell silver is purely by ignorance, dream objects including deśa kala is mithyā not satya.

Svapnapadārtha.....bhavati

स्वाप्नपदार्थानामुपादानकारणमन्तःकरणम्; अथवा साक्षादविद्यैव। आद्यपक्षे साक्षिचैतन्यं स्वप्नाधिष्ठानम्। द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नाधिष्ठानम्। इत्थं च स्वप्नः अन्तःकरणस्य अथवा अविद्यायाः परिणामः। चैतन्यस्य विवर्तश्च भवति ।

Aside note.. my Guru does not appreciate my entering into this type of discussion. When we talk of jāgrat prapañcam, matetial cause is divided into vivarta Upādāna brahman and pariṇāmi Upādāna kāraṇam, both contribute to arrival of universe. Vivarta Upādāna kāraṇam..brahma caitanyam contributes to isness existence mithyā kāryam's. (Adhiṣṭhānaṃ referred here) . Māyā contribution is changing māyā contributes to changing nama rūpa of this creation. Author called the pariṇāmi Upādāna kāraṇam as upadānam. Mithyā kāryam requires upadanam as well as vivartam. Author uses the word mūlāvidyā. Svapna prapañca also has adhiṣṭhānam and upadānam. Conventional option...upadanam of svapna prapañca...the mind. Mind projects svapna. Adhiṣṭhānaṃ is antahkāraṇa avachinna caitanyam that is sākṣī caitanyam is adhiṣṭhānam for svapna prapañca. Ultimately avidyā is upadānam for svapna prapañca also... once you say that adhiṣṭhānam you cannot say antahkāraṇa avacchinna caitanyam but brahma caitanyam. In revised option upadānam and adhiṣṭhānam of svapna and jāgrat prapañcam is the same. In nididhyāsanam, I am that brahma caitanyam.

M.upadanam for svapna padārtha is antahkāraṇa. Otherwise sākṣāt avidyā eva. If you are going by first option, adhiṣṭhānam must be present as upādānams are many, the respective enclosed consciousness. Each dreams's adhiṣṭhānam. Upadana kāraṇam is mūlāvidyā. Māyā avacchina caitanyam is svapna adhiṣṭhānam. Antahkāraṇasya parināmaha.

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Topics 325-331 त्रिविधसत्तानाम् आलोचनम्

(आ.३२५-३३१)त्रिविधसत्तापक्षे विलक्षणयोर्जाग्रत्स्वप्नयोः सत्ताभेदः;

Topic 325 वस्तुतस्तयोरवैलक्षण्यात्सत्तैक्यमेव –

Question is based on one of the common concepts, trivida satta vadaha. 3 types of existence. 3 orders of reality. Pāramarthika, vyavahārikam, prātibhasikam.. brahman is considered pāramārthika satyam. Empirical reality. Svapna prapañca is Prātibhāsika satyam.. apparent reality... for talking about these three we give three reasons, it is eternal time. Vyāvahārika is created by māyā sahita brahman. Svapna prapacha is created by the individual mind or created by jīva. Niścala Dās says in revised prakriyā he has said kāraṇam for jāgrat and svapna prapañca are same. Vyāvahārika and Prātibhāsika satyam will have to merge into the same in the revised prakriyā. Once division goes away, trivida satta goes away. How do you put a division between vyāvahārika and Prātibhāsika? I will give you another method of diving vyāvahārika and Prātibhāsika? I will abolish trivida satta paksha by dvi ida sattapaksha. Two orders of reality, only. Prātibhāsika and pāramārthika are the only two avasthas. Prātibhāsika appears as vyāvahārika jāgrat prapañca and vyāvahārika svapna prapañca in svapnavastha. Dvida satta pakshaha called dṛṣṭi sṛṣṭi vādaha.

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Trivida satta pakshe...aikyameva

Two types of pūrvapakṣī were refuted. Author established that svapna prapañca is mithyā only, because of absence of causal factors time space samagri etc.

Parinami Upādāna kāraṇam provides namarupa, vivartha Upādāna kāraṇam provides existence, it is higher order of reality. Mind alone is the pariṇāmi Upādāna kāraṇam of svapna prapañca. Adhistānam of the svapna prapañca is avacchina caitanyam enclosed in the mind. enclosed caitanyam. Sākṣī caitanyam. Prakriyā...mind a product of mūlāvidyā māyā. Instead of saying mind is upadanam kāraṇam, we say mūlāvidyā is the Upādāna kāraṇam. If mūlāvidyā is upadanam, māyā avacchina brahma caitanyam is adhiṣṭhānam. It provides existence. If this prakriyā is introduced, there are issues. One issue is trivida sattavada. TSV three orders of reality...brahman is pāramārthika satyam, then vyāvahārika and svapna as Prātibhāsika satyam. We said for svapna, mūlāvidyā is upadanam and brahmacaitanyam is adhiṣṭhānam, for jāgrat prapañca also have mūlāvidyā and brahma caitanyam, so we cannot have trivida satta but only dvivida satta. We will see answer later. Revised reason for dvivida satta will be given. We have to give some other reason for Prātibhāsika and vyāvahārika.

M...with regard to trivida satta is there, according to that group, by saying so he is hinting there is also dvivida satta which is going to be called dṛṣṭīśṛṣṭi vāda. According to TSV, jāgrat prapañca and svapna prapañca, we have to give a revised reason for their difference. Conventional difference is no longer valid(Upādāna and vivarta kāraṇam are the same for both). Really speaking according to dṛṣṭi sṛṣṭi vāda between jāgrat and svapna prapañca, there is no difference at all. Vyāvahārika and Prātibhāsika should not be treated as two different sattas at all. Vyāvahārika satta is going to abolished.

Tatra shanka....nivarteta end of para.

(आ. ३२५-३२६) तत्र शङ्का –

Topic 325

(३२५) ब्रह्मचैतन्यस्य स्वप्नाधिष्ठानत्वे ब्रह्मज्ञानमन्तरा स्वप्नो न निवर्तेतेति शङ्का –द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नस्याधिष्ठानमिति अविद्योपादानमिति चोक्तम्। अधिष्ठानज्ञानमन्तरा कल्पितं न निवर्तेत। स्वप्नाधिष्ठानं च ब्रह्म। तस्माद्ब्रह्मज्ञानमन्तराज्ञानिनो जाग्रदवस्थायां स्वप्नो न निवर्तेत।

What is the doubt? In the revised prakriyā with regard to svapna, it was said that **brahma caitanyam is adhiṣṭhānam instead of the word sākṣī caitanyam, upadanam..instead of antahkaraṇam, we used mūlāvidyā or māyā.** Uktam..where is it said? Previous page last para at the bottom, dviteeya pakshe.. pūrvapakṣī quotes a rule, anything mithyā (adyāsa)will get negated only by knowledge of adhiṣṭhānam. In second prakriyā we said brahman is adhiṣṭhānam of svapna, then svapna should get negated only by brahmajñānam. Our experience, when we wake up we do not get brahma jñānaṃ. We continue to be ajñānī when we wake up. We continue to be ignorant of brahma therefore svapna should not go on waking up.

But svapna goes away in reality. How do you explain this phenomenon? Pūrvapakṣī is asking. This is question 1. Question 2 heading is repetition of the doubt.

Second question is

Topic 326

(३२६) जाग्रत्स्वप्नयोर्ब्रह्माधिष्ठानकत्वे उभावपि व्यावहारिकौ स्याताम्। अथवोभावपि प्रातिभासिकौ स्यातामिति शङ्का –

Upto shanka. If both jāgrat prapañca and svapna prapañca have same upadanam and same adhiṣṭhānam, there will be no difference, both will be prātibhāsikam or vyavahārikam. Dvivida satta only.

Yatha svapnasya....chavidyāiva bhavati

Just as svapna prapañca has mūlāvidyā and brahma caitanyam as upadanam and adhiṣṭhānam respectively, for jāgrat also these two are same. This being so, how can you differentiate by saying jāgrat is vyāvahārika and svapna is prātibhāsikam.

Tatra jāgrat...na katyante.

यथा स्वप्नस्याधिष्ठानं ब्रह्म उपादानं चाविद्या। तथैव वेदान्तसिद्धान्ते जाग्रति व्यावहारिकपदार्थानामप्यधिष्ठानं ब्रह्म। उपादानं चाविद्यैव भवति। तत्र जाग्रत्पदार्था व्यावहारिका इति, स्वाप्नपदार्थाः प्रातिभासिका इति च कथ्यन्ते।

We say both have same upadanam and adhiṣṭhānam and differentiate vyavahārikam and pratibhasakam , they do not go together.

Esha bhedo....bhavitumarhati ..nastiupapatihi.

एष भेदो न भवितुमर्हति। उभयोरप्यधिष्ठानं ब्रह्मैव भवति। उपादानं चाविद्यैव भवति। तस्माज्जाग्रत्स्वप्नयोरुभयोरपि व्यावहारिकता भवितुमर्हति। अथवोभयोः प्रातिभासिकता भवितुमर्हति । उभयोः सत्तावैषम्ये नास्त्युपपत्तिः।

Both have same upadanam and adhiṣṭhānam. Therefore both should enjoy same status, say both are vyavahārikam or both are prātibhāsikam. We have to be consistent.

Answer is in same order.

Poorvokta shankayo...topic 327....tatra prathama shanka...vinapi sambhavet.

(आ. ३२७-३२८) पूर्वोक्तशङ्कयोः समाधानम् –

(३२७) ब्रह्मज्ञानं विनापि स्वप्ननिवृत्तिप्रदर्शनम् – तत्र प्रथमशङ्कायाः समाधानमेवं भवति । निवृत्तिर्द्विविधेति पूर्वं चतुर्थ- तरङ्गे ख्यातिनिरूपणप्रसङ्गे उक्तम्। (१) कारणसहितकार्यविनाशरूपात्यन्तिकनिवृत्तिः स्वप्नस्य जाग्रदवस्थायां ब्रह्मज्ञानमन्तरा न सम्भवति। (२) परन्तु दण्डप्रहारेण यथा घटस्य मृत्तिकायां लयो भवति। तथा स्वप्न- हेतुभूतनिद्रारूपदोषनाशाद्वा स्वप्नविरोधिजाग्रदवस्थोत्पत्त्या वा अविद्यायां लयरूपा निवृत्तिः स्वप्नस्य ब्रह्मज्ञानं विनापि सम्भवेत्।

Question 1s answer. Brahma jñānaṃ alone can negate svapna prapañca, our experience is on waking up svapna prapañca goes away. Swamiji gives an example. Jāgrat prapañca also has same adhiṣṭhānam, jāgrat prapañca also can be negated only in the wake

of brahma jñānaṃ. Even without brahma jñānaṃ, when I go to sleep or pralayam, the jāgrat prapañca goes away. How fo you explain this? Jāgrat prapañca is not negated during pralayam, it is very much there, dvaitam pralaye api asti, nivruti is of two types, 1 one is going to dormant state laya rūpa nivruti, for a mithyā vastu this is possible even without adhiṣṭhānam jñānaṃ. 2 total elimination in all three period of time, that is possible only through advaita jñānaṃ. Jñānī declares that dvaitam is absent in all the three kalas. He is negating the existence of dvaitam. Whatever isness I experience in dvaitam is the observers isness, observed world does not have isness in all three periods of time. Laya rūpa nivruti and bada rūpa nivṛtti..losing existence permanently. During pralayam jāgrat prapañcam had laya rūpa nivruti, during maraṇam also laya rūpa nivruti, coma ..laya rūpa nivruti, during jñānaṃ, bada rūpa nivṛtti, jāgrat prapañca is permanently negated. Even when we experience we negate the existence if jāgrat prapañca, this is possible only by jñānaṃ. The author is extending this to svapna rūpa prapañca. He says bada rūpa nivṛtti of even svapna prapañca happens only through jñānaṃ. Nobody experiences dream as unreal in dream. Even though svapna prapañca has borrowed existence. Understanding that I alone lend existence to jāgrat as well as svapna, is called bada rūpa nivṛtti. Both will have laya rūpa nivṛtti if I do not have knowledge. Therefore, adhistāna jñānamantara svapna can go away not in bada rūpa but laya rūpa. For the two doubts raised earlier, topic 325 is answered in topic 327.

In 4th tarañgam, page 87, topic 155, anirvacanīya khyāti was dealt with. One us called total negation of a mithyā vastu when you remove the ignorance of adhiṣṭhānam, mithyā vastu will go away permanently. Kāraṇa sahita kārya nivṛtti. When you negate adhyāsa and avidyā it is bada rūpa nivṛtti. Bada rūpa nivruti will not happen for svapna prapañca even on waking up without brahma jñānaṃ. Like a pot going to unmanifest condition clay when it is destroyed with a stick, similarly when nidrā (doṣa) ends which is responsible for appearance of svapna, or when jāgrat prapañca comes for us (like saying oh its not a snake but a water pipe...one adhyāsa has gone away by arrival of another adhyāsa) it is only laya rūpa nivṛtti. Jāgrat prapañca is adhyāsa no 2. Adhyāsa no 1 svapna prapañca goes into laya nivṛtti. Both of them disappear with arrival of the other through laya rūpa nivṛtti. When the prapañca resolves, it resolves into avidyā, avidyā is very much there until brahma jñānaṃ. Bada rūpa nivṛtti with brahma jñānaṃ. Doubt 1 is answered.

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Topic 327

Tatra prathama shankhaya....sambhavet
We discussed lot of ideas. We are analysing svapna prapañca. We discussed svapna mithyātvam due to ucita deśa kala abhāva. Then we entered into upadanam and adhiṣṭhānam topic. One common angle...that which gives namarupa to the mithyā prapañca the upadānam. Adhistānam provides adhiṣṭhānam. Mind is upadānam, ind enclosed consciousness, sākṣī is adhiṣṭhānam. Then he revised this for dṛṣṭi sṛṣṭi vāda. Mind is not upadanam but mūlā vidya is upadānam for svapna prapañca also just like for jāgrat prapañca. Here we cannot say adhiṣṭhānam is sākṣī caitanyam. Since it is

mind enclosed consciousness, we must say in revised prakriyā, brahman is svapna adhiṣṭhānam. If svapna has brahman as adhiṣṭhānam, svapna can be negated only by brahma jñānam.svapna nivṛtti only through brahma jñānaṃ.

Any mithyā can go away into two different waYs, laya rūpa nivruti..temporary and bada rūpa atyantika rūpa nivṛtti. For jāgrat prapañca and svapna prapañca laya rūpa nivṛtti is there, without brahma jñānaṃ marana kale pralaya kale jāgrat prapañcasya laya ripa nivṛtti, svapna prapañca has got laya rūpa apeskhika nivṛtti in jāgrat. Bada rūpa nivṛtti will happen only with brahma jñānaṃ. Experience will not end but its existence will be negated. Existence will be handed over to brahman. In any bada. Bada is for mithyā vastu and for adyasa. Satta of the adyastha vastu we will transfer to adhiṣṭhānam, for a jīvan mukta jñānī, jāgrat prapañca anubhava is there, jāgrat prapañca bada has taken place.jāgrat prapañca anubhava asti, satta nāsti. Jāgrat prapañca does not have existence in the past present and future. Therefore world does not exist. Borrowing existence from brahman, jāgrat prapañca appears to exist. This attitide is called. Bhada. A jñānī does not remove the appearance of the world, but transfers existence to Me. Śaṅkarācārya uses the word upamardanam... in brahmarpanam brahmarhihi... upamardanam means badaha or transference of mityatvam..without this transeference whenever dvaita prapañca disappears, that disappearence is called laya rūpa nivṛtti. After jñānaṃ let it appear any no of times. Svapna prapañca has laya rūpa nivṛtti.

Page 207

Topic 326. If both jāgrat and svapna have take upadānam and adhiṣṭhānam, both should have same type of satta. Both should be vyavahārikam or pratibhasaikam. Totally only two sattas pāramārthika and second one os anātmā satta. We normally say 3 sattas, how will you differentiate vyāvahārika and prātibhāsikam. How do you explain vyāvahārika Prātibhāsika bheda?

Topic 328

(३२८) दोषान्तरासहकृताविद्यामात्रजन्यं व्यावहारिकम्। दोषान्तरसहकृताविद्याजन्यं प्रातिभासिकमिति द्वितीयशङ्कासमाधानम् –

Last class we revised this. He is going to give a distinct reason different from previous reason, revised reason. We will retain vyāvahārika prātibhāsika and deal with threee sattas. 2nd answer no difference in Prātibhāsika vyāvahārika . Dvida satta vāda is called dṛṣṭi sṛṣṭi vāda, thats second reply.

Trivida satta..for jāgrat prapañca mūlā vidya is upadānam and brahman is adhiṣṭhānam. We said for svapna prapañca also same. We now say mūlāvidyā alone is not upaddanam but supported by additional factor called nidrā. Mūlavidyā plus nidrā is upadānam for svapna and kevala mūlāvidyā is jāgrat upadānam. Nidra sahita mūlāvidyā is svapna upadanam. Adhiṣṭhānaṃ is the same. Brahman alone. Yatra yatra mūlā vidya matram upadānam, tatra tatra vyāvahārika satyam. Other case is prātibhāsikam. Yatra yatra nidra sahita mūlāvidyā mattam upadānam, tatra tatra Prātibhāsika satyam. But brahman is adhiṣṭhānam for both not sākṣī caitanyam. (Sākṣī caitanyam is within mind) sarvagata caitanyam, (dṛṣṭi sṛṣṭi vāda useful for nididhyasanam..brahma caitanyam must be replaced with aham) is aham is the adhiṣṭhānam for both jāgrat and svapna prapañca. Mayyeva sakalam jastam mayi sarve..... I slone am the sṛṣṭi of jāgrat and svapna. With avidyā I create jāgrat, with nidrā sahita avidyā I create svapna. No more Īśvara role in creation. I create svapna and jāgrat using two upadānams. This is revised trivida satta.

Heading..without nidrā avidyā matra janyam is vyavahārikam, nidra sahita avidyā janyam is prātibhāsikam. Therefore we have made provisions for three sattas.

Pāramārthikam is ajanyam. It is being elaborately presented.

यदुक्तं जाग्रत्स्वप्नौ समानाविति तन्न। जाग्रति देहादिपदार्थानामुत्पत्तौ दोषान्तरासहकृतकेवलाविद्योपादानकारणम्। स्वाप्नपदार्थानामुत्पत्तौ सादि- निद्रादिदोषसहिताविद्या कारणमिति विशेषोऽस्ति। तस्मादन्यदोषरहितकेवला- विद्याजन्यं व्यावहारिकम्। सादिदोषसहकृताविद्याजन्यं प्रातिभासिकम्। स्वप्नपदार्थाः निद्रादोषसकृताविद्याजन्यत्वात्प्रातिभासिका भवन्ति। जाग्रत्पदार्था दोषान्तररहितकेवलाविद्याजन्यत्वाद्व्यावहारिका भवन्ति। इत्थं स्वाप्नपदार्थानां जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य स्थूलदृष्ट्योक्तम्। विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं वैलक्षण्यमपि न सिद्ध्यति ।

Same idea is elaborated only. Question raised was if both have got same adhiṣṭhānam and upādānam, we cannot differentiate jāgrat and svapna.

No your objection is not correct. We accept these two satta beda. In the rise of jāgrat avasthā, body etc avidyā alone is cause, nidrā support is not there. In svapna, case, nidrā support is there, it is not anādi, nidra is not anādi, if it were we would have only svapna always. Svapna is sadi, when it ends, the svapna prapañca till end. Whereas avidyā is anādi therefore jāgrat prapañcam is anādi. Sadi adjective is thoughtfully added. Therefore you have prātibhāsika and vyāvahārika...kevala avidyā janyatvat... māyā is resting in brahma caitanyam which is me, commonadhistānam. With māyā I become Īśvara and create jāgrat, with nidra I create svapna prapañca. With eka upādhi I am Īśvara creating the universe, with two upādhis I create svapna. Adhiṣṭhānaṃ brahma caitanyam..

Revised trivida satta vāda is first answer.... in both vadas we have differentiated vyāvahārika and prātibhāsika..all I discussed till now, I have said assuming there are three orders of reality. This is most popular vedānta. Assuming three orders of reality, for the gross intellect it is uktam, for the ones with sūkṣma buddhis, on enquiry, we wont accept three orders of reality. Three orders are not there, jāgrat and svapna both are similar cannot be differentiated as far as mithyā goes, no superior or inferior mithyā. We have only two sattas. Satta dvayam. What are they. Pāramarthikam and prathibhāsikam only. Now dvida satta vadaor dṛṣṭi sṛṣṭi vāda.

Before that objection raised by popular vedāntin, how can you negate trivida satta which is popular and accepted by great a ācāryas. Vedānta paribhasha by Dharmaraja Advareendrah. Here trivida satta is accepted. Vidyāraṇya also in pañcadaśī clearly differentiates vyāvahārika and Prātibhāsika, hey Niścala Dās how dare you negate that and talk of dvivida satta. Niścala Dās says they are not wrong they have catered to sthūla dṛṣṭi, I am catering to sūkṣma dṛṣṭi... dṛṣṭi sṛṣṭi vāda alone is ultimate siddhānta. Note... the fundamental teaching of vedānta brahma satyam....will not be disturbed by whether you go with dvivida satta or trivida satta. Liberating knowledge brahma satyam.... even if you are not able to accept dṛṣṭi sṛṣṭi vāda you need not feel disturbed.

Vicārasagara 3rd february 2018

Page 208 last 4 lines at the bottom.

Sādidoṣa....na sidhyati

सादिदोषसहकृताविद्याजन्यं प्रातिभासिकम्। स्वप्नपदार्थाः निद्रादोषसकृताविद्याजन्यत्वात्प्रातिभासिका भवन्ति। जाग्रत्पदार्था दोषान्तररहितकेवलाविद्याजन्यत्वाद्व्यावहारिका भवन्ति। इत्थं स्वाप्नपदार्थानां जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य स्थूलदृष्ट्योक्तम्। विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं वैलक्षण्यमपि न सिद्ध्यति ।

Niścala Dās made an elaborate enquiry into svapna and extablished that svapna is mithyā.

Trivida satta vāda, we were discussing. Pāramārthika satyam or satta, vyāvahārika and Prātibhāsika satta. Trivada satta vādaha. Two types of trivida satta vādaha and revised trivida satta vādaha.

Summary..

Tsv 1 original trivida satta vāda.

Tsv2 revised trivida satta vāda.

Difference in pāramārthika, vya and prati..

Certain Sanskrit words are required. Upadanam and adhiṣṭhānam. These two words are required whereever we discuss mithyā oadartha. We wont require upadānam and adhiṣṭhānam for satyam. Yatra yatra mitra padarthāha, tatra tatra upadanam adhistāna dvayavatvam. Both vyavahārikam and prātibhāsikam are both mithyā, therefore both require upadānam and adhiṣṭhānam. Upadanam means lends name and form, parināma dvāra nama rūpa lending. Whatever provides existence is adhiṣṭhānam. Mitya borrows nama rūpa from upadānam and existence from adhiṣṭhānam. Adhiṣṭhānaṃ will be caitanyam only. You have to remember all these

Aside note.. tsv1 tsv2 difference we will see only in 3rd

In tsv1 , upadānam and adhiṣṭhānam both are different for vyāvahārika and prātibhāsika. Avidyā is upadānam for V, antahkaraṇam is upadānam for prati, brahma caitanyam is adhiṣṭhānam for V, sākṣī caitanyam is adhiṣṭhānam for prati.

Tsv2

Page 208 last line, trivida satta vāda completed. Tsv2.

From idamtu onwards his observation. Entire tsv , 1 or 2 is not the ultimate teaching of vedānta. That is gross teaching, not parama Siddhānta..satta traividya.. vicāryamanetu, on enquiry from sūkṣma dṛṣṭi, three orders of reality is not acceptable. Whenever you accept three orders of reality, you accept a difference between waking and dream.Niścala Dās says accepting a difference between waking and dream is not acceptable.whatever you name, both are prātibhāsikam. Both of them are prātibhāsikam only.

Student is going to ask how can you ignore tsv when it is accepted by all great ācāryas. Dharmaraja advarendraya and Vidyāraṇya. These great ācāryas support TSV. Later Niścala Dās is going to say these great ācāryas have compromised for catering to junior students, they really are accepters of dvivida satta vāda.

Note..whether you accept tsv or ds, there is no difference in ultimate teaching. We can continue intsv and can still assimilate vedāntic teaching and attain liberation. The sattavada does not impact the essential truth aham satyam, sarvam api mitya.. why fight on no of mityas when everything is mithya.whether it is graded or ungraded mithyā does not matter. Whether we agree with dṛṣṭi sṛṣṭi vāda or not, does not matter,

Pramāṇa grantheshu.. topic heading

Topic 329 प्रमाणग्रन्थेषु सत्तात्रैविध्यमुक्तमित्याक्षेपः

(३२९) प्रमाणग्रन्थेषु सत्तात्रैविध्यमुक्तमित्याक्षेपः –

Student's question.

In all authentic vedāntic works written by great ācāryas, three orders of reality have been clearly established, how can you negate TSV.

वेदान्तपरिभाषादिग्रन्थेषु पूर्वोक्तरीत्या व्यावहारिकप्रातिभासिकपदार्थयोर्भेदो निरूपितः। तस्मात्तैः सत्तात्रैविध्यमङ्गीकृतम्। तथैव विद्यारण्यस्वामि- भिरपि सत्तात्रैविध्यमभ्युपेतम्। एवं हि तैरुक्तम् – देहादिपदार्था द्विप्रकाराः। बाह्या आभ्यन्तराश्चेति। तत्रेश्वरसृष्टा बाह्याः। जीवसङ्कल्पकृता मनोमया आन्तराः। तत्र जीवसङ्कल्परचिता मनोमया आन्तराः साक्षिभास्याः। ईश्वरसृष्टा बाह्याः प्रमातृप्रमाणगोचराः। आन्तरमनोमयदेहादय एव जीवस्य सुखदुःखहेतुभूताः। बाह्यास्त्वीश्वरसृष्टा न सुखदुःखहेतवः। तस्मादान्तरमनोमयपदार्थनिवृत्तावेव मुमुक्षुणा यतितव्यम्। बाह्यप्रपञ्चो न सुखदुःखहेतुः। अतस्तन्निवृत्तौ न यतितव्यम् ।

In vedānta paribhasha, as described in previous portions, differences in vya and prat has been very clearly extablished, therefore all thise ācāryas are accepting three orders of reality very clearly. Vidyāraṇya also has clearly accepted in pañcadaśī, and vyavahārikam and Prātibhāsika differences discussed, dvaita prakaraṇam, Īśvara sṛṣṭi dvaitam, and jīva sṛṣṭi private dream world. When public world enters the private mind and mixed with raga dveṣa, it affects and causes the problems. Public world does not distrub. Mokṣa is handling of provate world. After handling allow public world to continue. They don't complain about public world. Dvaita viveka prakāraṇam..chapter 4.this chapter is summarised here.

In chapter 4, all objects are two types external and internal one, external bodies are created by Īśvara, inner ones are createdby me, either imaginery day dreaming or night dream world. The internal world is illumined by sākṣī, we do not use sense organs for that. For external world, indriyams illumine them. Āntara manomāyā...internal world alone is cause of sukham and dukham. Difference is not in the world but what happens in the mind. Dhanyashtakam of Śaṅkarācārya talks if this. Only eliminating the inner world is required, that alone is possible. You cannot change your family members to be happy. You cannot change your spouse, children etc... internal world alone has to be changed, most practical system.. you have to work on handling your internal world. You need not work to handle the external sorld. Vidyāraṇya gives a beautiful example. Heavily influenced by. Idyaranya. Even Ramaraya kavi has been influenced by Vidyāraṇya.

Tatha hi...sukhadukhahetuhu...until last 5 lines

तथा हि, कयोश्चित् द्वयोः पुरुषयोः पुत्रौ धनार्जनार्थं कदाचिद्देशान्तरं जग्मतुः। तयोर्मध्ये एकस्य पुरुषस्य पुत्रो दिष्टं गतः। अन्यस्य पुत्रो जीवन्नास्ते । प्रभूतं धनं च स सम्पादितवान्। स च स्वस्य प्रभूतधनलाभं स्वपित्र निवेदयितुं द्वितीयस्य मरणं तत्पित्रे निवेदयितुं च कञ्चन वार्ताहरं प्रेषयामास। स तु विप्रलम्भको वार्ताहारो जीवत्पुत्रकाय पित्रे तव पुत्रो ममारेति, मृतपित्रकाय पित्रे च तव पुत्रो नीरोगो विपुलं धनमर्जितवान्। गजमारुह्य सपरिवारोऽचिरादेवागमिष्यतीति चोवाच। प्रतार- कस्य वार्ताहरस्य कपटवाक्यं श्रुत्वा जीवत्पुत्रकः पिता पुत्रशोकाद्भृशं रुरोद। मृतपुत्रकः पिता त्वतीव हर्षमवाप। इत्थमीश्वरसृष्टे पुत्रे देशान्तरे जीवत्यपि मनोमयपुत्रस्य मृतत्वादेको दुःखमवाप । तत्रेश्वरसृष्टः पुत्रो जीवन्नपि स्वपित्रे न सुखं जनयति। तथैवेतरस्येश्वरसृष्टः पुत्रो मृतोऽपि स्वपित्रे न दुःख- मुत्पादयति। मनोमयपुत्रस्य जीवनात्सुखमेव तस्याभवत् । तस्मात्सर्वत्र जीवसृष्टिरेव सुखदुःखहेतुर्नेश्वरसृष्टिः सुखदुःखहेतुः।

There were two fathers father 1 and father2 . They had son1 and son2 to foreign countries for earning money. They went to another land. One of them died abroad. Dishtam means maraṇam. Son no 2 was alive and earned plenty of wealth. The surviving son no2, wanted to give this information to father 1 and 2. He sent a messenger . Father 1 your son is dead, father 2, I am alive and will come back on an elephant and I have earned lot of wealth. That messenger is a mischevous messenger, he gave the message in the reverse order. He told father 2 his son was dead. To father1 he said your son will come with family. Father no 2 cried aloud due to putra śokam. Father 1 was extremely happy. The crying and non

crying is because if jīva sṛṣṭi not Īśvara sṛṣṭi. Even when son is alive father cries. Live son os not responsible for the fathers crying or not crying. The internal son has died resulting in father 2 crying. External son is alive.dead son does not cause any sorrow for the father. In father 1s head son is alive. Internal live son and internal dead son give emotions not the external son. Therefore vyāvahārika prātibhāsika beda asti.

Vicārasagara 11th February 2018
Page 209 second para 9th line...
Tathāhi kayoscit..sukhadukha hetu 6th line from bottom.
At end he made two sentences. Both types of TSV are from sthūla dṛṣṭi only. If a person makes a deeper enquiry vyāvahārika satta will be removed. Student is asking how can tsv be told as sthūla m, is this not presented as final teaching by ācāryas like Dharmatajadvadeendriya and Vidyāraṇya chapter 5 dvaita vivekam, vyāvahārika and Prātibhāsika..
We were seeing a story. Son 1 is jīvat putra son 2 is mruta putra. Message reversed. Therefore father 1 was sad and father 2 was happy. Actual son does not give joy or sorrow. Manomāyā mruta putraha saṃsārasya kāraṇam although vyāvahārika putra is alive. Therefore whatever happens in the mind of jīva causes saṃsāra. The emotion. Not external object but whats registered in mind.
Therefore two worlds are there.
M..tasmat everywhere Iswaea sṛṣṭi is not the reason but jīva sṛṣṭi is the reason for saṃsāra.
Itham pañcadasa prakarane..upto end of para on next page.

इत्थं पञ्चदशप्रकरणे द्वैतविवेकप्रकरणे विद्यारण्यस्वामिभिः प्रपञ्चितम्। तत्र जीवसृष्टिः प्रातिभासिकी। ईश्वरसृष्टिश्च व्यावहारिकी। ग्रन्थान्तरेष्वप्येवमेव सत्तात्रैविध्यपक्ष एवाश्रितः। तत्र पारमार्थिकसत्ता चैतन्यस्य। चैतन्यभिन्नस्य जडस्य व्यावहारिकसत्ता प्रातिभासिकसत्ता चेति द्विधा सत्ता। सृष्ट्यादिकाले ईश्वरसङ्कल्पमात्रजन्यकेवलाविद्याकार्यपञ्चमहाभूततत्कार्याणां व्यावहारिकसत्ता। दोषसहकृताविद्याकार्यस्वाप्नपदार्थानां शुक्तिरजतादीनां च प्रातिभासिकसत्ता। इत्थं जाग्रत्पदार्थानां व्यावहारिकसत्ता। स्वाप्नपदार्थानां प्रातिभासिकसत्ता चवर्ण्यते केषुचिद्ग्रन्थेषु।

Student is consolidating tsv. Pañcadasaprakāraṇam...in dvaita viveka prakāraṇam..chapter 4 TSV is presented. Individual creation is Prātibhāsika and Īśvara sṛṣṭi is vyāvahārika and 3 orders of reality acceptd. Paramārthika also. Anātmā is divided into 2 prati and vyava satta. Īśvara sankalpa matra ...vyavahārika..nimitta@ kāraṇa kalpa and Upādāna kārana māyā kevala avidyā produce the 14 lokas, whereas svapna prapañca is due to nidradoṣa with avidyā, no maha bhoota involved. Shell silver mirage water also come under Prātibhāsika satyam. This is the description of TSV 1 or 2 across granthas.

Now dṛṣṭi sṛṣṭi vāda.

Topic 330

Anātmā....dvividaiva..topic heading alone..

(३३०) अनात्मपदार्थानां सर्वेषां प्रातिभासिकसत्तैव आत्मपदार्थस्य पारमार्थिकी सत्तेति सत्ता द्विविधैव । अतः –

Pratijña vakyam..all the anātmā padārtha regardless of waking kr dream stare is Prātibhāsika satta only. No two sattas. Vyavahārikam

is removed. For ātmā padārtha, (whole dṛṣṭi sṛṣṭi vāda comes before nididhyāsanam, and no two jīvātma paramātmā at that time,) ātmā refers to I the ekaātmā, sarvagataha caitanyam. When I begin nididhyāsanam, I should practice I am ekātmā, sarvagataha, cause of both jāgrat and svapna prapañca. I have to meditate for several moths. Both the prapañcas rise in me. Before coming to dṛṣṭīśṛṣṭi vāda binary format is required. Sarvagata caitanyam is Me the Ātmā (not sākṣī caitanyam). Whether you differentiate or not both are mithyā. No difference between suṣupti and pralayam. After jīvātma paramātmā aikyam, even this difference if suṣupti pralayam is not there.

See footnote 1 from topic 339 to 342 page 224....dṛṣṭi sṛṣṭi vāda. Thus was mentioned long before page 55 , first para last line. This is called dṛṣṭi śṛṣṭi.vāda.

Sattatrivaidyapaksho.....adhyāropa..

सत्तात्रैविध्यपक्षो मन्दाधिकारिक इति अधुनोत्तमाधिकारिकसत्तैकत्वप्रतिपादनाय जाग्रत्स्वप्नयोर्वैलक्षण्याभावः कथ्यते। देशकालादिकारणकलाप- मन्तरेणैव स्वप्ने गजादयोऽर्था उत्पद्यन्ते। तस्मात्ते मिथ्येत्युच्यन्ते। तथैवाकाशादिप्रपञ्चसृष्टिरपि ब्रह्मणः सकाशात् देशकालादिकारणकलापं विनैव भवति। अद्वितीयत्वेन ब्रह्मणस्तत्र स्वल्पोऽपि देशकालादिर्नास्ति। स्वप्ने तु गजाद्युत्पत्तियोग्यपुष्कलदेशकालाद्यभावेऽपि स्वल्पदेशकालादिर्विद्यते। सोऽप्याकाशादिसृष्टौ नास्ति। यतो देशकालादिशून्यपरमात्मनः सकाशादाकाशा- दिसृष्टिः श्रूयते । अत एव तैत्तिरीयोपनिषदि क्रमेणाकाशादिसृष्टिकथनेऽपि न देशकालादिसृष्टिरुक्ता। सूत्रकारभाष्यकारादिभिरपि देशकालादिसृष्टिविचारो न कृतः। तैत्तिरीयोपनिषदः सूत्रकारभाष्यकारयोश्चायमभिप्रायः। यत आका-

शादिप्रपञ्चोत्पत्तिर्देशकालादिसामग्रीं विनोत्पद्यते तत आकाशादयोऽपि स्वप्नवत् मिथ्येवेति । सृष्टिः = उत्पत्तिः = अध्यारोपः।
The idea of 3 orders of reality is meant for manda adhikārī, two orders should go in 4th chapter, uttama adhikārī. Satta ekatvam used to indicate jāgrat and svapna prapañca belong to same order of reality. In Maṇḍukya kārika, we saw origination of dream objects, we have no time or space contraint, no ucita deśa kala. In Maṇḍukya kārika we gave two other reasons for jāgrat mithyātvam and svapna mithyātvam. We used deśa kala ucita not required for dream mithyātvam but not for jāgrat prapañca mithyātvam. Jāgrat prapañca rises in brahman, deśa and kala are required but brahman alone is available. No deśa and kala in brahman. As there is no space in brahman therefore brahman cannot accomodate the universe. We may say brahman creates akāśa, then akāśa accomodates creation. Then we will ask who accomodates akāśa, we say say brahma accomdates akāśa, problem is kala tatvam is required for creating space. Without kala, brahman cannot create space. So we can never logically explain creation. Why cant we say from māyā all these were created, we are accepting māyā. Śruti says brahman is adviteeyam. Māyā deśa and kala are nāsti. Therefore jāgrat prapañca cannot be explained. Ucita deśa kala kāraṇa abhavat is the same for swalna and jāgrat. In fact jāgrat case is worse than svapna. For dream we at least have a minute and head space to create the dream, whereas for jāgrat there is no time and space. In me the caitanyam, space and time appear in me, jāgrat ptapancha and svapna prapañca appear also. They appear simultaneously.

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Page 210

Topic 330 3rd line

Tasmast...end of para.

Niścala Dās is introducing dṛṣṭi sṛṣṭi vāda from verse 330. Both svapna and jāgrat are both mithyā. Vyavahārikam and pratibhasa difference is inappropriate. From tathaiva onwards, jāgrat prapañca foscussed. Time and space are not there in brahman. Therefore, brahman cannot accomodate jāgrat prapañca therefore both svapna and jāgrat cannot be accomodated. Atleast in svapna, its happening in our mind and space. For jāgrat prapañca to be accomodate in brahman, brahman does not have time and space. However in svapna, even though enough space is absent (to accomodate elephants etc) at least limited time and space are there. Brahman cannot accomodate anything. In spite of this, universe appears so ot is as much an appearance as svapna prapañca is. You should ask how can akāśa come out of ātmā and get accomodated in ātmā as said in tai upa..creation part. Location for pañca bhoota happens. It is truly locationless therefore only an appearance. Spatial and time wise location, neither veda talks of location, nor sūtra kara or bhashya kara talks of location. Tai upa, sūtra abd bhashya do not enquire into location of creation, since the universe appears without location of deśa kala, jāgrat prapañca is also an appearance Prātibhāsika only. Appearences are available only at the time of appearance. When we are not experiencing it, we must not talk of jāgrat prapañca, akāśa and others also mithyā as much as svapna being mithyā.

Topic 331

.. pūrvapakṣī TSV trivida satta vādi. Two types of TSV we discussed. Jāgrat prapañca sya deśa kala kāraṇa is there. Now Madhusoodana Sarasvatī talks of tsv.

(३३१) देशकालयोरुत्पत्तिविषये आक्षेपसमाधाने – ननु मधुसूदनसरस्वतीस्वामिभिर्देशकालौ साक्षादविद्याकार्यत्वेनोक्तौ । आदौ मायाविशिष्टपरमात्मनः साकाशात् मायापरिणामभूतदेशकालौ जायेते । तत आकाशादय उत्पद्यन्ते । योग्यदेशकालरूपसामग्रीसत्त्वात्तत्सकाशादाकाशादिप्रपञ्चोत्पत्तिः सम्भवतीति चेत् ।

Desa kalayour.....sambhavateeti chet.

Tsv is pūrvapakṣī, dsv is Siddhāntī. Madhusoodana Sarasvatī says, from māyā deśa and kala are created out of māyā , location. Desa kala is there for jāgrat prapañcau. Brahmasūtra does not quote creation, sūtras also have not talked. So he goes to Madhusoodaba Sarasvatī. Māyā of this life. After time space carpet has been provided, kāraṇa samagri, from there akāśa the prapañca can originate.

Tanna madhu...sangachate..

तन्न । मधुसूदनसरस्वतीस्वामिनां देशकालौ प्रथममुत्पद्येते पश्चादाकाशादिकमिति नाभिप्रायः। अतीतकालस्थितं वस्तु प्रथममिति पूर्वमिति चोच्यते। भविष्यत्कालस्थितिकं वस्तु उत्तरमिति पश्चादिति चोच्यते। आकाशाद्युत्पत्तेः प्रथमं देशकालावुत्पन्नावित्यभ्युपगमे

आकाशाद्युत्पत्तिकालात् यः पूर्वः कालस्तादृशकालोपहितः परमात्मा देशकालाद्यधिष्ठानमिति सिद्ध्यति। ततश्च देशकालाद्युत्पत्तिं प्रति पूर्वकालस्यापेक्षा भवति। कालस्योत्पत्तिमन्तरा च पूर्वकालो न प्रसिद्ध्यति । तस्मादाकाशादेः पूर्वकाले देशकालौ स्त इत्यङ्गीकारो न सङ्गच्छते ।

Essence..here Niścala Dās says you can never talk of origination of deśa and kala. From Īśvara time is born, if you say. Then you should say before kala utpati Īśvara was there and after time creation he existed. How can you talk about this way when time itself has not originated? Kāraṇam deserves title cause only when its associated with a previous time with respect to product. If product is time, how can we speak of pūrva time? It is logical contradiction.

M... don't pull Madhusoodana Sawaraswati, he does not want to say time and space were created from māyā and then prapañca came, whereas deśa kala sṛṣṭi and prapañca sṛṣṭi happens at same time from mūlā vidya like dream time and space and dream universe appear at same time, like Father and son in dream appear together. Object 1 object 2 vastu 1 kāraṇa status vastu 2 kāryam status kārya kāraṇa sambandha all projected at same time in dream, similarly in jāgrat also. If you take one after another you will have to prove kala existed before kala, which is a logical contradiction. Desakala utpati purvam, you have to say paramātmā was existing and say he was kāraṇam, then problem will be for origination of time you will need a previous time where kāraṇam existed.

You can never talk about an origination of time. Its inconceivable.

Kintu madhusoodana....sangacchataha.

किन्तु मधुसूदनस्वामिनामयमाशयः – यथा भूतभौतिकप्रपञ्चः प्रतीयते तथा देशकालावपि प्रतीयेते। आत्मभिन्नं किञ्चिदपि न नित्यम् । तस्माद्देशकालावपि न नित्यौ । असन् पदार्थो न प्रतीयते। तस्मादाकाशा- दिवद्देशकालावप्युत्पद्येते । तौ च देशकालौ मायापरिणामौ चैतन्यविवर्तौ च । यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देश- कालयोः कारणता न सङ्गच्छते।

On the other hand Madhusoodana swamis intention is this. Desa kala and prapañca appear simultaneously in consciousness, there is no continuity of time, the universe appears just ...jāgrat prapañca is as non continuous as svapna. You cannot say deśa kala is non existent, you cannot speak of origination of deśa kala, therefore they must be appearing only. Like akāśa vayu etc, they appear. That time and space appears..māyā provides nama rupa..caitanyam provides existence for the appearing deśa and kala. Desa and kala cannot be the kāraṇam. Therefore svapna and jāgrat are the same. Svapna prapañca seems to continue in dream for the dreamer. Similarly jāgrat prapañca also. Both appear to continue in their respective states..

Vicārasagara 24th February 2018

Class 267

Page 212 top para kintu....

Niścala Dās is replying to a question raised by a pūrvapakṣī. pūrvapakṣī had pointed out that according to Madusoodana

Sarasvatī, deśa and kala emerge first and then akāśa and others emerge. Desa and akāśa are used separately as two words. In Tarkaśāstra also, nine substances, from pritvi, tejaha, vayuhu, akāśa, kala, dik or deśa, ātmā and manaha. They also count akāśa and dik separately. In this PPs reference, he says deśa kala appears first and then akāśa and others arise. Niścala Dās says no all of them arise at the same time. Reason. For an origination of time, you have to bring in kāraṇam of time utpatti which must have existed in pūrva kala. How can there be pūrva kala before the origination of kalam as a kāryam? Therefore, you cannot talk about origination of deśa and kala in the begining. Therefore, deśa kala and prapañca all appear simultaneously due to māyā. For every mithyā sṛṣṭi, you have to speak of Upādāna kāraṇam and adhiṣṭhānam. Upādhanam contributes to nama rūpa of kāryam, adhiṣṭhānam or vivarta kāraṇam for the existence of kāryam. For deśa kala what is the pariṇāmi and vivarta Upādāna kāraṇam?

M…deśa kala also appear simultaneously, none of them is permanent, they appear in the form of jñānādhyāsa and arthādhyāsa. Kala and kala jñānaṃ, deśa and deśa jñānaṃ etc . All arise out of māyā. None of them is nityam. Sadasat vilakṣaṇa rupena desaha kalaha prapañca upadhyate…arise. They have māyā as pariṇāmi upādana kāraṇam, from that standpoint, deśa kala is māyā parināma kāryam. Desa kala is vivarta kāryam of caitanyam. Caitanyam is vivarta kāraṇam of deśa kala. Whatever is vivarta kāryam, can never be a kāraṇam of anything. Rajju sarpa is vivartha kāryam, rajju sarpa cannot produce any baby snake…kāryam. Shell silver is vivarta kāryam and this cannot produce any ornaments. Shashta tarañgam is full of new concepts. Desa kalau we said are vivarta kāryam of brahma caitanyam, therefore it cannot be the cause of anything Akāśa included.

In our mind, we assume deśa kalais kāraṇam of things. Because when we say kāraṇam of tree we say is seed. We take something for granted. That kāraṇam must exist before kāryam, therefore we are conditioned in such a way that every kāraṇam must have pūrva deśa and pūrva kala. We cannot conceive of a kāraṇam without being conditioned by pūrva deśa kala. Therefore deśa kala is part of kāraṇam always. In our mind, it is etched at subconscious level. Thats why we speak of sequence due to concept of pūrva deśa kala as kāraṇam of origination.

Exactly like in svapna where mother and baby elephant appear, prapañca and deśa kala appear simultaneously. No pūrva deśa kala.

Api cha kāraṇam pūrva bhavi......cha prateeyate.

अपि च कारणं पूर्वभावि। कार्यं पश्चाद्भावीति स्थिते, आकाशाद्युत्पत्तेः पूर्वं देशकालोत्पत्तिर्न सम्भवतीति प्रतिपादितत्वात् सर्वथा देशकालावाकाशादि- प्रपञ्चकारणं न भवत इति सिद्धम्। किन्तु स्वप्ने यथा युगपदेव पितापुत्रयोरुत्पत्ति- र्युगपदुत्पद्यमानयोस्तयोः कार्यकारणत्वप्रतीतिश्च भवति। तथा जाग्रत्यपि मायाविशिष्टपरमात्मनः सकाशात् देशकालादिसहिताकाशादिप्रपञ्चोत्पत्तिः। तत्र च देशकालादेः कारणत्वप्रतीतिः, प्रपञ्चस्य कार्यत्वप्रतीतिश्च भवति। यस्या मायायाः सकाशात् देशकालसहितप्रपञ्चोत्पत्तिर्भवति तयैव मायया देश- कालयोः कारणत्वं प्रपञ्चस्य कार्यत्वं च प्रतीयते ।

All these rigorous arguments are required only if you want to hold on to dvivida satta vāda or dṛṣṭi sṛṣṭi vāda. In trivida satta vāda, you can accept the continuity of the prapañca like Newtonian and Quantum physicists difference. For liberation, trivida satta vāda is enough. One is bigger mitya, other is smaller mithyā in trivida satta vāda. If you understand dvida satta vadaits ok, otherwise also its ok. Big relaxation. You relax and listen.

Moreover, cause is always before or having preexistence, normally a product is of later time. We have already said in previous page second para, you cannot say deśa kala utpatti is earlier than prapañca utpatti, sequence cannot be spoken about. Simultaneous things cannot be kāraṇam and kāryam. By any strech of imagination, deśa and kala cannot be the kāraṇam for akāśa etc. iti siddham. No kārya kāraṇa sambandha, but simultaneously projected. Object time and space. Māyā kalpita deśa kala kalana meaning coordinates. Like in svapna, pita and putra originate simultaneously. We project kāryam status to one and kāraṇam status to another as well. One is projected as father and other as son simultaneously. In dream we do not know this. In waking we understand this aspect of the dream. For the dreamer, svapna prapañca is continously flowing and he names it jāgrat prapañca. Tatha, exactly like svapna, we vehemently argue that jāgrat prapañca is continuous. Gaudācārya said this obsession with flowing past present future you have in mind, saṃsāra will continue. Having projected past present and future, we give kāraṇatvam status to past and kāryam to present. All this projection is done with the help of māyā. Same māyā will project kāraṇam and kāryam status to deśa kala and prapañcam. Really speaking pūrva deśa kala is not the kāraṇam for the prapañca.

Now a pūrvapakṣī is going to challenge, page 213 fully, 214 first para. Topic 333 onwards reply.

Kincha kichid vastu....kāraṇam

किञ्च किञ्चिद्वस्तु क्वचिद्देशविशेषे क्वचित्कालविशेषे च जायते । देशान्तरे कालान्तरे वा न जायते। तथा प्रलयकाले सकलः प्रपञ्चो नोत्पद्यते। सृष्टिकाले उत्पद्यते च। तस्मादपि देशकालयोः कारणत्वं प्रतीयते । वस्तुतस्तु न देशकालादिकमाकाशादिप्रपञ्चस्य कारणम्।

Niścala Dās says we are committing a mistake and there are legitimate reasons to commit a mistake. Mistake..we always think deśa kala is kāraṇam for utpatti of anything. It is a natural mistake abut it is wrong. Why? Anything that is born, is born at a particular time and location. Babys birth example. Once you say, baby is born in chennai at 7 am, means baby is not born any where else at any other time. You can extend this to prapañca. Prapañca as a baby. Śṛṣṭi kale Born at a time and location. At another time, prapañca is not there and at another place like pralaya kale. Because of this reason also, every origination is associated with specific time and space and not associated with any other time and space, therefore utpati must have deśa abd kala as kāraṇam. Our mind has this conditioning that time and space are required. Before big bang there was no creation means there was time and space were there. This is because of our experience. In spite if this, vedānta says this is not true. Before big bang itself is a mistake. Scientists says you can never speak of time and space before big bang.

Na nirodho na chotpati...Maṇḍukya Karika..

Vicārasagara 3rd March 2018
Page 212
3rd para kincha kinchidvastu......kāraṇam
Dṛṣṭī sṛṣṭi vāda rejects the continuous existence of jāgrat prapañca. It is a superimposition of avidyā exactly like svapna prapañca. Dreamer in the dream looks at dream world as jāgrat prapañca. Dreamer will talk about the continuity of his experience of the world. One method of disproving continuity is this world does not exist in an independent time space coordinate. Desa kala is not the kāraṇam of jāgrat prapañca. Desa kala also appear along with jāgrat prapañca. All 3 are projections, continuity is also a projection. Theefore Niścala Dās concluded, it appears that deśa kala are the kāraṇam for jāgrat prapañca.
Now a big discussion. Can you say deśa and kala are the kāraṇam for jāgrat prapañca or not? That is space and time existed earlier and then creation came at a later point in time. Then you can prove continuity.
Pūrvapakṣī argues that deśa kala existed earlier and therefore kāraṇam. We have to understand pūrvapakṣī. He also says advaitin may give this answer and which will not work. Page 213 and 1st para of 214.
Page 213
Topic 332
Brahma nishtā...
Heading we will translate later.
332 Desa kalayoho...kāryameva..

(आ. ३३२-३३४) ब्रह्मनिष्ठकारणताया देशकालोयरङ्गीकारे अन्यथाख्यात्यापत्तिः स्यादित्याक्षेपः –

Topic 332 देशकालयोराकाशादिकारणतास्तीति पूर्वपक्षिणः शङ्का

(३३२) देशकालयोराकाशादिकारणतास्तीति पूर्वपक्षिणः शङ्का –

अत्रैवं शङ्का भवति – असन् पदार्थो न प्रतीयेत। सिद्धान्ते च न तथाङ्गीक्रियते वेदान्तिभिः। यद्यसन् पदार्थो भासेत तर्ह्यसत्ख्यात्यभ्युपगम- प्रसङ्गः स्यात्। अपि च शशशृङ्गवन्ध्यासुतादेरपि भानं स्यात्। न तु तथा भासते । तस्मादसतः प्रतीतिर्नास्त्येव। किञ्च देशकालयोः कारणत्वं स्वतो यदि न स्यात् तर्हि मायाबलादपि तन्न भातुमर्हति। परन्तु देशकालयोः कारणत्वं प्रतीयते। अतो देशकालौ सकलप्रपञ्चकारणमित्यङ्गीकार्यमेव।

PPs doubt...time and space has kāraṇam status with regard to jāgrat prapañca sṛṣṭi. We should first admit that we are experiencing time and soace as kāraṇam of everything. Take a tree example, seed is cause, tree is effect. Seed existed before the origin of tree. Therefore seed conditioned by past time and space, poorva deśa kala alone becomes kāraṇam. Therefore we should say there are three kāraṇams, seed, pūrva deśa, pūrva kalam all are three kāraṇams, our experience is that deśa kala has kāraṇam status.pūrvapakṣī asks where did this kāraṇam status come from? Pūrvapakṣī says it must be intrinsic to the kāraṇam status. Desa kala has got intrinsic kāraṇam status. If you do not accept this, kāraṇatvam status must have come from somewhere. From where it

could have come? He talks of two possibilities. Then he rules out and concludes that deśa kala must have intrinsic kāraṇatvam.

One possibility is even though kāraṇam status is non existent, the non existent kāraṇam status comes from māyā when deśa kala comes. Pūrvapakṣī says if non existent dstatus comes to deśa kala, it will become asat kārya vāda, because non existent thing is originating. Then advaitin will take to asat kārya vāda of madhyamika buddhidm. Asat khyāti vāda..revise. From sand, you can crush out oil. If this were true. Only from oil seed it can be extracted. Therefore pūrvapakṣī argues if advatin does not accept asat kārya vāda how can he talk of non existent status of kāraṇatvam for deśa and kala.

Second possibility we will see later.

M. If deśa kala do not have kāraṇam status, then we would not have experienced the kāraṇam status. A non existent kāraṇam status cannot appear in deśa kala. TSV advaitin is pūrvapakṣī , DSV is siddhānta. Tsv wants to say deśa kala has kāraṇatvam therefore when I go to sleep also, jāgrat prapañca continues. In advaita matam, do not accept asat kārya vāda. If A non existent thing originates, then advaitin will accept asat khyāti vāda. Like rabbit horn. If deśa kala does not enjoy intrinsic kāraṇatvam status, then even māyā cannot produce a non existent thing.

Siddhāntīna...na yujyate

सिद्धान्तिना यदप्युच्यते – ब्रह्म सकलप्रपञ्चकारणम्, तन्निष्ठं कारणत्वमेव देशकालयोः प्रतीयते। न तु देशकालयोः कारणत्वं स्वतो विद्यते इति। तदपि न सङ्गतम्। तथा हि, (१) ब्रह्म यथा देशकालयोरधिष्ठानं तथा सकलप्रपञ्चस्याप्यधिष्ठानं भवति। ततश्च

देशकालयोरेव ब्रह्मनिष्ठकारणता प्रतीयते न त्वन्यत्रेत्यत्र विनिगमकं नास्ति। तस्मादधिष्ठानब्रह्मनिष्ठकारणता यदि देशकालयोः प्रतीयते तर्हि सर्वप्रपञ्चाधिष्ठानत्वाद्ब्रह्मणः निखिलप्रपञ्चेऽपि कारणता प्रतीयेतैव। ब्रह्मकार्यभूते प्रपञ्चे क्वचित् (देशकालयोः) कारणता क्वचिच्च (आकाशादौ) कार्यतेति वैषम्यं न युज्यते।

Second possible reason... dsv ..suppose he argues that brahman has got vivarta kāraṇam status. Yatho vā imāni bhūtāni... brahman is sakala prapañca kāraṇam. Kāraṇam status which is there in brahman is now transferred to deśa and kala, advaitin may argue. Desa kala do not have intrinsic kāraṇatvam status. Now TSV pūrvapakṣī says if you say so, there will be two doṣas. One disha is presented in this para.
1st doṣa..if you say brahman’s kāraṇam status is appearing in time and space, like ropes curvature appears in snake, pūrvapakṣī says same kāraṇatvam must appear in the prapañca also. Prapañca also is close to brahman. We have to say it will selectively appear in kāraṇatvam of deśa and kala alone. Vinigama niraha doṣa will impact then. Entire universe should have got kāraṇam status.
2nd doṣa
Kincha desakalayoho...Siddhānto nishkala bhavet.
(२) किञ्च देशकालयोः कारणत्वं नास्ति, किन्तु ब्रह्मण्येव कारणत्वमस्ति। तच्च ब्रह्मनिष्ठं कारणत्वं देशकालयोः प्रतीयत इत्युच्यमाने अन्यथाख्यातिरङ्गीकृता भवति। यतो वस्तुनो रूपान्तरेण भानमन्यथा- ख्यातिरितीर्यते। अकारणभूतौ देशकालौ रूपान्तरेण कारणात्मना भातः इत्यन्यथाख्यातिरेवाभ्युपगता भवति। सिद्धान्ते

त्वन्यथाख्यातिर्नाङ्गीकृता। अत्र विषयेऽन्यथाख्यातेरङ्गीकारे शुक्तावनिर्वचनीयरजतमुत्पद्यते इति सिद्धान्तो निष्फलो भवेत्।

You must remember khyāti vāda. When a rope is mistaken as snake, how does the mistaken perception of snake take place. Phenomenon of mistake needs to be explained. Epistemology.. we have to explain right knowledge and wrong perception also. 5 types of khyāti discussed...

ātmā khyāti......kyatipañcakam..page 80, 81..

Go through this portion. One type of explanation given by nyāya vaiśeṣika philosopher is anyatā khyāti. Advaitin has rejected this and prpounded anirvacanīya khyāti. Pūrvapakṣī says if you argue kāraṇam status appears in deśa kala, then it will cone under anyatā khyāti vāda. In anirvacanīya khyāti we do. It say silverness of something appears in shell, instead we say because if avisya we generate silverness on the shell. Mithyā silverness generated upon the shell is arthādhyāsa(external generation) , mithyā generated silverness we are experiencing in the mind which is jñānādhyāsa. Knowledge generation. We do not accept anyatā khyāti, transferred silverness...projected silverness we accept. Here we cannnot accept transferred kāraṇatvam status to deśa and kala..

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Page 213 last para.

Kincha desa..sidhanto nishpalo bhavet..

Discussion is on tsv and dsv. pūrvapakṣī is trivida satta vādi. He wants to accept the (vyāvahārika satyam) continuity of a universe even in the absence of an observer. Whereas dsv does not want to accept that. Then we discussed if deśa and kala have kāraṇam status with regard to this creation, if you accept time and space as kāraṇam, then continuity of the world, because time and space were there earlier and is there now, can be established.

Dsv wants to say deśa kala do not have kāraṇam status because time and space appear along with sṛṣṭi only. Whenever we have production of any kāryam from a kāraṇam, we find that kāraṇam existed before kāryam, Kāraṇam must be conditioned by pūrva deśa and pūrva kala. This means deśa kala also play an important role in the production of kāryam. Therefore deśa kala's kāraṇatvam status is an established fact.

Pūrvapakṣī asked the question, if we are experiencing kāraṇatvam of deśa and kala then it must be intrinsic to deśa and kala or must have been borrowed from somewhere. Pūrvapakṣī says according to me kāraṇatvam status is natural or intrinsic. If dsv does not accept this, then he should say from where did it came. Otherwise he has to say at the time of manifestation the non existent kāraṇatvam status originates at the time of manifestation. Then it will become asat kārya vāda which noone accepts. A non existent item appearing from nowhere.

Therefore DSV should say no deśa kala is already existent in brahman and brahmans kāraṇatvam status comes to deśa kala as brahman happens to be adhiṣṭhānam. Transferred kāraṇatvam from brahman.

Tsv says if you argue that kāraṇatvam is transferred there will be two doṣas. We saw one, now we have to enter second.

First, upon brahman deśa kala is also there and prapañca is there, then how can you say kāraṇatvam will go to deśa kala part and kāryam to prapañca. Therefore this partial transference is not possible as all of them have brahman as adhiṣṭhānam.

Second problem..

M... if kāraṇatvam of brahman is transferred into deśa kala and it appears as kāraṇam, you are accepting anyatā khyāti..attribute of something else appearing on something else propounded by nyāya vaiśeṣika ohilosopher..we refuted in page 80,81. Then you will have to accept anyatā khyāti. Words of dsv quoted by pūrvapakṣī tsv. "deśa and kala do not have kāraṇam status, on the other hand kāraṇam status belongs to brahman alone. That kāraṇam status that belongs to brahman is appearing on deśa and kala". Anyatā khyāti of nyāya philosopher which is rejected already will be accepted here. Defn.. one thing appearing as another is called anyatā khyātihi. If non causal deśa kala appear as causal deśa kala, then it will become anyatā khyāti vāda of Nyyāyika. Bhataha is dwivichanam..appear. Suppose DSV says its ok, then we say advaitin never accepts anyatā khyāti as it is already rejected. After rejecting in the past, if you accept now you will be like the political parties. In this particular context, anirvacanīya khyāti will go away.

When rope appears as snake there we reject anirvacanīya khyāti, he says rope appears as snake, we say no, one thing cannot appear as another thing, on the other hand we say rope is not appearing as snake, but because of Avidyā an inexplicable snake arthādhyāsa is generated upon the rope and jñānādhyāsa snake perception and mithyā snake are projected. We do not accept rope appearing as snake. There is a projection of a mysterious snake and projection of the experience of mysterious snake arthādhyāsa and jñānādhyāsa. Mithyā projected snake we experience, that is anirvacanīya khyāti

If you accept anyatā khyāti you will reject anirvacanīya khyāti. Wrong perception is taking place jñānādhyāsa due to generation of a mysterious object Arthādhyāsa.

Niścala Dās refers to two types of anyatā khyāti and anirvacanīya khyāti.

Tatha hi anyatā khyātir dvivida....syāt..end of para

तथा हि, अन्यथाख्यातिर्द्विविधा। (१) देशान्तरस्थ- पदार्थस्य देशान्तरे भानमित्येकान्यथाख्यातिः। यथा कान्ताकरगतरजतं पुरोवर्तिशुक्तौ भासते । (२) अथवा वस्तुनो रूपान्तरेण भानमप्यन्यथा- ख्यातिः। यथा शुक्तिकाया रजतरूपेण भानम्। इत्थं सर्वभ्रमस्थलेऽपि अन्यथाख्यात्यैव निर्वाहसम्भवेऽनिर्वचनीयरजतोत्पत्तिकथनमसङ्गतं स्यात् ।

With a particular example Niścala Dās wants to talk of two types of anyatā khyāti wants to show both types are rejected before and accepting now will be inappropriate. When a person is mistaking shell as silver coin, this appearance has to be explained. Anyatā khyāti cadi says

1) silver coin is there elsewhere. A wife has a coin in the hand. When husband sees the shell, somehow the coin in the wifes hand is appearing in the shell due to some doṣa. An object thats in one place appearing somewhere else is anyatā khyāti. One object cannot appear in another place.

version You are experiencing one thing shell as another thing silver. Object and experience is different. Advaitin has rejected this also.

If you accept anyatā khyāti here in non causal deśa kala appearing as causal deśa kala then you could have accepted anyatā khyāti earlier, why you introduced anirvacanīya khyāti. Khyāti is theory of error.

In anirvacanīya khyāti we say there is an external silver is generated by avidyā and an internal silver knowledge created inside due to avidyā. Both of them are generated, mithyā and anirvacanīya. We analysed what is the adhiṣṭhānam, shell avacchina caitanyam etc we saw. We said one adhiṣṭhānam for arthādhyāsa and one for jñānādhyāsa we said then we revised and said for both the adhiṣṭhānam is only caitanyam. Pūrvapakṣī asks why did hiu introduce anirvacanīya khyāti.

Pūrvapakṣī gives reason as to why Siddhāntī rejected anyatā khyāti

Kincha viṣaya samānakaram... Siddhāntyuktirasaṅghataiva.

किञ्च विषयसमानाकारमेव ज्ञानं भवति। अन्यवस्तुनोऽन्यरूपेण ज्ञानं न सम्भवेत्। अतश्च रजताकारज्ञानविषयीभूतमनिर्वचनीयं रजतमुत्पद्यते एव इत्यद्वैतसिद्धान्ते अकारणीभूतदेशकालयोर्ब्रह्मनिष्ठकारणत्वस्य प्रतीतिर्न सम्भवेत्। यतो देशकालयोः प्रतीयमानं यत्कारणत्वं तत्त्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्, ततश्च देशकालयोरेव कारणत्व- मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति वक्तव्यम्। ततश्चाकाशादिप्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव।

Pūrvapakṣī says how we rejected anyatā khyāti in that discussion. For rejecting anyatā khyāti, we mentioned an important law. This is the basis for revised anirvacanīya khyāti. Whenever there is an experience if something, that experience invoves two things the experience and experienced object. Every experience right or wrong.

Always jñānaṃ and vishayam have to concur, you cannot talk of one jñānaṃ and another vishayaha. Suppose there is a rope, one of us experiencing rooe correctly and another experiences snake incorrectly, revised anirvacanīya khyāti says in both these cases there is concurrence between jñānaṃ and viṣaya, rope in first case and snake un second case. They have to match. Avidyā produces wrong experience as well as wrong viṣaya also concurring with the experiencd, arthādhyāsa jñānādhyāsayoho samānata. Where as in anyatā khyāti, experience is snake object is rope. In support of this, advaitin quotes the experience of the person. Suppose in erroneuos perception if the snake is only erroneous perception in the head and outside only rope is there, advaitin asks if snake is only inside why should he run away from the rope. Also wherever he runs the snake must be there. Wheras he points out to the external location. Mental snake cannot have external location. Therefore advaitin argues that there is an external snake projected.

Vishaya samana ākaram eva jñānaṃ, experience and object must always be the same. If there is a false experience there must be false object. You have accepted this earlier. A rope can never appear as snake. Therefore, you should accept that not only false experience jñānādhyāsa created by avidyā but false object also has been created.arthādhyāsa. This split into two types is revised anirvacanīya khyāti not discussed by Śaṅkarācārya, only clue is there,, only post Śaṅkara ācāryas have developed these. When this is advaita Siddhāntam, therefore you cannot say non causal deśa kala is appearing as causal deśa kala. Then jñānaṃ and object will be different. Violation of your theory will happen. Therefore, brahman's kāraṇatvam cannot appear in deśa kala as well. You have to accept deśa kala have natural kāraṇatvam, the. Your dṛṣṭi sṛṣṭi vāda will be in trouble.

Vicārasagara 24th March 2018

यतो देशकालयोः प्रतीयमानं यत्कारणत्वं तत्तत्राविद्यमानं सन्न भायात्। न वा ब्रह्माश्रितं सदत्र भायात्, ततश्च देशकालयोरेव कारणत्व- मस्ति। विद्यमानमेव कारणत्वं देशकालयोर्भातीति वक्तव्यम्। ततश्चाकाशादिप्रपञ्चस्य देशकालौ न कारणमिति सिद्धान्त्युक्तिरसङ्गतैव ।

I hope you will be able to bring your mind to the discussion of dṛṣṭīśṛṣṭi vāda to continue from where we left. Main point to be noted are these two. Page 212 first para last two lines. “यो विवर्तः स न कस्यचिदपि कारणम् । तस्मादाकाशादिप्रपञ्चोत्पत्तौ देशकालयोः कारणता न सङ्गच्छते।“

vivarta kāryam is presented as vivartham, same as adyastham, rope snake. Here author wants to point out entire jāgrat prapanchs is superimposed on caitanyam as per dṛṣṭi sṛṣṭi vāda. Whatever is vivartham cannot be the kāraṇam of anything. That vivarta anātmā cannot be the cause of anything...any other anātmā. Like seed anātmā cannot be kāraṇam of plant anātmā.

Because based on our experience we see seed becoming cause for tree and then seed coming, kārya kāraṇa pravaha. This is being challenged in dṛṣṭi sṛṣṭi vāda. Seed is also caitanya vivartham, plant is also caitanya vivartham. Thus there are two caitanya vivartam without having mutual kārya kāraṇa sambandha. If we experience kārya kāraṇa sambandha, the experience is an illusion. Dream seed and dream plant seem to have kārya kāraṇa sambandha in dream, it is a dream illusion. Both seed and plant are waker’s projection. “यो विवर्तः स न कस्यचिदपि कारणम्“. So according to dṛṣṭi sṛṣṭi vāda, even mother child relationship does not have kārya kāraṇa sambandham. Extending the same principle, time and space cannot be the kāraṇam of anything. Even if the sambandha is there, it is only vivartham(adhyāsa). For this alone, pūrvapakṣī had raised a huge objection in page 213 and page 214 first para. Objection: pūrvapakṣī asked a question; pūrvapakṣī is TSVadi…aka sṛṣṭidṛṣṭī vadaha (trivida satta vāda)..Dvivida Satta Vāda is called dṛṣṭi sṛṣṭi vāda.

pūrvapakṣī: Desa and kala must have intrinsic kāraṇatvam, tsv says. If it is not there, then where did the kāraṇatvam come from? We are experiencing deśa kalayoho kāraṇatvam.. answer suggested by pūrvapakṣī himself… non existent kāraṇatvam originated, then pūrvapakṣī says if so, it will become asat kārya vāda of Nyyāyika. You have to accept this. To avoid this, we have to say kāraṇatvam of Brahman, is vivartham, and that is appearing in deśa kala, dṛṣṭi sṛṣṭi vādi may say. pūrvapakṣī raised two objections. If you say Brahman kāraṇatvam is appearing in deśa kala, it must appear in prapañcam also, it cannot appear selectively in one and not another.

Second doṣa raised by pūrvapakṣī: if kāraṇatvam status gets transferred to deśa kala, then you are accepting anyatā khyāti. In rajju sarpa case, snakeness of snake park snake to the rope, this we rejected in anirvacanīya khyāti vāda. Therefore kāraṇatvam of deśa kala cannot be newly produced, cannot be transferred, therefore must be intrinsic by itself. Desa kala is kāraṇam, prapañcam is kāryam therefore jāgrat prapañcam is vyavahārikam, svapna prapañcam is prātibhāsikam. pūrvapakṣī therefore says jāgrat prapañca will continue always. In last four lines, he concludes this. M: the kāraṇam status if it is not naturally there we would not have experienced it. pūrvapakṣī says you cannot argue that kāraṇatvam located in Brahman is appearing in deśa kala, brahmashritam sat... since anyatā khyāti is non-acceptable. Therefore, pūrvapakṣī concludes: deśa kala alone has intrinsic kāraṇam status. Seed continues to be there even after I sleep, yesterday's seed is cause for today's plant. pūrvapakṣī says....

Dṛṣṭī Śṛṣṭi vadai says, "seed is caitanya vivartam, plant too. They both do not have kārya kāraṇa sambandha like dream plant and dream seed". Its an illusion only. Therefore, DSV's statement (within inverted comma) is wrong so says pūrvapakṣī.

Topic 333

Page 214

(३३३) अधिष्ठानब्रह्मनिष्ठकारणता देशकालोरन्यथाख्यात्या प्रतीयत इति सिद्धान्तिनः समाधानम् —

Here Siddhāntī is DSV. Niścala Dās is giving an unique answer, he is introducing a new and unique concept. Niścala Dās says normal course in khyāti vāda, advaitin accepts anirvacanīya khyāti. All other theories we reject, ātmā asat anyatā etc. including anyatā khyāti which is another khyāti. This nyāya vaiśeṣika follower's khyāti, Advaitin rejected in pages 80,81. There are some exceptional cases where advaitin accepts anyatā khyāti. Like an ambulance crossing in red, apavādaha. Similarly anyatā khyāti is not correct is utsargha;, anyatā khyāti is acceptable in some cases. Red flower and colourless crystal.colour of red flower appears in colorless crystal. Redness of the crystal is not real, still it appears in the crystal, here there is transference of attribute of one to another, this transference is possible because of proximity. Anyatā khyāti is possible between proximate objects.snakeness of snake cannot appear in rope as they are far away. Seeming transference, really color has not been transferred because after the flower is removed crystal will be colourless only. We do not talk of separate jñānādhyāsa and arthādhyāsa, we do not talk of anirvacanīya rakha varna utpatti. We say rakta varna is seemingly transferred. The reality appearing in the false snake comes under what khyāti? We do not talk of anirvacanīya khyāti but we say reality of rope is falsely appearing on rope. Therefore anyatā khyāti—reality of the snake experienced by. (Snake is really unreal, anirvacanīya khyāti). In this case also we are going to accept anyatā khyāti. Desakala case also we are going to accept anyatā khyāti, Brahmans kāraṇatvam status, that is appearing in deśa kala like the redness of the flower.

M of heading: vivarta kāraṇam status of Brahman accepted in adhyāropa kale, that kāraṇatvam of Brahman, through the anyatā khyāti which advaitin accepts temporarily... brief answer.

शङ्केयं न सङ्गच्छते। तथा हि, ब्रह्मनिष्ठकारणतैव देशकालादौ प्रतीयते। यथा जपाकुसुमसम्बद्धस्फटिके उपाधिकुसुमनिष्ठरक्तिमा प्रतीयते, यथा च स्वप्ने अधिष्ठाननिष्ठसत्यता स्वप्नोपलभ्यमानमिथ्यापर्वतहस्त्यादिषूपलभ्यते, तद्वत्। अत्र स्फटिके अनिर्वचनीयलौहित्योत्पत्तिर्नाङ्गीक्रियते। किन्तु

सन्निहितजपाकुसुमस्थलौहित्यमेव स्फटिके प्रतीयते। ततश्च शुक्लस्फटिकस्य रक्तवर्णत्वेन भासमानत्वात् स्फटिके रक्तवर्णज्ञानमन्यथाख्यातिरेव। तथैव स्वाप्नमिथ्यापदार्थेषु सत्यताप्रतीतिरप्यन्यथाख्यातिरेव। तत्रानिर्वचनीयसत्यतोत्पत्त्यङ्गीकारस्तु 'सत्यमिदं वस्तु मिथ्या' इति व्याहतवचनवद सङ्गतः। न चासत्प्रतीयेत। अतश्च स्वप्नाधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते।
एवमेवाधिष्ठानब्रह्मनिष्ठकारणता
देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

Here he is talking about accepting anyatā khyāti in special cases. This kind of doubt should not be entertained by you, whether desakala kāraṇatvam is intrinsic or not. Kāraṇatvam status of Brahman alone is appearing in deśa and kala. When you say kāraṇam belongs to past and kāryam to present, this indicates time sequence; kalasyapi kāraṇatvam. Here japa means, japāa, ākaranta streelingam, name of the flower having red color, hibiscus. The crystal lingam takes this color. Second example is for a dreamer, a dream is not dream in dream, but waking only. For him dream is vyāvahārika satyam. He has yesterday, today, tomorrow etc. reality associated with dream has come from where? We cannot say false reality.... The word false and reality are contradictions. Reality belonging to the waker is transferred to the dream by anyatā khyāti. We do not talk of projection of reality. We talk of the transference of reality from wakingr to dream. Dakṣiṇāmūrti...yasyaiva shuranam sadātmākam asat kalparthakam...pramāṇa for anyatā khyāti, reality of the waker is transferred upon the dream object, like false mountain, elephant of the dream which is experienced in dream and upon these objects dream is experienced. In both cases, we do not employ anirvacanīya khyāti, projection of false red color, projection is not required because redness is getting falsely transferred, in the same way svapna mithyā padartheshu, reality of dream objects is not falsely projected but is due to transferred attribute which is anyatā khyāti. (projected means anirvacanīya khyāti)

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Page 214 second para last four lines..atashcha..
अतश्च स्वप्नाधिष्ठानचैतन्यगतसत्यतैव मिथ्यापदार्थे प्रतीयते इति मिथ्यापदार्थनिष्ठसत्यताविषयकज्ञानमप्यन्यथाख्यातिरित्येवाङ्गीक्रियते। एवमेवाधिष्ठानब्रह्मनिष्ठकारणता देशकालयोरन्यथाख्यातिरीत्यैव प्रतिभाति ।

As a part of establishing dṛṣṭi sṛṣṭi vāda, Nishchala Dasa wants to point out that jagrst prapañca is only a projection created by caitanyam. It cannot be a product of anything, inclusive of deśa and kala. How come we are experiencing in this world, cause kāraṇam belongs to pūrva kala, kāraṇam is associated with pūrva kala. This is pps contention. If you say kala does not have kāraṇatvam status, then how do you account for the experience of kāraṇatvam status. We have to say it is an erroneous perception. If it is erroneous then what type of khyāti it comes under. Niścala Dās says it is not anirvacanīya khyāti but anyatā khyāti. An attribute belonging to something wrongly appears on some thing else…transfer. In anirvacanīya khyāti, it is projected attribute. Transferred attribute is anyatā khyāti. Attribute is wrongly appearing. Does advaitin accept anyatā khyāti. This belongs to nyāya vaiśeṣika. Niścala Dās says generally we do not accept. Like himsa karma is papa karma, exception is when a kshatriya is committing himsa to protect dharma, it is not himsa. He gave two examples. 1) crystal and red flower when in proximity, redness of flower appears in the crystal. Redness of the crystal is wrong attribute. Redness was a transferred attribute therefore anyatā khyāti. 2) dreamer attributes reality to svapna prapañca, a wrong attribute of reality of dream, is a projected wrong attribute or transferred wrong attribute. Niścala Dās's answer is it is also transferred attribute from wakers reality. Dream rises from waker, rests in waker, resolves into waker. Since waker and dreamer are intimately near, reality is wrongly transferred, anyatā khyāti, svapna prapañcasya satyatvam is anyatā khyāti, transferred redness is also anyatā khyāti. Niścala Dās says deśa kalayo kāraṇatvam is a wrong attribute, it is not projected wring attribute but transferred wrong attribute. He will revise the reply later. Transferred from where…brahman is the ultimate vivarta kāraṇam or adhiṣṭhāna kāraṇatvam status. Brahman has got kāraṇatvam status. That kāraṇatvam status appears wrongly as deśa and kala.

M….satyata belonging to svapna adhiṣṭhānam caitanyam, knowledge of reality of any mithyā vastu, whenever you see mithyā vastu as satyam, it is always anyatā khyāti. In the same manner, adhiṣṭhāna kāraṇam status alone, upon time and space, by the method of anyatā khyāti alone it is appearing. Anyata khyāti is occasionally accepted by advaitam. A student will raise a question, occasionally means what occasion? What is the nimittam under which anyatā khyāti is accepted? Is it arbitrary or based on relevant condition.

Topic 334

(३३४) अन्तःकरणस्य यत्र द्वाभ्यां पदार्थाभ्यां सम्बन्धस्तत्रान्यथाख्यातिः । यत्रैकेन पदार्थेन सम्बन्धस्तत्रानिर्वचनीयख्यातिः –

Topic...answer is very clear, you can imagine. Attribute can be wrongly transferred when both are proximate. Like green chilli and beans. You transpose beans hood on the chilli. When you get tears you know anyatā khyāti has happened. Here we do not have to talkof anirvacanīya khyāti. Where proximity is there anyatā khyāti is not possible? Yatra dvabhyam padarthām... when there are two things in proximity, mind comes in contact with both of them, tatra anyatā khyāti...when the mind and sense irgans contact only one object, transference of attribute is not possible because there is no second object.

न चैवं सर्वभ्रमेष्वप्यन्यथाख्यात्यभ्युपगमप्रसङ्ग इति वाच्यम्। शुक्तिकादिषु रजतादिभानस्थले अन्यथाख्यात्यभ्युपगमे ‘विषयविलक्षणं ज्ञानं नोदेति’ इति न्यायविरोधस्य प्रसङ्गात्। यत्र स्फटिके लौहित्यज्ञानं जायते तत्र लोहितकुसुमस्य स्फटिकेन सह सम्बन्धोऽस्ति। तस्मात् स्फटिकसम्बद्धकुसुमगत- लौहित्यं स्फटिके प्रतीयते। अन्तःकरणवृत्तेर्लोहितकुसुमाकारतादशायां तस्याः वृत्तेर्विषयो लोहितकुसुमसम्बद्धस्फटिकोऽपि । तस्मात् कुसुमगतलौहित्यं स्फटिके प्रतीयते। एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या

शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा- न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Pūrvapakṣī said advaitin may resort to anyatā khyāti. In page 213 second and third para. So pūrvapakṣī said If you are able to explain erroneous perception through anyatā khyāti why introduce anirvacanīya khyāti.
Niścala Dās is giving answer, all erroneous perceptions cannot be explained by anyatā khyāti,
Therefore anirvacanīya khyāti is required in some cases. He says na cha evam, just because we accepted anyatā khyāti in certain erroneous perception, we cannot accept same erroneous perception in all cases and say it is anyatā khyāti. In the case of appearance of silver on shell, if you accept anyatā khyāti, there will be a problem. (In red crystal no problem). You cannot say attribute is transferred, because near shell there is no silver. Therefore you have to say shell is appearing as silver. Jñānaṃ and viṣaya are not in alignment. This particular law we do not accept, because in advaitam we told before..jñāna vishayoho madhye sarvata eka bhavaha. Knowledge and object must be in alignment. Yathā vastu thatha jñānaṃ. Jñāna vishyoho madhye ekee bhavaha. Few pages before we saw this nyāya. Vishaya vilakṣaṇa nyāyam.. there should be no dissimiliraity between jñānaṃ and viṣaya. This nyāya will be violated if you say shell is appearing as silver. In sphatikam, there is redness appearing in spatikam, jñānaṃ and viṣaya are similar.

Problem is redness is transferred onto crystal. In the case of sphatikam, it is transferred attribute. When there is a thought of redness in the mind generated by red flower, not only eyes are perceiving the red color of the red flower, eyes are in contact with crystal also, therefore it mixes up both. Therefore, it is a clean transference. In the case of shell, this is not happening, shell cannot appear as silver. Therefore we have to talk of projection of silver. Silver jñānaṃ is also projected. Ignorance of shell projects two things simultaneously, silver and silver jñānaṃ are both projected. Law is knowledge and object must be similar, is still protected. Therefore, he says, anyatā khyāti won't work, because in case of shell silver near shell there is no silver at all. As accepted by nyāya vaiśeṣika philosopher. Kintu shuktihi eva asti.. when the mind comes in contact with shell, only silver vṛtti takes place. Upon the shell there is a projection of a false silver also, mind is perceiving a false silver also, therefore there is silver knowledge also which is projected. Nyāya vaiśeṣika says only perception is wrong, we say projection of false perception alone is not enough, projection of false object is required. **False object projection is unique feature of anirvacanīya khyāti.** Parallel to false perception, there must be projection of false object. Projection of perception is called jñānādhyāsaha, projection of object is called arthādhyāsa. All jñānādhyāsas put together is the mind. All arthādhyāsams put together is called world. Both mind and world are projected simultaneously out of one consciousness. In svapna avasthā, svapna mind and svapna world are simultaneously projected. In jāgratavastha jāgrat mind and jāgrat world are projected simultaneously. If mind is resolved, you should not say world continues. Both of them are projected and both of them are resolved. Jñānādhyāsa and arthādhyāsa are simultaneous. This is anirvacanīya khyāti. When I go to sleep, do not say mind continues. As long as you oblige, the class is there. When there is shell silver perception, because of the ignorance, thūlā vidya, it is the material cause for two simultaneous projections, caitanyam is vivarta upadāna kāraṇam, avidyā is parinama kāraṇam provides namarupam, mithyā silver is projected, mithyā silver knowledge also. Samaṣṭi arthādhyāsa is prapañca, samaṣṭi jñānādhyāsa is mind.

7th April 2018

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एवं शुक्ती रजतरूपेण न ज्ञायेत यतोऽन्यमतरीत्या शुक्तिदेशे अनिर्वचनीयं वा व्यावहारिकं वा रजतं नास्ति। किन्तु शुक्तिरेवास्ति। अन्तःकरणस्य शुक्तिसम्बन्धे सति शुक्तिसमानाकारैव वृत्तिर्जायेत न रजताकारा- न्तःकरणवृत्तिर्भवेत्। तस्मादस्मन्मते शुक्तिरजतादिभ्रमस्थले अविद्यापरिणामरूपं चैतन्यविवर्तरूपं चानिर्वचनीयं रजतं तज्ज्ञानं चेत्युभयमप्युत्पद्यते इत्यङ्गीक्रियते।

Niścala Dās is refuting the idea that deśa and kala have got kāraṇatvam status with regard to the universe. pūrvapakṣī wants to talk about this because he wants to speak about an objective sequential existence of jāgrat prapañca regardless of the obsrever. For this he wants to prove deśa kala kāraṇatvam status. Page 212 5th line. "यो विवर्तः स न कस्यचिदपि कारणम्". Whatever is adhyastham cannot have kāraṇatvam status at all. Then question will come from pūrvapakṣī, then how come we are experiencing kāraṇam status of deśa kala. Kāraṇam is always associated with past time. Therefore time principle conditions the kāraṇam status. Father son, seed tree etc. I do admit we experience the kāraṇam status, but experienced kāraṇam status is due to kāraṇam status of Brahman being transferred to deśa kala. (through anyatā khyāti). Then why do you introduce anirvacanīya khyāti? You can use anyatā khyathi for shukti rajata and rajju sarpa? Why two khyāti vāda? Anyata khyāti can explain the redness of the crystal because of proximity. Ropeness cannot be transferred to snake or vice versa because they are not proximate. Therefore it should be projected or generated only. Snakeness is projected on the rope due to anirvacanīya khyāti. Arthādhyāsa and jñānādhyāsa are both generated, snakeness as well as snakeness generate experience also is generated. Therefore, both sarpam and sarpa jñānaṃ, we have pariṇāmi upādanam rope avidyā providing nama rūpa and vivarta or adhistāna upadānam rope or rope avacchina caitanyam lending existence. In the case of rope snake and shell siver we need anirvacanīya khyāti. Svapna prapañca enjoys reality in dream, reality of svapna prapañca experienced in dream is a false attribute which is transferred from the waker who is in proximity. This is like the redness of flower getting transferred. Therefore this is anyatā khyāti. Svapna prapañca itself is anirvacanīya khyāti. **Anirvacanīya khyāti will always be followed by anyatā khyāti**. One who experiences rope snake, will always experience the snake experience as real. Page 215 tasmat.. In advaita matam, with regard to the erroneous perception of shell silver etc, we do not have transferred silverness, we have ony generated silver, for this we require parinama Upādāna kāraṇam and vivarta Upādāna (caitanyam). Arthādhyāsa and jñānādhyāsa are both generated. Therefore, we do require anirvacanīya khyāti. Anyata is not sufficient. pūrvapakṣī says throw it away. We will keep it.

स्फटिकलौहित्यभ्रमस्थले तु स्फटिकेन लोहितकुसुमेन चान्तःकरणवृत्तेः सम्बन्धोऽस्ति । लोहितपुष्पसम्बन्धाल्लौहित्याकारा वृत्तिर्जायते। तस्या वृत्तेः स्फटिकेनापि सम्बन्धोऽस्ति। स्फटिके च लौहित्यप्रतिफलनमस्ति। तस्मात् पुष्पधर्मभूतलौहित्यं स्फटिके तस्या वृत्तेर्विषयीभवति। तथा च यत्र द्वयोः पदार्थयोः संसर्गोऽस्ति तत्रान्यधर्मस्यान्यत्र प्रतिभानम् अन्यथाख्यातिरेव भवति। यत्र द्वयोः पदार्थयोः सम्बन्धो नास्ति न तत्रान्यथाख्यातिः। किन्त्वनिर्वचनीयख्यातिरेव। यथा लोहितपुष्पसम्बद्धे स्फटिके पुष्पगतलौहित्यं प्रतिभाति। तथा स्वप्ने अधिष्ठानचैतन्येन सम्बद्धेषु हस्त्यादिषु अधिष्ठानचैतन्यधर्मसत्यता प्रतिभाति। स्फटिके लौहित्यभानमिव स्वाप्नपदार्थे सत्यताभानमप्यन्यथाख्यातिरेव। एवमे वाधिष्ठानचैतन्यगतं कारणत्वमधिष्ठानचैतन्यसम्बद्धदेशकालयोः प्रतीयतेऽन्यथा ख्यातिविधयैव ।

This whole portion is a consolidating portion repeating anyatā and anirvacanīya khyāti. Tu is to indicate how the red crystal example is different from shell silver and rope snake. The mental thought is in contact with crystal as well as red flower. Then there is a thought which has redness, red vṛtti, vṛtti relevant to redness is born. When there is a thought with redness as its attribute, I have crystal thought also in parallel. Therefore, due to proximity, I see the redness in the crystal. Experience of transferred attribute is there for knowledgeable as well as ignorant person. A knowledgable person will experience the redness but will say crystal is colourless. Presence or absence of adhyāsa is determined by the conclusion and statement. Wise person says crystal is colorless experiencing red crystal. (Aside note: This is the difference between jñānī and ajñānī. Jnāni and ajñānī will have same biological experiences. Jñānaṃ will not eliminate biological experiences, let me clarify...example they give Ramana Maharishi went through surgery without anaesthesia..). the antahkāraṇa vṛtti objectifies crystal and redness simultaneously, together also as substance and attribute. In all such cases the experience has to be explained through anyatā khyāti only.

Whereas in the case of rope snake and shell silver, two things are not there, there you should not employ anyatā but anirvacanīya khyāti.

In dream, the reality of svapna has been transferred from jāgrat. In the case of both these examples (dream reality, and red crystal) anyatā khyāti alone must be employed. Dream is anirvacanīya khyāti. Our original topic: evameva... the kāraṇatvam of Brahman alone is appearing upon deśa and kala which are projected by anirvacanīya khyāti, deśa kala's kāraṇatvam status is transferred from Brahman only, this is anyatā khyāti. Later he will say, kāraṇatvam of Brahman also we cannot say as Brahman is kārya kāraṇa vilakṣaṇa. In adhyāropa kale Brahman is given kāraṇatvam status in apavāda we negate kāraṇatvam status as well. If Brahman does not have kāraṇatvam, then what? We will see now.

Topic 335 जाग्रत्प्रपञ्चस्य मिथ्यात्व निरूपणम्

(३३५) जाग्रत्प्रपञ्चः सामग्रीं विनोत्पद्यते । तस्मात् स्वप्नप्रपञ्चवज्जाग्रत्प्रपञ्चोऽपि मिथ्यैव –

Jāgrat prapañca is generated without any causal material like dream world. Just like svapna prapañca appears suddenly even without deśa kala. No sequence. Because of this reason, just as svapna prapañca is Prātibhāsika satyam, tatha jāgrat is also prātibhāsikam only. Therefore dvivida satta only.

अन्यनिष्ठधर्मस्यान्यत्र प्रतीतावन्यथाख्यात्यभ्युपगमेनाधिष्ठानचैतन्यगता सत्यता यथा चैतन्येन सम्बद्धे सकलप्रपञ्चेऽप्यभ्युपगम्यते। तथैवाधिष्ठानचैतन्यस्थकारणताप्यधिष्ठानसम्बद्धसकलप्रपञ्चेऽङ्गीकार्या भवेदिति यदाशङ्कितं तन्न सङ्गच्छते।

Kāraṇatvam status is transferred to deśa kala by anyatā khyāti and we believe prapañca is kāryam or product. If this explanation is given using anyatā khyāti there will be a problem which pūrvapakṣī mentioned before. He said in page 213 2nd para...sidhantina yadapyucyhate... by anyatā khyāti we are transferring the attribute of adhiṣṭhānam Brahman to deśa and kala, now pūrvapakṣī says whatever be the attribute or nature, it must be transferred to the adyasa. In the case of svapna prapañca reality of waker is transferred to svapna prapañca, satyata is transferred to adyastha. Kāraṇatvam status also can be transferred. pūrvapakṣī says you are transferring kāraṇatvam only partially to deśa kala. Prapañca is also superimposed on Brahman, therefore kāraṇatvam must be transferred to prapañcam also. Then deśa kala and prapañca will become kāraṇam, how can you say prapañca is kāryam? Satyatvam is totally transferred, but kāraṇatvam you are transferring partially. Answer is going to be given. Two answers are going to be given.

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Niścala Dās wanted to point out that deśa and kala do not have the kāraṇam status with regard to universe. If we give this status, continuity of jāgrat prapañca will be established. Dṛṣṭī sṛṣṭi vāda negates the kāraṇatvam status of deśa kala. He had to answer a q..how to you explain the experience of enjoying deśa kala as kāraṇam. Because we experience pūrva kalam with every kāraṇam, therefore kala seems to have kāraṇam status. Niścala Dās is trying to explain. We experience kāraṇatvam status because of brahman.

Desa kala are superimposed on brahman, therefore by anyatā khyāti kāraṇam status of brahman appears on deśa kala. So what we experience is this transferred kāraṇatvam status. Like the red color of the crystal.

Pūrvapakṣī had visualised this preposition, he raised an objection in page 213 2nd or 3rd para..Siddhāntīna.... ans in last para of page 215

First question...if the adhiṣṭhāna attribute should appear in adhyāsa by anyatā khyāti, then adhiṣṭhāna attribute should appear in the entire adhyāsa, due to the same proximity. He gives an example. Adhiṣṭhānam has got reality, adhyāsa does not have reality. When a person is doing the adhyāsa, reality of adhiṣṭhānam is appearing on the adhyāsa. Like rope snake. Fir the experiencer, the superimposed snake is experienced as real. How does the unreal snake appear as real. Reality of rope by anyatā khyāti is appearing on unreal snake due to proximity. When we admit this, we admit reality appears in entire snake, from head to tails tip. Due to transferred reality. It should appear on entire adhyāsa. In the world also we experience this. In the world also, we experience the reality of the world due to transferring of this reality from brahman by anyatā khyāti. Yasyaiva sphuranam.. pūrvapakṣī says if kāraṇatvam of brahman is also transferred on this adhyastha prapañca, it must be transferred to the entire adhyāsa or world. In the case of kāraṇatvam, Niścala Dās does not transfer to entire adhyāsa but only deśa and kala, but treats prapañca as kāryam. How do you account for this partial transference? This is pūrvapakṣī.

Anyatā khyāti apyubagamena, by temporarily accepting anyatā khyāti, the attribute of kāraṇatvam, is appearing on the adhyāsa, reality attribute of brahman, is transferred to entire adhyāsa you are admitting. In the same way, the causal status of the adhiṣṭhānam also should appear in the prapañca also. But advaitin says prapañca is kāryam. That objection is not proper. Says Siddhāntīn. Advaitin. We have prepared two answers.

In vedānta, Brahman is admitted as kāraṇam in the beginning stages and is not a kāraṇam at the end. Like triangular format to binary format. Jīvātmā paramātmā beda to aikyam. Adhyāropa to apavāda, senior student vedānta, junior student vedānta. In the adhyāropa prakaraṇam, since world is temporarily accepted, Brahman is said to be kāraṇam. Advaitin will happily say brahman is kāraṇam. Towards the end, he rejects the entire world. Na bhoomi. Na āpo.. brahman is not kāraṇam we will say. Vedānta nishtā means we should be comfortable with both statuses. 1..brahman is kāraṇam. 2. Brahman is not kāraṇam. 1 ..brahman's kāraṇam alone is transferred to deśa kala. Why do you say so without including prapañca. Niścala Dās says partial transference is ok in certain cases. It happens. In svapna example, we do find this partial tranference happening. We will go to svapna. When a person is superimposing mother elephant and baby elephant, both are simultaneously projected. Dreamer perceives them as real. The reality is false attribute. This is (reality transferrence) through anyatā khyāti. Elephant is projected by anirvacanīya khyāti. Similarly the kāraṇam status that belongs to the waker, has been transferred only to the mother elephant but not to the baby elephant. Dreamer does not see kāraṇatvam on the entire svapna prapañca. Therefore partial transference is experienced in dream. In jāgrat slso, the satyata is uniformly transferred by anyatā khyāti but kāraṇata is not transferred uniformly. Brahmans kāraṇatvam is transferred to father not son in jāgrat prapañca. As per dṛṣṭi sṛṣṭi vāda, the kāraṇatvam status of father also is only a transferred attribute. Mother is not mother, father is not father. Like in svapna..

तथा हि, (१) स्वप्ने पितृशरीरं पुत्रशरीरं चेति द्वे शरीरे उत्प- द्येते। स्वप्नोपलभ्यमानपितृपुत्रशरीरयोरुभयोरप्यधिष्ठानचैतन्यसम्बन्धस्य समत्वे- ऽपि पितृशरीरे अधिष्ठानचैतन्यधर्मभूता कारणता प्रतीयते। पुत्रशरीरे तु ताद्दशपितृजन्यत्वरूपकार्यतैव प्रतीयते, न तु कारणता। एवमधिष्ठानचैतन्य- सम्बन्धस्य सर्वप्रपञ्चसाधारणत्वेऽपि देशकालयोरेव चैतन्यनिष्ठकारणता प्रतीयते । अन्यत्र तु कार्यतैव निसर्गतः प्रतीयते।

Instead of mother and baby elephant, iw human father and child. In svapna, there are two bodies projected simultaneously, father and son, both these bodies in both of them, both father and son have association with adhiṣṭhānam, only in the father's body, the kāraṇatvam is appearing only in the father who is the ultimate kāraṇam. Law... an important one. Yat adhyastam, tat kasyapi kāraṇam na bhavati. A mithyā vastu can never be the kāraṇam any time. Page 212 first para fourth line, yo vivartaha na kasyadapi kāraṇam na bhavati. Therefore in dṛṣṭi sṛṣṭi vāda, father can never be a kāraṇam for son. Only adhiṣṭhānam can be kāraṇam. Very very powerful law of dṛṣṭi sṛṣṭi vāda. We will hestitate to apply to waking. In dream we apply easily. Another law also.. page 214 top line.. basis for anirvacanīya khyāti..vishaya sammanakara.meva jñānaṃ. bhavati. If there is a false snake knowledge there should be a false snake object. Both are required. Jñānādhyāsa and arthādhyāsa. My experience is jñānādhyāsa, the world is arthādhyāsa. Samaṣṭi jñānādhyāsa is mind. Samaṣṭi arthādhyāsa is world. Without mind, world is resolved. Anirvacanīya khyāti is basis. Dream fathers fatherhood is transferred from wakers kāraṇam status. Kāraṇata appears partially in the father not son. He says in putra śarīra, only karyata is appearing, by anyatā khyāti. (The karyata is only anirvacanīya khyāti.)

We cannot apply anyatā khyāti, if brahman does not have kāraṇatvam status. In advanced advaita vedata, it is so. Use anirvacanīya khyāti, you say deśa, kala , putra kāraṇam status everything is projected by mūlā avidyā.

In this case, Anyata khyāti is applied only for satyata , transferred from adhiṣṭhānam to projection. (Because we negated kāraṇam status)

(२) अथवा असङ्गोदासीनस्वभाव- त्वादधिष्ठानचैतन्यं न कस्यापि परमार्थतः कारणं भवति। मायाप्रिबिम्बित- चिदाभासस्य कारणत्वेऽपि आभासस्य स्वरूपं मिथ्या । यच्च स्वयं मिथ्या न तदन्यस्य कारणं भवेत्। तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत। परमात्मनि तु कारणता नास्ति। तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते। “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते। यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः।

Niścala Dās is saying I am dropping the first answer, We have to assume brahman as adhiṣṭhāna jaranam. Whatever lends existence is kāraṇam. Gold undergoes change… kāraṇam lends existence to kāryam. Since brahman lends existence to the world, I should assume kāraṇatvam..

Let us drop first answer, the idea that brahman is kāraṇam. We will argue that brahman is not kāraṇam. Brahman is sat and yatho vacho nivartante. Since brahman is asaṅgha and udaseena, without relationship. Therefore it cannot be kāraṇam having sambandha with kāryam. Paramedrthathaha..world is not there we are assuming. If OC cannot become kāraṇam, can we say RC becomes kāraṇam? For a beginner, we do admit RC can be kāraṇam. In dṛṣṭi sṛṣṭi vāda, when you apply original law, ithya cannot be kāraṇam of anything. RC is mithyā, therefore it cannot be kāraṇam, therefore we cannot use anyatā khyāti. Therefore, if brahman had kāraṇatvam, you could have transferred kāraṇatvam, now thats gone. It is transferred by anyatā khyāti is no more applicable. Śruti pramāṇaṃs... apoorvam..briha 2.5.19 madhu brāhmanam. Brahman is different from kāryam as well as kāraṇam, it says. Svetaswatara upa..brahman does not have kāryam as well as kāraṇam. Smṛti..karya kāraṇata...no kārya kāraṇa sambandha in advaitam brahman as well as universe also.

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तस्माद्यदि परमात्मनि प्रपञ्चं प्रति कारणता सम्भवेत् तत् भ्रमवशाद्देशकालयोः प्रतीयेत । परमात्मनि तु कारणता नास्ति । तस्मात्कारणत्वादिधर्मशून्यस्यासङ्गस्य चैतन्यस्य कारणत्वं

देशकालयोः प्रतीयते इत्युक्तिर्न सङ्गच्छते । “अपूर्वमनपरम्” (बृ. २.५.१९) “अन्यदेव तद्विदिता- दथोऽविदितादधि” (के. १.३) “न तस्य कार्यं करणं च विद्यते” (श्वे. ६.८) “कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते । यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्” इत्यादिश्रुतिस्मृतिशतेभ्यः ।

Main idea Niścala Dās wants to convey is in this vāda jāgrat and svapna prapañca must both be treated as equal and equally prātibhāsikam only. Definition of prātibhāsikam must be clear. In dṛṣṭi sṛṣṭi vāda, prātibhāsikam does not mean mental projection but mūlā vidhya's or māyā's projection or vikshepaha. Avidyā and māyā are treated as equal. Kāraṇa śarīram and kāraṇa prapañcam are not differentiated. Avidhya's projection is jāgrat as well as svapna prapañca. Avidyā projects both the prapañca as well as the experience, arthādhyāsa and jñānādhyāsa. Jñānādhyāsas collectively is known as mind in samaṣṭi. Main argument is borrowed from Maṇḍukya kārika, ucita deśa kala abhavat, both jāgrat and svapna prapañca are both projected. Referred as samagri meaning group of kāraṇam. Plural of number of causes referred as samagri. This led to further discussion, if deśa kala are not kāraṇam, how do you explain the experience kāraṇam status of deśa and kala. We experience this as every kāraṇam is associated with past time, time conditions every kāraṇam as the past. Therefore, kalam enjoys kāraṇam status, as previous to the kāryam. Word kārya kāraṇam cannot communicate any idea in your mind without preceding and following status. pūrvapakṣī asked if deśa kala do not have kāraṇam status how do you explain the experienced kāraṇam status? This was answered as 1) deśa kala does not have kāraṇatvam, experience is due to Brahmans kāraṇatvam appearing in deśa kala through anyatā khyāti like redness of flower transferred to crystal. So it is false kāraṇatvam status not real. 2) first answer has a deficiency, we are assuming brahma as kāraṇam, where as this assumption is temporary during adhyāropa prakaraṇam. Now he comes to the second answer. At apavāda kale, Brahman does not have kāraṇatvam, how can you say kāraṇatvam status of Brahman is transferred using anyatā khyāti because Brahman does not have kāraṇatvam status. Tasmad onwards is discarding first answer for the senior student who has moved to apavāda area. We will say Brahman does not have kāraṇatvam for transference. Tasmad yadi...if kāraṇatvam is there, then it could have been transferred through anyatā khyāti, but Brahman does not have kāraṇam status, Brahman is asaṅgham, the causal status of such a Brahman, statement that it is transferred cannot be accepted. This is proved by several śruti vākyam, same upaniṣad which says Brahman is kāraṇam, yatho vā imāni bhūtāni jāyante, tasmādva etasmād akāśa sambhoota...same veda says really speaking Brahman is not kāraṇam, apoorvam, aparam..does not have kāraṇam or kāryam. Karya kāraṇa vilakshanam Brahman. Bṛhadāraṇyaka upaniṣad2.5.19 madhu brāhmaṇam. This vākyam must be interpreted. Na tsya kāryam...Brahman does not have kāryam or kāraṇam, therefore Brahman does not have a product means Brahman is not a cause.

Now smṛti pramāṇam. Reference not given. Karya kāraṇata hyatra na kincit upapadhyate, neither kāryam nor kāraṇam, if Brahman is kārya kāraṇa vilakshanam, world is also neither kāryam or kāraṇam. Both are one and the same, remember dream example, mother elephant and baby elephant appear simultaneously. Sambandha of mother and baby is also a projection. Very same sleep projects kāraṇam status as well as kāryam status. Niścala Dās extends this to jāgrat avasthā. Niścala Dās refutes mother baby relationship in waking state also as mūlā vidhya projecting two living beings, inclusive of motherhood and babyhood. Mūla vidya projects both members..just as in dream, a dreamer will never believe both of them are simulataneous projection, dreamer never believes it is simulataneous projection . for dreamer dream is not dream in dream. He sees different ones and differenct times. Just as we commit a mistake in svapna prapañca, we commit the same in jāgrat prapañca also. You will wait for videha mukti as long as kārya kāraṇa sambandha is seen. Liberation is only during videha mukti. Karya kāraṇa sambandha is there.

Kintu m

किन्तु मायाकृतानिर्वचनीय- देशकालावनिर्वचनीयकारणत्ववन्तौ भवतः। परमार्थतस्तु देशकालयोर्नास्ति कारणता। स्वप्ने कश्चनापुत्रो वन्ध्यः पुरुषः स्वकीयं पुत्रं पौत्रं च पश्यति। तत्र पुत्रपौत्रयोः शरीरमनिर्वचनीयतयोत्पद्यते। पुत्रशरीरे पौत्रशरीरं प्रत्यनिर्वच-

नीयकारणता चोत्पद्यते। न तु स्वप्ने परमार्थतः पुत्रपौत्रयोः शरीरं वा, पुत्रपौत्रशरीरयोः परस्परं कारणकार्यता वास्ति। तथैव देशकालावनिर्वचनीयावेव प्रतिभातः। परमार्थतस्तु देशकालयोराकाशादिप्रपञ्चस्य च कारणकार्यता नास्त्येव। इत्थमुचितदेशकालरूपसामग्रीमन्तरेणैव जाग्रत्प्रपञ्च उत्पद्यते। अतो जाग्रदपि स्वप्नवन्मिथ्यैव। यथा स्वप्नोपलभ्यमानस्त्रीपुत्रादीनां स्वप्ने एव सुखदुःखहेतुता भवति। न तु जाग्रदादौ; तदा तेषामभावात्। तथैव जाग्रत्पदार्थानामपि तात्कालिकसुखदुःखादिहेतुत्वमेव, न तु स्वप्नादौ सुखदुःखादिहेतुत्वम्, तदा तेषां पदार्थानामेवाभावात्। तस्माज्जाग्रत्स्वप्नौ समावेव। “त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथः।”

The first answer cannot be applied because Brahman does not have kāraṇam status. If it is so, how did it appear on deśa kala. Anirvacanīya khyāti is the reason. Very same māyā projects the deśa kala on the jāgrat prapañca. Only projected kāraṇata. Redness of crystal is transferred attribute, snakehood of the rope is projected attribute. Both transferred as well as projected attribute are not real. Kintu, on the other hand, time and space are falsely projected by the same māyā only. Time and space therefore do not have kāraṇatvam status as itw intrinsic nature. Now father and son example. A person cannot have children, this childless father dreams of his son . and grandson. In dream there is putra śarīram amd pautra śarīram. Of these two putra śarīram is kāraṇa,.pautra

śarīram is kāryam. Putra śarīram cannot have natural kāraṇatvam to pautram, because both have arrived together. This person however projects kāraṇatvam of pitru śarīram and karyatvam of pautra śarīram. One who is going to dream cannot have a child, physically incapable. So ypu cannot say wakers kāraṇatvam is transferred to the dream. A Brahman which is not a kāraṇam cannot transfer the kāraṇatvam to kāryam. This childless man and incable of having a child he sees his son in dream and grand son, both arising simultaneously. Both bodies are projected by āmirvacaneyeya khyāti. Not only putra śarīram is projected but kāraṇam status is also projected. In second answer anyatā khyāti does not come into picture. Really speaking in dream, two bodies are not there and the kārya kāraṇa sambandha is not there. Asti na to be connected. Tathaiva, in the same fashion in the place of putra you should have deśa and kala, pautra is jāgrat prapañca. Ithis is anirvacanīya only. Pratibhasaha is pratama purusha bahu vacanam. Every obkect is simultaneously projected. Itham, ucita deśa kala..... without deśa kala kāraṇam, we call as jāgrat prapañca as well as svapna prapañca, as prātibhāsikam only. Another example given here. Every object has got another status of being cause of happiness or unhappiness. This status is also projected by māyā. Svapna wife gives happiness in svapna. Sukham and dukham is projected by us. Dream wife dream children etc have capacity to give pleasure and pain only in dream, not in jāgrat or suṣupti because they are absent in other two states. Both objects and attributes including causal attributes are projected. Jāgrat and svapna are same only.samau eva. From Aitareya 1.3.1 ..traya: svapna, upaniṣad treats all three states as only one state, equally mithyā. Don't try to grade the three saying one is more real. Vidyāraṇya pañcadaśī.

(ऐ. १.३.१२) "स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः॥ प. ७.१७३ ॥ चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ॥१७३ ॥ इत्यादिश्रुतिस्मृतिशतेभ्यः

First shloka Vidyāraṇya gives an important advise to vedāntic students, if you want to claim mokṣā now practice a nididhyāsanam. Compare jāgrat prapañca to svapna prapañca, regularly practice this nididhyāsanam. Both appear real in their respective avasthas, they are unreal in the other state. Therefore I should not give over importance to jāgrat avasthā, tif I don't, I will be postponing mokṣā. Regularly practice and equate them. After long nididyasanam, for jāgrat and svapna prapañca are totally equal, both are prātibhāsikam, do not grade them, ungradably equal, may you practice dṛṣṭīśṛṣṭivada and renounce the idea of reality then you will never have attachment or dveṣa. Raga dveṣa will be almost zero. I'm muktaha here and now, I can claim. Postponement is directly proportional to raga dveṣa. Pratising dṛṣṭi sṛṣṭi vāda, It is useful to claim I am muktaha here and now. I do not wait for videha mukti to come.

23rd June 2018

(ऐ. १.३.१२) “स्वस्वप्रमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम्। चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः।। प. ७.१७३ ।। चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे । सत्यत्वबुद्धिं सन्त्यज्य नानुरज्यति पूर्ववत् ।।१७३ ।। इत्यादिश्रुतिस्मृतिशतेभ्यः।

We are seeing the dṛṣṭi sṛṣṭi vāda and with this portion the first part of dṛṣṭīśṛṣṭi vāda is over. In this portion, he logically arrived at the conclusion of dṛṣṭīśṛṣṭi vāda that the jāgrat world of the waker and svapna prapañca of the dreamer are the same. No diiference. Though for junior students, we say jāgrat is vyavahārikam and svapna prapañca is Prātibhāsika mithyā. These internal differences in mithyā is only for junior students. Actually both must be called vyavahārikam or both are prātibhāsikam. Several arguments were given. Main argument: deśa kala are not kāraṇam for jāgrat prapañca. Reason; whatever is caitanya vivartam, a mithyā padārtha, can never be the cause for anything. Yat caitanya vivartam, tau kasyapi kāraṇam na bhavati. Like rope snake cannot give birth to a baby snake. If deśa kala is not a kāraṇam of jāgrat prapañca, corollary is past object is not the cause of a present object. Past refers to kalam. If I am experiencing a present tree, this present tree is not caused by past seed. Then who is the cause of the present tree? For junior students, past seed has produced the present tree. Who is the cause? Mayyeva sakalam jātam... I (not mind) with my māyā śakti is projecting the present tree arthādhyāsa as well as present tree experience..jñānādhyāsa. the present and eternai I through my māyā śakti is projecting grown up tree as well as grown up tree experience. Exactly like svapna experience. Waker knows the tree as well as tree experience are both projected by the waker now itself. Every present experience is not a product of past in jāgrat avasthā (kala is not the cause). With my māyā śakti (not mental projection , it will then become kshanika vijñāna Buddhism) I the caitanyam with the help of mūlā avidyā project both. Chaitanya vivartam, avidyā parināma...this is called dṛṣṭi sṛṣṭi vāda. Aitareya upaniṣad..traya avakataha.... Unique pramāṇam. Traya svapnaha, jāgrat, svapna and suṣupti are all svapna only. Do not differentiate one svapna from another. Then pañcadaśī as smṛti were quoted. 2nd shloka more relevant. Chiram tayoho...sarva samyam. Total sameness. Both are vyavahārikam in their respective states and prātibhāsikam in the other state. This is establishing dṛṣṭi sṛṣṭi vāda.

Now 2nd part of DS vāda. Second part is answering common sense objections to DS vāda. Normal experience stand point. View of the world. jāgrat prapañca is real. Svapna prapañca is unreal as it is projected by me. Common sense view of the world. Therefore jāgrat prapañcam is vyavahārikam and svapna is prātibhāsikam and then pāramārthikam. And the trivida satta vadis will raise some common sense objection. When you read the objection, we agree with the pūrvapakṣī generally (general tendency). A little difficult to agree with dṛṣṭi sṛṣṭi vādi. Final teaching of advaita is any case not impacted by dvividasatta vāda or trividasatta vāda. Like 1000 or 500 rupee fake notes..which is more valued. It doesn’t matter.

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Topic 336 and 337

(आ. ३३६-३३७) जाग्रति पदार्था ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्द्वितीयजागरणपर्यन्तं नानुवर्तन्ते। जाग्रत्स्वप्नपदार्था अस्थिराः ।

Jāgrat prapañca is coming to existence when we wake up. I’m not experiencing an existent jāgrat prapañca, I’m experiencing a jāgrat prapañca I create. I is consciousness, all pervading. When I go to sleep I resolve the jāgrat prapañca. Exactly like I create and resolve svapna prapañca. Suppose you say isn’t it popularly said that Īśvara creates jāgrat prapañca, he would say have you listened to maha vākyam or not. Tat tvam asi, you are the Īśvara.esha sarveshwaraha...mandukya..sleeper prājña has been equated to Īśvaraha. I’m the all pervading consciousness in which both jāgrat and svapna prapañca are in dormant form or potential form. Therefore in Maṇḍukya, after defining prājña, both jāgrat and svapna are resolved into shushupti and after defining Maṇḍukya says, esha sarvaghnyaha... during sleep I’m not jīva but Īśvaraha.

Mayyeva sakalam jātam. When I experience along with jñānādhyāsa, arthādhyāsa simultaneously arise, this is anirvacanīya khyāti. During sleep, my experiences are resolved is what we think, but the world continues, jñānādhyāsa resolves, arthādhyāsa continues is what we believe. In DSV, we should say not only experience ends plus the world also ends. Like āstika samajam experience as well as āstika samajam ends. In DSV, world resolves into Me. Born of Me in jāgrat avasthā and resolves into Me. Me is not mind but consciousness. World along with mind resolves into Me all pervading consciousness. Mind world time space, all 4 are simultaneously projected by māyā, which māyā is located in me the Brahman. Viswam darpana drushya mananagari….I the Īśvara projects all of them. When a common man asks, we do not speak of nanta prājñam etc.. pashyanātmāni…. Yatsakshat kurute praboda samaye…अज्ञातसत्ताभावा very important word difference between dsv and tsv. When I go to sleep āstika samajam experience is resolved. During my sleep, does asthika samajam continue or not. If I say āstika samajam will continue even when I do not experience, it means āstika samajam has ajñāta satta. This is trivida satta vādi. Svapna is absent when I do not experience, but jāgrat is present even when I do not experience.

Wheras in dsv, āstika samajam exists when I experience goes away when I leave.

Āstika samajam experience goes when I am asleep and āstika samajam also disappears when I go to sleep. Ajñāta satta nāsti. Svapna prapañcasya ajñāta satta nasty. DSV says jāgrat prapañcasya api svapna prapañcasya api ajñāta satta nasty. Tasmat ubhayam prātibhāsikam. For jāgrat prapañca also ajñāta satta is not there like svapna prapañca.

Since āstika samajam is resolved when I go home. Tomorrow tai upa class. Sundays āstika samajam and Saturdays āstika samajam are they different or not. TSV will āstika samajam is the same. DSV will say, they are different. Every class you have a fresh āstika samajam, fresh swamiji, fresh students. Will you agree. Unassimilable corollaries of DSV. Jāgrat prapañca of one waking state does not continue until next waking state. Because both jāgrat and svapna prapañca are non-continuing or impermanent. Their duration is limited to jāgrat and svapna avasthā duration.

30th june 2018

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Jāgratipadārthāha…

(आ. ३३६-३३७) जाग्रति पदार्था ज्ञानसमकालमेवोत्पद्यन्ते अज्ञातसत्ताभावाद्द्वितीयजागरणपर्यन्तं नानुवर्तन्ते। जाग्रत्स्वप्नपदार्था अस्थिराः ।

Author is presenting main corollaries of dṛṣṭīśṛṣṭivada. Very different from conventional approach. Jāgratprapañca is mithyā, Svapna prapañca is also mithyā, but they are not equal is conventional approach. Vyavahārikam and prātibhasikam. Jāgratprapañca has continued existence. Even if I go to sleep and have a dream, I withdraw perception of the world, only world experience ends but world continues is the approach. Dṛṣṭīśṛṣṭivada says objective continuity of the world cannot be accepted. When I wake up I am projecting the jāgratprapañca in jāgratavastha. Not only jñānādhyāsa ends arthādhyāsa (jāgratprapañca) both end in dream. You should include jāgratprapañcam, jāgratantahkāraṇam in this. Mind has also resolved. I'm the all pervading consciousness. There is no question of individual kāraṇaśarīram and total kāraṇaśarīram, there is only one avidyā, in sleep we are sarveshwara, sarvajña, sarvāntaryami, Īśvara. During sleep I'm Īśvara as per dṛṣṭīśṛṣṭivada, can project both Svapna as well as jāgratprapañca. My omniscience is in dormant condition in Māyā which is Īśvara which is myself. I'm Īśvara when I go to sleep, I wake up either as viśva or taijasa. When I identify with individual mind, I become alpajñaha. I'm sarvagatacaitanyam . Continuity of jāgratprapañca is not acceptable. pūrvapakṣī is going to ask a series of question. You watch your mind on which side you are DSV or TSV. Either way you will get mokṣā.

Topic 336 मुख्यसिद्धान्ताज्ञानामेव जाग्रत्पदार्थानां स्थिरत्वबुद्धिः

(३३६) मुख्यसिद्धान्ताज्ञानामेव जाग्रत्पदार्थानां स्थिरत्वबुद्धिः –

MukhyaSiddhānta means primary teaching.. DSV according to Niścala Dās. Those people who have not assimilated will speak of continuity of jāgratprapañca and its objective existence.

Now pūrvapakṣī. TSV.

Nanujagarat..shankayā:

ननु जागरात् स्वप्नमनुभूय पुनर्जागरणे सति प्रथमजागरे येऽर्था अनुभूतास्त एव स्वप्नव्यवहितद्वितीयजागरेऽप्यनुभूयन्ते । न तु तथा प्रथमस्वप्न- दृष्टपदार्था द्वितीयस्वप्ने दृश्यन्ते । तस्मात्स्वप्नपदार्थापेक्षया जाग्रत्पदार्था विलक्षणा एवेति चेत् तन्न । मुख्यसिद्धान्ताज्ञानमूलकत्वादस्याः शङ्कायाः ।

TSV: I am in the waking state experiencing the bedroom before going to bed. Then I go to sleep and dream. During that time I did not experience the bed room. Even though I did not experience, the bedroom continues to be there. Smartphone, spectacles. I went to bed with hope they are still there. After waking up when I look around, I see the same spectacles and mobile. I experience the same jāgratprapañca as that of last night. This is called pratyavijñā. Avijñāpratyakṣam, pratyavijñāpratyakṣam and smṛti we saw. Cognizing the same thing for a second time is pratyabijñā. It reveals the same jāgratprapañca. This is a pramāṇam for continuity of the same jāgratprapañca even though there is an intermediate

Svapna and sushuptiavastha. pūrvapakṣī says so. Whatever I experience in dream is not continued in the next dream broken by an intermediate jāgratavastha. Most powerful common sense argument for TSV. Jāgrat and Svapna can never be equated. In comparison to Svapna prapañca which has no continuity, pratyabhijñāpratyakṣam proves continuity of jāgrat, therefore one is vyavahārikam and other is prātibhāsikam. Śṛṣṭidṛṣṭīvada will be used by TSVadito establish this difference. 2nd one, Svapna prapañca is there because I see. Whereas I see, because jāgratprapañca is there. Jāgratprapañcais there, therefore I see.All these arguments are given because of the ignorance of the DSV.

Tathahi..end of para

तथा हि, अद्वैतशास्त्रस्य मुख्यसिद्धान्ताज्ञानामेवं दृष्टिर्भवति – संसारप्रवाहो- ऽयमनादिः । तत्र जीवस्य जाग्रत्स्वप्नसुषुप्त्यवस्था भवन्ति । जाग्रत्काले स्वप्नसुषुप्ती नश्यतः । स्वप्नकाले जाग्रत्सुषुप्ती नश्यतः । तथैव सुषुप्तौ जाग्रत्स्वप्ने नश्यतः । परन्तु यदा स्वप्नसुषुप्ती भवतः तदा जाग्रत्यनुभूतदारा- पत्यधनपशुगृहक्षेत्रारामादयोऽविनश्यन्तोऽनुवर्तन्त एव । तेषां ज्ञानमेव विनश्यति । पुनर्जागरणं यदा भवति तदा प्रथमजाग्रति स्थितपदार्थानामेव ज्ञानं भवतीति । इयं च मुख्यसिद्धान्ताज्ञानां दृष्टिः ।

To explain further, the tsv even after the study of Vedānta, have not accepted DSV. They hold the popular view or assumption. Even concept of jīvanmukti Videha mukti will be wiped out. There is a world outside which is anādi created by God, this world has been continuing and will continue irrespective of my birth and death or Videha mukti. 1) there is an external continuing world..triangular format. Saṃsāra pravaha meaning jāgratprapañca is there from beginingless times.

In this jīvātmās are born, they have three avasthas within the jāgratavastha. Svapna plus sushuptiavastha. Each jīva will come to jāgratavastha, then Svapna avasthā and then suṣupti. World will be continuing in and through. Avasthas will come and go. When jāgratavastha is there, Svapna shushupti are not there. They are mutually exclusive. During jāgratavastha, Svapna suṣupti will end. In the same manner, in sushuptiavastha, both avasthas are not there. Similarly in Svapna avasthā. When I am in Svapna or sushuptiavastha, the family members, wife, husband, children, wealth, animals or pets, house property, shares, garden they all continue to exist even when I am in Svapna or sushuptiavastha. The end of jāgratavastha, jñānādhyāsa has ended but arthādhyāsajāgratprapañca will continue. When I wake up again, yesterday whichever wife children etc are there, same set up will be available. Jñānādhyāsa comes back, arthādhyāsa was continuing, it does not come and go. Jāgratavastha is continuous is tsvs argument and gives vyavahārikam name. Svapna prapañca does not have continuity waker says. You should actually check with dreamer. So we are having double standards. Corresponding waker here is dreamer. For a dreamer dream is real prapañca. Jāgratprapañca is judged by the experiencer of jāgratprapañca, Niścala Dās says let the Svapna prapañca be judged by experiencer of Svapna prapañca. He will say Svapna prapañca is continuous. We are taking waker as standard to judge both, that's the problem. Judge from brahman's stand point, both are equally mithyā. Or they are both equally real from respective experiencer stand point. As long we commit the mistake we will be tsvadi. Choice is yours.

Topic 337 जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति च —Jāgratpadartha... heading

All the objects of jāgratprapañca without exception inclusive of your family and smart phone, (anirvachaneyakyati), the artadhyasa will rise with jñānādhyāsa, object and experience will simultaneously rise, experienceless object is called ajñātasatta which we do not accept. Exactly as in Svapna. There is no continuity.

सिद्धान्तस्त्वेवम् – सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता- विद्याया द्विविधः परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि- विषयरूपः परिणामो भवति । अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Siddhāntastevam...uptoparinamobhavati

Revised anirvacaneeyakhyāti. In 4th chapter, I gave an introduction and pointed out that there is a common one and revised anirvacaneyakhyāti. Revised one has arthādhyāsa and jñānādhyāsa.

In original we say I project snake on rope. Snake is anirvacanīya, neither sat or asat, but mithyā. Snake is mithyā and adhiṣṭhānam is rope, that’s all. TSV uses this. In revised one, we don’t say rope is adhiṣṭhānam, but rope avacchinachaitayam is adhiṣṭhānam. For everything jāgrat and Svapna prapañcam, caitanyam is adhiṣṭhānam, it projects everything. There is only one caitanyam , I am that caitanyam. It projects using māyā or mūlā avidyā. Projector of Svapna prapañca is also the same. Tsv will say mind projects Svapna prapañca and mind perceives jāgratprapañca which is already there, in revised anirvacaneiyakhyāti, mind cannot project anything, one chaitanam alone projects everything. Which includes jāgratprapañca and Svapna prapañca. We quoted a law, a projected one cannot project another. Mind itself is a projected entity. In our dictionary, dsv will eliminate mental projection word. It is just a bunch of experiences jñānādhyāsasammoohaha. It is not capable of projecting anything. One caitanyam that is Me, with one māyā project both wakers mind and wakers universe and dreamers mind and dreamers world.

7th July 2018

Topic 337 contd

Jāgratpadarthasarvepi...jñāna rūpa parinamobhavati

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति च –

सिद्धान्तस्त्वेवम् – सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता- विद्याया द्विविधः परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि- विषयरूपः परिणामो भवति । अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Having logically established the dṛṣṭīśṛṣṭivadaha, author is giving important conclusions. There will be several objections from common people and TSVs. Therefore he is answering those objections. DSV is primarily beneficial for nididhyāsanam. We say DSV is conducive for nididhyāsanam. Tsv always promots triangular format. Vyavahārikam as Īśvaraśṛṣṭi and Prātibhāsika as jīvaśṛṣṭi, therefore ĪśvaraJīvabheda will have to be maintained. TSV means jīvaĪśvarabhedaha and triangular format. Whereas in dvividasattavada, this bheda is not there, there is only one projection by one caitanyam, one caitanyam projects everything.

Only one śakti avidyā or māyā in DSV. In TSV, avidyā and māyā are differentiated, avidyā projects Svapna, māyā projects vyāvahārika. Triangular format, jīvaīśvarabheda, avidyāmāyābheda go together. In DSV only one projection by one caitanyam using one śakti (avidyā or māyā, no difference). Niścala Dās uses the word avidyāśaktihi,he means māyā as a synonym. I is all-pervading consciousness have got one śakti māyā or avidyā and project arthādhyāsajñānādhyāsa pair. (both jāgrat as well as Svapna pair). Cognition and object..mind is jñānādhyāsasamoohaha, artthadhyasa is world samoohaha.

World continuity without the mind should not be accepted in DSV. Wakers world and wakers mind simultaneously arise exactly like dream. DSV says world does not have ajñātasatta, continuity of world. Even the continuity is a superimposition I project. Its also an attribute of projected jāgratprapañca. In the following para, further details regarding the process of projection is given. Which part of avidyā is responsible for jñānādhyāsa projection and which part is responsible for arthādhyāsa projection? Mind or thought projection and for every thought object also. Vṛtti projection is called jñānādhyāsaha.Satvaguṇa part of avidhyamāyā is responsible for vṛtti projection, tamoguṇa is responsible for viṣaya projection. When thought is resolved, object is also resolved. Satvaguṇa is finer part of avidyā, the vṛttiis able to form RC, because mind is satvaguṇaparināma. Manasi chidabhasahaudeti. Whereas viṣaya being tamoguṇa projection, it does not form cidābhāsa. Desk thought will have cidābhāsa therefore observer pramāta, desk object will not have cidābhāsa and therefore will become observed or prameyam. I'm all pervading caitanyam, māyā too is all pervading. My all-pervading māyā projects the mind as well as the huge universe. My glory is as great as the peak of the Everest, I have projected with my māyā śakti.

M: Siddhāntastuevam..siddhānta of DSV, sarve ...all the objects are projected by avidyāmāyā (parinamiupadana Kāraṇam) and caitanyam (vivartaupadana Kāraṇam). Tamat therefore exactly like shell silver or rope snake is prathibhasikam only. Whatever is avidyā projection is prātibhāsikam. Previously we said whatever is māyā projection is vyavahārikam. Now no such difference. Everything is prātibhāsikam only. Whatever I experience in jāgrat or Svapna, it's the same. For a dreamer in dream he is experiencing jāgratprapañca. Therefore we are always experiencing jāgratprapañca only. Sarvahaprapañca ha Svapna prapachahaeva. Tsv is double standards, looking at jāgrat as waker, Svapna as dreamer. In dsv, both are either jāgrat or both are Svapna, both are either prātibhāsikam or vyavahārikam. Yada ...whether dream or wakers object, at the time of experience two fold projection is happening. Adhistāna Chaitanya āshrita...for that avidyāmāyā located in that one caitanyam I who is all pervading, that one avidyā modifies into two fold, jñānādhyāsavṛtti and arthādhyāsavishayaha. Thought and object. Tamoguṇa of avidyā gets converted into the object at the time of experience. The thought arises which is named jñānaṃ or knowledge or jñānādhyāsa.

Yadhyapichaitanyasyaiva...vyavaharobhavati end of para.

यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिका वृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । 'घटज्ञानं जातं पटज्ञानं नष्टम्' इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशासम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

He gives some more finer details and explanations. One avidyāmāyā alone transforms into thought and object. Satva and tamo part. Avidyā or māyā is anātmā or jaḍam or acetanam. Avidhyamāyā transforms into thought or vishyaya. Both are jaḍam. But one is called jñānādhyāsa, Niśҫala Dās says how can you call the jaḍam thought or vruttti as jñānaṃ? Jñānaṃ can be associated only with cetanavastu. Even though a thought does not deserve the name jñānaṃ, we still use because in the thought consciousness is reflected and therefore inert thought becomes senscient thought. Ghatavishayaha does not have caitanyam. Strictly jñānaṃ should be used for caitanyam only and not thought only as is in common usage now. I know means rise of knowledge, popular meaning of jñānaṃ is knowledge. We say dead body does not have jñānaṃ. It means it does not have thought or cidābhāsa because caitanyam is all pervading. Because of the popular meaning of thought is referred as jñānādhyāsa.

M: yadhyapi...the word jñānaṃ must be really applied only for caitanyam, it does not have beginning or end. The thought which is a modification of an inert thought should not be called jñānaṃ really speaking. Na sanghacchate... even though that's is the truth we are making a compromise. The thought is able to reflect consciousness whereas an inert object does not reflect consciousness. Scientist also says consciousness is a generated temporary attribute in the brain. He mistakes thought as consciousness because of the reflection. for wordlypeople , thought (vṛtti) with RC is jñānaṃ, RM RC combination , not all pervading consciousness. Jñānaṃ is limited for the world, time wise and location or space wise limitation. Therefore, the caitanyam-all pervading consciousness is popularly known as located knowledge, because of thought which is capable of reflection and therefore named thought as knowledge.Jñānam means jñāna adhyāsa.

14th July 2018

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यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिका वृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । 'घटज्ञानं जातं पटज्ञानं नष्टम्' इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशासम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

The author is answering some of the questions raised by TSV by pointing out that jāgrat prapañca also must be treated on par with svapna prapañca only as both appear and disappear in the same way. Mechanism being described now, based on revised anirvacanīya khyāti. Anything mithyā is projected by avidyā only. Whether jāgrat or svapna prapañca it is projected by mūlā vidya or māyā. That māyā mūlā vidya is located and supported by one consciousness. That one consciousness is none other than myself. DSV needs to be comfortably assimilated. Same māyā projects both jāgrat as well as svapna prapañca. It will take hours and months and years to get into this groove of thinking. I project, I withdraw through my māyā. Once I have got this comfort level, then next step is how do I project? My projection happens in two levels, jāgrat prapañca and svapna prapañca and the corresponding prapañca anubhava...vṛtti rūpa. Whenever I use the word vṛtti, it is not mano vṛtti but mūlā vidya or māyā vṛtti. Mano vṛtti is in TSV, here in DSV, vṛtti is only māyā or avidyā vṛtti. TSV mono vruuti exists, in dsv only avidyā vṛtti. Vishayas are many, vṛttis are many. Prapañca and mind respectively. Both jāgrat and svapna mind. Vishaya is called arthādhyāsa, in revised anirvacanīya khyāti. Vṛtti is called jñānādhyāsa. Samaṣṭi jñānādhyāsa is mind, samaṣṭi arthādhyāsa is universe. Niścala Dās's discussion : why do you call the vṛtti as jñānādhyāsaha. Word jñānaṃ refers to a cetana tatvam only, how can you name jada vṛtti as jñānaṃ. Brahman alone deserves title satyam, jñānaṃ etc. answer given is yes vṛtti is jaḍam, vṛtti is able to reflect consciousness because of pratibimba. In popular parlance vṛtti alone is called jñānaṃ. Since vṛtti is responsible for the popular jñānaṃ (what people call as jñānaṃ), vṛtti has been named jñānaṃ. Vṛtti is called jñāna dhyasa. Vṛtti is also projected by māyā, viṣaya also which is jaḍam. How come vṛtti alone reflects cidābhāsa? Māyā is pariṇāmi Upādāna kāraṇam for both arthādhyāsa and jñānādhyāsa. Brahman is vivarta kāraṇam. Māyā is pariṇāmi Upādāna kāraṇam for both arthādhyāsa and jñānādhyāsa. Vṛtti is māyā satva guṇa parināmaha, viṣaya is tamo guṇa parināmaha. Therefore Kṛṣṇa said, satvat sanjāyate jñānaṃ (vṛtti rūpa jñānadhasa) in both avasthas.since it is satva guṇa parinama, it is fine. Whereas the world is tamoguṇa parināmaha. May māyā projects jāgrat prapañca. Dṛṣṭī sṛṣṭi vāda.

Tathapi...

Still, even though vṛtti is jaḍam by itself, vṛtti does not deserve title jñānaṃ, all pervading consciousness is not popularly known as jñānaṃ. When people use the word knowledge popularly, it refers to reflected consciousness. OC is not popularly known as jñānaṃ, RC alone is known this way. Its figurative usage. When people say I have pot knowledge. Is born means consciousness is not born, but reflected consciousness is there. Ghata jñānaṃ means ghata vṛttihi. Every pramāṇam does not generate jñānaṃ but produces gata vṛtti. Rise of knowledge requires generation of vṛtti (Brahman realization requires). It requires mind or mūlā vidya. Vṛtti is required, it means mind is required. Therefore transcending the mind will not work in the generation of self knowledge. Even though consciousness does not arise or end, what is born is not jñānaṃ but vṛtti alone.

इत्थं वृत्तौ ज्ञानशब्दप्रयोगसम्भवात् तादृशवृत्तिरूपं ज्ञानं सत्त्वगुणपरिणामो भवति । तस्यां वृत्तौ चैतन्याभासो जायते । घटादिविषयरूपपरिणामे तु चैतन्यस्याभासो न जायते । उभयोरपि घटादिविषयतज्ज्ञानयोरविद्यापरिणामत्वेऽपि घटादिविषया अविद्यायास्तमोगुणपरिणामत्वान्मलिना भवन्ति । अतस्तत्र चिदाभासोदयो न भवति। वृत्तिस्तु सत्त्वगुणपरिणामत्वात् स्वच्छा भवति। अतस्तत्र चिदाभासोदयः सम्भवति।

In this manner, word jñānaṃ can be used for consciousness as well as thought. The jñānaṃ in the form of a thought is born out of the satva guṇa of avidyā or māyā. In this māyā parinama rūpa vruttau, cidābhāsa is formed. Along with the vṛtti, pot is also is born. Aside note: normally when we talk of the perception of the pot, normally we say in the mind vṛtti raises and it pervades the pot that's already existent. (in TSV). Pot ākara vṛtti. In DSV, we have to revise, we cannot say mano vṛtti is pervading the already existent pot, we should say out of mūlā vidya pot vṛtti and pot viṣaya also rises. When vṛtti goes pot also goes. The vṛtti is called avidyā vṛtti and avidyā viṣaya rises. The theory of perception is different in DSV. Consolation is any case all these vyavaharas are mithyā.. whether uyou use TSV or DSV, it does not matter. Just understand all vyavaharas are mithyā. When I say aham brahmasmi jñānaṃ that also rises therefore that's also is a thought which is also mithyā only. We saw this in chapter 4, king sleeping and jackal bit his leg. Brahman is satyam, brahma jñānaṃ is mithyā.

In the ghatavishaya, object does not posses RC. Vṛtti has cidābhāsa viṣaya does not have cidābhāsa. Reason.. even though viṣaya and vṛtti are both māyā pariṇāmi and jaḍam, still ghata and other objects like it are projected by the tamasic māyā, they are not finer things and not capable of reflection. Whereas the thought due to satva guṇa parinama is fine. Therefore, cidābhāsa arises.

Itham..

इत्थं वृत्तौ चैतन्यप्रतिबिम्बग्रहणयोग्यतासत्त्वात् तदवच्छिन्नं चैतन्यं ज्ञानम् इति, तदुपहितं चैतन्यं साक्षीति चोच्यते। घटादिविषयाणां तु

चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

He adds an aside note. In any knowledge mayika vṛtti or mūlā avidyā vṛtti(we should not say mental thought or not antahkāraṇa vṛtti in DSV) arises. There are two consciousnesses, RC subject to rise and fall and OC nitya caitanyam is there. RC and OC are there when avidyā vṛtti is there. RC part is called jñānam..vṛtti jñānaṃ, OC part is called sākṣī. M: since vṛtti is fine enough to form reflection, tat pratibimbitam caitanyam, RC, is called jñānaṃ. The OC which is enclosed within the thought, is called upahita caitanyam. Very same OC is enclosed within pillar also, that enclosed consciousness cannot be called sākṣī . sākṣī can be used only for OC behind RC. Therefore upahitam caitanyam is called sākṣī. Any objects like pot etc, there is neither jñānaṃ nor sākṣī. The objects do not have RC, objects do not have jñānaṃ. Do the objects have sākṣī or not? Sākṣī is not there. OC is very much there, but it is not behind an RC. Therefore it cannot be called sākṣī.

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घटादिविषयाणां तु चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

The author is consolidating the dṛṣṭīśṛṣṭivada in these portions by raising some questions through tsv or śṛṣṭidṛṣṭīvada. All the questions of TSV will be directed towards differentiating jāgratprapañca and Svapna prapañca. DSV will constantly negate the jāgrat Svapna difference in terms of continuity. Continuity of both Svapna and jāgratprapañca projection are due to mūlā vidya.Vishaya and vṛttiadhyasaha referred as arthādhyāsa and jñānādhyāsa respectively. All vishayadhyasa is jāgratprapañca, collective vṛttiadhyasa is mind. Both viṣaya and vṛtti are projected by one mūlā vidya only. Mūla vidyassatvaguṇa will project mind or vṛtti. Tamoguṇa projects the viṣaya/ viṣaya does not have RC. Vṛtti with RC becomes experiencer, viṣaya without RC becomes experienced. Both experiencer and object is simultaneously projected supported by one caitanyam. That one caitanyam is me. I the all pervading consciousness through my mūlā vidya or māyā project jāgrat mind and world and Svapna mind and world. Behind viṣaya also OC is there, behind vṛtti and cidābhāsa RC also OC is there. OC behind viṣaya is not called sākṣī, but behind vṛtti is called sākṣī. So we say sākṣī is present only when vṛtti is there. Chidabhasa is required for OC getting the name sākṣī. In TSV, mind is vyavahārikasatyam, in DSV mind is also prātibhāsikam. Created afresh...everytime.

इत्थं जाग्रत्पदार्थास्तज्ज्ञानानि च सहैवोत्पद्यन्ते सहैव नश्यन्ति । अतस्तेऽपि प्रातिभासिका एव स्वाप्नपदार्थवत् इति वेदान्तरहस्यम् ।

तस्मात् प्रथमजाग्रति दृष्टा एव पदार्थाः स्वप्नसुषुप्त्यनन्तरं पुनरपि द्वितीयजाग्रत्यनुभूयन्ते इत्युक्तिरसङ्गतैव ।

Consolidating this discussion therefore DSV alone is right, this is the secret teaching of the Vedānta. TSV is really not correct. DSV is Vedānta rahasyam. M.. in this manner, waker's universe arthādhyāsa and their experiences jñānādhyāsa they simultaneously arise in every jāgratavastha. When jāgratavastha end not only our mind is resolved and according to DSV world is also resolved. Therefowakersworld and mind both should be designated as Prātibhāsika only like dreamers mind and world. This is the secret teaching of Vedānta. Therefore, world that I experience in the current jāgratavastha is the same as previous jāgratavastha, that is TSV's view is not correct. DSV says it is inappropriate. Very difficult to accept. Any book on quantum science is difficult to swallow. (against common sense). Read grand design… this is difficult for even scientists to accept, but provn by modern quantum scientists. Quantum world view can be equated to DSV.

(आ. ३३८-३४०) जाग्रत्पदार्थानां मिथः कार्यकारणता- नास्तीति प्रतिपादनम् –

A new view is going to raised…

I see several people in Svapna prapañca, they came to existence through my projection (caitanyam and avidyā). How do the people in jāgratprapañca come to existence? You have all been given birth to by your parents. They came from Oshadi, from pritvi, from jalam, agni, vayuakāśa long before 13.7 billion years ago. Svapna prapañca I project, in jāgratprapañca every object has got its own Kāraṇam, it will vary from individual to individual. In Svapna, I alone am Kāraṇam. Since they are created by different kāraṇams in jāgratprapañca, they continue to survive when I go to sleep. DSV says this view is also not correct. Different kāraṇams for different objects and people is not correct, there is only one Kāraṇam. Baby elephant and mother elephant in dream, in the dream we declare mother was born before baby, but after waking we say both are projected same time by waker. No time difference. No karyakāraṇasambanda. Now DSV says same thing is true with regard tojāgratprapañca also. Karyakāraṇasambandhamithya. Karyam, Kāraṇam, Karyakāraṇasambanda, Time and objects are all projected simultaneously. Everything is resting in Me. In DSV maiyevasakalamjātam becomes profound. All are projected by māyā.

TSV argues for the continuity of jāgratprapañca. All the objects of jāgratavastha have mutual cause effect relationship. Like mother elephant and baby elephant. DSV says no, this is a projection.

Topic 338

(३३८) स्वप्नपदार्थः साक्षादविद्याकार्यं, जाग्रत्पदार्थास्तदीयासाधारणकारणजन्य इति जाग्रत्स्वप्नयोर्न साम्यमिति शङ्का –

pūrvapakṣī is going to differentiate Svapna fronjāgrat. TSV says Svapna objects and people are projected by me, subjective projection. Jāgrat -as many karyams are there distinct kāraṇams are there. Each object has its own unique and distinct cause.

Asadharanakāraṇā: janyam. Is jāgratprapañca.

ननुस्वप्नात् प्रबुद्धः 'पूर्वं ये पदार्था मया दृष्टास्तानेवाद्य पश्यामि' इति प्रत्यभि- जानाति। तस्माज्जाग्रत्पदार्था ज्ञानसमकालोत्पत्तिनाशशालिनो न भवन्ति। किन्तु ज्ञानात्प्रागूर्ध्वं च विद्यन्ते। अतोऽज्ञातसत्ताका जाग्रत्पदार्था इत्येव युक्तमिति चेत्, न। स्वप्ने तत्क्षणोत्पन्नेषु पदार्थेषु इमे गिरिनदीसमुद्रादयो मम जन्मनः प्रागेवोत्पन्ना वर्षसहस्रकालादारभ्य वर्तन्त इति प्रतीतिर्भवति केषा- ञ्चित्। तत्र तत्क्षणोत्पन्ने स्वाप्नपदार्थे या चिरन्तनत्वप्रतीतिः सा भ्रान्तिरेव। तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

This is the most powerful and common argument given by TSV. DSV is going to refute. It is difficult accepting. Most crucial part. Common sense argument from TSV. When DSV replies, watch your intellect. Check if you can swallow the answer. Then you will be comfortable. Otherwise continue in TSV. M: TSV says no, when I wake up from sleep and look at my family members, wife children etc, my observation is, last night whichever family member I experienced, I don't say I see them, I recognize them as my yesterday's wife, yesterday's children. Pratyabhijñāpratyakṣam is a pramāṇam. Continuity of object that I experienced before. Re-cognize. Yesterdays chair in āstikasamajam continued to exist even though I did not experience during the interval. In vedāntic language we used a technical word, ajñātasatta, acceptance of the continued existence of āstikasamajam in the interval between on experience and the next one. Jāgratprapañca had ajñātasatta. They existed even when I slept. Svapna.. in the Svapna when I dream and wake up, I never consider the continued existence of dream objects or problems. Dream does not have ajñātasatta. DSV says this is common sense world view, you hold on to this for transactions. This is not factual. DSV says pratyabigna pramāṇam is a bramaha. M: jāgratprapañca is not created during jāgratavastha, it continues even when I am not there. Even when I sleep. In TSV, God is the creator of jāgratprapañca. TSV corresponds to triangular format.

Reply:na….4th line end onwards, na, swapnotakshana…brantireva

Summary: DSV, you are committing the same blunder, double standards*, you judge the jāgratprapañca from the standpoint of experiencer and Svapna prapañca from stand point of the non experiencer*. Don't change the judge. If waker is standard, TSV will appeal. You see Svapna from standpoint of dreamer, it will appear real. Hereafter Niścala Dās will start a new Vedānta course in Svapna avasthā and dismiss the jāgratavastha. Dreamer in dream will argue for the continuity of the dream mountain not for a day,but from before his birth to after his death based on same pratyakṣa and pratyabhijñāpramāṇaṃ. Just as this is bramaha, our jāgrat reality is also bramaha only.

28th July 2018

nasvapnatprabuddha..sabrantireva. We are going through a series of questions and answers between TSV and DSV. TSV is giving an argument in support of continuity of jāgratprapañca. Pratyabhijñā pramāṇam. I experience somebody last night, I wake up and I experience the same people in the morning. Recognition is called pratyabhijñā pramāṇam. Reference: page 200, topic 320, we made a comparison between pratyakṣam, pratyabhijñā and smṛti. 4th is adhyāsa. We asked if Svapna comes under which of these. We said Svapna comes under adhyāsa only. For ruling out other three we saw the definitions of all 3. Pratyakṣam plus smṛti..seeing some one is pratyakṣam, recollecting that and the cognition put together is recognition. When I recognize a member, I conclude that even in the gap the member continues my experience does not continue. Thereforejāgratpadharthas continuously exist. In the case of Svapna, it exists as long as Svapna is there, end of experience is end of

Svapna prapañca. This is what TSV states. End of experience of jāgratprapañca is it end of jāgratprapañca is the debate. Answer will decide whether we are tsv or dsv. Tsv says end of experience of jāgratprapañca is not end of jāgratprapañca because everyday I wake up and see the same jāgratprapañca..athoajñātasattaka. Technical word conveying tsv's view. ***Jāgratprapañca has ajñātasatta***. If this my (TSV) challenge what's your answer? DSV says no. you are committing the same blunder. Double standards. You are studying jāgratprapañca as jāgrat experiencer and studying Svapna prapañca also as jāgrat experiencer. "enter into the shoes of the dreamer, and see that dreamer will call dream world as jāgratprapañca and he will argue for the continuity of the dream world. He will argue in the same way. Both the experiencers, waker and dreamer claim that their respective prapañcas have got ajñātasatta. Therefore you have to give them equal status. If you want to call both of themvyavahārikam, I don't mind, or call both of them prātibhāsikam. Both of them are equal mithyā not graded mithyā. They appear to be graded because of double standards. Both of them have equal ETU. During Svapna avasthā you respect dream water when dream thirsty. Powerful DSV. Na.. I won't accept ajñātasatta for Svapna. Every word is significant. Every object is born at the time of the birth of that thought. This dream mountain, dream river, dream samudhra (you should actually not use dream word). They are born after my birth, and 1000s of years back all mountains have been created. This is the thought pattern of the dreamer. This experience does happen to some people at some time. Tatra in the dream the world or object lasts for one second. The experience of continuity that’s also a projection of mūlāvidyā. Sa Bhrāntieva.

तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

Tasmad ..therefore, mūlāvidyā is projecting Svapna padārtha, tsv will say mind is projecting Svapna padārtha. In dsv, one mūlā vidya projects only one world (no difference between the 2 worlds). When you say mind projects world, we are getting closer to kshanikavijñānavadi. Therefore, he negates using a law. One vivartakaryam cannot be the Kāraṇam of another kāryam. Rope snake cannot be the mother of rope snkakes. In dsv, mental projection word is wrong. Either you say avidyā projects everything or caitanyam projects everything. Only after assimilating mahakavyam can you understand dsv. Where is that caitanyam? I am. One mūlā vidya alone not only it projects an object but it is permanent, permanence is also projected.when I say Svapna gaja is present, arthādhyāsa is in the elephant, jñānādhyāsa is there in the mind. Both are projected. It comes under anirvacanīya, permanency appears to exist. Experientially existent category. Evameva. In jāgratprapañca also, permanency of family members etc , even though its not there, you attribute permanency of them using mūlā vidya. Mithyā permanency is also due to anirvacanīya. Chapter 4. Significant foot note...

१. सुप्तप्रबुद्धस्य पुरुषस्य घटादिजाग्रत्पदार्थान् दृष्ट्वा पूर्वं जागरकाले येऽवस्थि- तास्त एवैते घटादय इति जायमानः प्रत्यभिज्ञाप्रत्ययः सोऽयं नदीप्रवाहः, सेयं दीप- ज्वाला इत्यादिप्रत्यभिज्ञाप्रत्ययवद्भ्रम एव । तस्मान्मुख्यदृष्टान्तः स्वप्न एव । स चार्थो ग्रन्थकारेणैवोपरि वक्ष्यते ।

TSV says what is pramāṇasiddham cannot be delusion. It is pratyabhijñā pramāṇam. Foot note one Pitambarācharya.. he has written note for vicārasāgara..pitambari..very respected in north indiavedāntic circle. Pratyabhijñā appears to be pramāṇam, there can be bhrama here also. Pratyakṣa can give pramā also. For pratyakṣa delusion we have example. Every optical illusion is a pratyakṣabrama. Pratyabhijñā delusion is river and flame. When you look at flame , you think the flame you looked at one minute ago and now are different. But you say the flame I saw then and now is same flame. On enquiry, the flame is not the same. If the flame continuously exists, then you would not have needed oil. You will never need fuel at all. Kshanikavijñānam... we can extend this law for our own physical body. Same body does not continue. So many billions of cells are produced. Pratyabhijñā is not always pramāṇam. Whatever is negated is bhrama. Our acceptance of jāgratprapañca without an observer is bhrama. When he wakes up from aleep and looks at his mobile phone, purvamjagara kale, in yesterdaysjāgratavastha the mobile I operated yesterday, same pot I used , recognition thought, of that mobile is a pratyabhijñāpratyaya is a thought arising. This was called a pramāṇam, butactually it is bramaha, exactly like river flow, or flame of a lamp. Same flame or same river. Projection of māyā, jāgratprapañca as well as the bhrama of continuity of jāgratprapañca also. Therefore, 1 you should only take Svapna as standard for understanding dṛṣṭiśṛṣṭivada. 2 when you take example of Svapna never use double standards. See from dreamers angle. This example is going to be restated by Niścala Dās himself. Niścala Dās is going to restart entire vedāntic teaching again. There is a guru in the dream, śiṣya in dream, and so on whole teaching. To convince us that our vicārasāgara class is also happening in a dream like situation.

4th August 2018

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Topic 338 last 3 lines

एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

The author is concluding the DSV in these portions. We have a few final questions are raised by TSV. DSV is answering. Always TSV will argue to point out jāgrat is different from Svapna prapañca, he will use continuity point. There is pratyabhijñā pramāṇam in support of continuity (remembrance). I also expect the same students to come to class here week after week. Not only I see the same objects, I'm able to recognize them as well. They have ajñātasatta. Whereas dream does not have continuity. When I wake up the dream world goes away. DSV said I project continuity also. In Svapna also, it's the same case. From a dreamer's view point also, this is true. Dream world is continuous for dreamer, he will argue ajñātasatta. He will never use the word dream world. We know that even though the dreamer's world is a momentary thought in the mūlāvidyā. If we can understand this with regard to dreamers universe, the DSV says this is the same for jāgrat as well.

आक्षेपः – नन्वेवं सति स्वाप्नपदार्थाः साक्षादविद्यापरिणामाः। जाग्रत्पदार्थास्तु न साक्षादविद्यापरिणामाः। किन्तु यथा घटादयो दण्डचक्रकुलालादिभिर्जायन्ते तथैव सर्वेऽपि जाग्रत्पदार्थास्तत्तदसाधारणकारणवशाज्जायन्ते । यदि जाग्रत्पदार्थाः साक्षादविद्यापरिणामाः स्युः, तदा आकाशादिक्रमेण पञ्चभूतोत्पत्तिः पञ्चीकरणं पञ्चीकृतभूतेभ्यो ब्रह्माण्डोत्पत्तिरित्यादिकं श्रुत्योच्यमानमसङ्गतं भवेत्। तस्मादीश्वरसृष्टा जाग्रत्पदार्थाः स्वस्वोपादानकरणपरिणामा एव।

न तु साक्षादविद्यापरिणामाः। स्वाप्नपदार्थास्तु सर्वेऽपि साक्षादविद्यापरिणामाः।Uptoparināmā:

TSV wants to give another pramāṇam in support. May be my pratyabhijñā pramāṇam is a bhrama, I have got śāstraprapañca to show jāgratprapañca is not my projection. Not projected by my mind or mūlāvidyā, but it is created by their respective Kāraṇam even if I do not experience them. Pritvi is created by jalam, jalam by agnietc.... they all existed several million years ago. They existed before my perception. Therefore in jāgratprapañca two objects have got karyakāraṇasambandha. Whereas in Svapna prapañca every object has got only one Kāraṇam, I. in jāgrat, many different kāraṇams and karyams, therefore jāgrat has continuity. Fundamental flaw, double standards problem continues. Previously he took support for pratyabhijñā pramāṇam, now support of śāstram pramāṇam that's all. M: Objection: TSV: in dream they are directly projected by antahkaraṇam, here for abhypetya, he says they are projected by mūlāvidyā or sleep. But jāgratpadarthas are not directly projected by mūlā vidya. Kintu...like pot etc are not projected by me, but created by potter using wheel, stick etc. karakams are used to create the pot. Here it is gradually produced. In the same way, all the objects of jāgratprapañca have their own cause and production duration also changes. In Svapna, no such thing, everything is simultaneously projected, mosquitoes and mountains which are 1000 years old. If jāgratprapañca is directly projected by mūlāvidyā in one moment, then upaniṣad would have said world is created by mūlāvidyā in one moment not akāśasambhootaha as in tai upa. Pañcabhootautpati will become a wrong statement if its projected by mūlāvidyā. Apauruṣeyaśāstra pramāṇam has talked about this and much later I was born in jāgratprapañca.whereas Svapna prapañca is born in me. TSV says I come to existence in jāgratprapañca which already existed (created by God). Whereas in DSV, jāgratprapañca did not exist before, when I have jāgratavastha, jāgratprapañca comes to existence. This is the crucial difference. In chandogyaupaniṣad, panceekāraṇam is talked about indirectly (3). All the vedicśṛṣṭi will become a pramāṇam in DSV. Therefore, jāgratprapañca is Īśvaraśṛṣṭi. They are different, Jīva and Īśvara.

Mahāvākyam, he has forgotten.

यस्मात् सर्वेषां स्वाप्नपदार्था- नामेकैवाविद्योपादानं भवति तस्मात् स्वाप्नपदार्थानां तज्ज्ञानानां च युगपदे- वैकस्या अविद्यायाः सकाशादुत्पत्तिः सम्भवेत् । जाग्रत्पदार्थास्तु स्वोत्पत्तेः प्राग्विद्यमानेभ्यो भिन्नभिन्नेभस्तेभ्यस्तेभ्यः स्वस्वोपादानकारणविशेषेभ्य उत्पद्य स्वस्वोपादानकारणेषु विलीयन्ते । घटादिजाग्रत्पदार्थोत्पत्तेः पूर्वं नाशादूर्ध्वं च मृत्पिण्डादिरूपोपादानकारणानि वर्तन्ते । एवं जाग्रत्पदार्थाः केचन स्वल्प- कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव- मापन्नाश्च

वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

Yasmatsarveshām.....end of para

He continues to repeat differences. One is directly born out of mūlāvidyā, others are indirectly born. Jāgrat gradually arrives, Svapna padārtha does not have gradation. When a jāgratpadartha perishes, they resolve into their respective Upādāna Kāraṇam. Utpatti, pralaya bheda, karma akarma bheda. Therefore don't equate. M: all the dream objects, one mūlā vidya alone is parinamiupadana Kāraṇam, both swana object and their experience, arthādhyāsa and jñānādhyāsa both simultaneously arise in Svapna avasthā. Simultaneously..yugapad. in tsv, this is important. In jāgratpadartha, when I wake up I see my bedroom, which has been there even before my experience. You cannot say they are simultaneous. Even before its arrival, even before my experience, every object in jāgratavastha is produced out of it's own respective cause. Before the origination of wakers pot and after destruction of wakers pot, the pot existed before origination in the clay and afterwards it continues to exist not in me but clay. There are certain waker's objects which have momentary existence like particles etc, but there are certain objects which have existence for 1000s of years. It has got ajñātasatta. All these long lasting as well as short living ones. They have got different causes. Dream objects can never be compared to waker’sprapañca at any time. DSV cannot be accepted. This is the dying moment argument of TSV.

DSV will say you are committing the same blunder. Only when we get out of this basic blunder, I can get out of TSV. We study Svapna only as a waker. If you avoid the double standards, it becomes very clear.

11th August 2018

Page 219 first para, last 4 lines starting from evam

एवं जाग्रत्पदार्थाः केचन स्वल्प- कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव- मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

Niścala Dās is answering the last few objections and main objections against DSV. Treating jāgrat and Svapna prapañca as same cannot be accepted at all. DSV will be accepted as a powerful prakriyā. DSV is not easy to swallow. If any student finds it difficult to accept, one need not accept it but go with TSV. Even though I gave this option, when you see the development in this book, Niścala Dās seems to be firm in saying DSV must be followed and he refutes TSV. There is a difference between DSV and TSV.

Niścala Dās says in TSV, you will not get mokṣā. Few more classes, we will continue this way..

TSV said, there is a difference between jāgrat and Svapna padārtha, observer is the cause, observed objects are effects of one cause. Among svapnapadarthas not mutual kāraṇakaryasambanda, every object is born of waker. In dream, objects do not have mutual cause effect relationship. When I come to jāgratprapañca, I see many people, each person, grandfather, father, son have cause effect relationship. They all do not have same Kāraṇam. They all existed even before I see you. Before I observed they existed, during they exist....this has been proved by śāstra pramāṇam also, earth is not my projection but product of water etc...m:in this manner, waker's objects, some of them live for few years, some others like earth live for 1000s of years...yatochtamparaspara ...they all have got their own respective causes, I'm not the cause for them. It is not so in the case of dream earth, dream water etc. because of this reason, you should never equate them, jāgratprapañca is Īśvaraśṛṣṭi, Svapna prapañca is jīvaśṛṣṭi. That's the difference. Ācāryas have also accepted in 4th chapter of pañcadaśī. He has differentiated jīvaśṛṣṭi and Īśvaraśṛṣṭi..dvaitaprakāraṇam. Veda pramāṇaṃalso..

Topic 339: जाग्रत्स्वप्नयोः साम्यसमर्थनम्

(३३९) जाग्रत्स्वप्नयोः साम्यसमर्थनम् – नैष दोषः । जाग्रत्पदार्थेष्विव स्वाप्नपदार्थेष्वपि कार्यकारणताप्रतीति- रस्ति । ‘मदीया गौर्वत्समजनयत् । मम जाया पुत्रमसूत’ इति स्वप्नो नैसर्गिकः । तत्र युगपदेवोत्पद्यमानेषु स्वाप्नपदार्थेषु गोजायादीनां बहुकाल- स्थायिता कारणता च प्रतीयेते । वत्सपुत्रादीनां तु पश्चाद्भाविता कार्यता च प्रतिभासेते । दृष्टिसमये समकाले एवोत्पन्नानां तेषां मध्ये नैवास्ति वस्तुतः पूर्वपश्चात्कालता परस्परं कार्यकारणता वा । गोर्वत्सस्य च तथैव जायायाः पुत्रस्य चाविद्यैव साक्षादुपादानम् ।

Same answer...people question from different angles to differentiate jāgrat and Svapna prapañca. You are applying double standards is the only answer Niścala Dās gives for everything. You study jāgratprapañca as waker and look at Svapna prapañca from wakers standpoint. You should not go to dream in the class, but imagine the Svapna prapañca from the stand point of dreamer..dreamer will also see an object as a product of its parent only. Dreamer will see several kāraṇa and karyapadartha in dream. Only after waking up we say all of them have same Kāraṇam. Similarly you become superwaker and become Īśvara and say I'm the Kāraṇam for everything. The caitanyam is the same. Avidyā and māyā at the causal level project Svapna and jāgratprapncha respectively with caitanyam.

Avidyā and māyā at the causal level there is no difference in DSV. Nirvikalpakāvidya and māyā are one and the same. One Chaitanya with one māyā is projecting both jāgrat and Svapna prapañca simultaneously. Object and experience, arthādhyāsa and jñānādhyāsa.

Prājñaha is equated to Īśvara in mandukyakarika...in DSV they are both equal. Both sleep and resolution are both pralayam.

You have to do 3 imaginations

You imagine Svapna prapañca

Imagine dreamer

Imagine how dreamer will experience dream world.

A dialogue between dreamer and dreamer's neighbor in dream. I have got a cow, gave birth to a calf. From dreamer's angle he will say for the calf, cow is cause. Neighbor gives a reply, your cow gave birth to a calf, in my house my wife gave birth to a baby. (In nididhyāsanam, we have to spend time on 3 imagination. 3 imagination meditation). In every dream of every person everyday, among various objects like cow and calf which are simultaneously projected, we see cause and effect because of mūlā vidya. Dream is a mental projection in TSV, in DSV it is projection of mūlā vidya only. Cow seems to have a longer duration, mother seems to have a longer duration. Dreamer uses the relevant sense organs... all these are distinctly experienced in dream..pramataprameyam, pramāṇam.

Cause and effect are projected at same time. Really speaking, at the time of dreaming all of them emerge simultaneously. The cow and mother, calf and baby, only one Kāraṇam, avidyā alone is pariṇāmikāraṇam. In TSV, for jāgrat and Svapna prapañca, vivartaupadanakāraṇam is caitanyam. Even though its one, in TSV parinamiupadanakāraṇam is different, for jāgrat it is māyā, for Svapna it is mind.

In DSV, both parinama and vivartaupadanakāraṇam is the same. Mūla vidya alone. Parinamiupadanakāraṇabheda is important difference between tsv and dsv.3 fold imagination meditation and extend the same to jāgratprapañca also. Then say mayyevasakalanjatam....I generate jñānādhyāsa and arthādhyāsa and fold both ito myself in suṣupti, I'm Īśvara in suṣupti. pramāṇaṃ..Maṇḍukya 5,6. In sleep one resolves everything and becomes sleeper, in 6th mantra, this sleeper is Īśvara. In DSV, every time I sleep I'm Īśvara. In jāgrat I'm Virat, in Svapna I am Hiranyagarbha...viswataijasapragya are my own projections.

एवमेव जाग्रद्दशायामपि केचन पदार्था अधिककालस्थायिनो ज्यायांसः कारणरूपा इति, केचन पदार्था अल्पकाल- स्थायितनो यवीयांसः कार्यरूपा इति च स्वप्ने इव प्रतिभान्ति । परमार्थतस्तु न कोऽपि पदार्थः कस्यचिदपि पदार्थस्य कारणभावं वा कार्यभावं वा भजते । किन्त्वविद्ययैव ते ते पदार्थास्तथा तथा प्रतिभान्ति । तस्मात्स्वप्न इव जाग्रदपि साक्षादविद्याकार्यमेव ।

This is repeated for jāgratāvastha, in waking state also, certain objects seem to be existing for longer time and therefore older, older is Kāraṇam, there are some objects that exist for shorter duration only. Younger one..jāgratavastha is also a dream. Both are dream, both appear as waking in their respective avastha..according to Vedānta, only waker is Anādimāyāya....jñāni..is considered as waker because even though he experiences jāgratavastha, he understands the essential truth. Really speaking, no one object is kāraṇam to anything or vice versa. Wherever we say avidyā we must add māyā, both of them are projections of mūlā avidyā only. Niścala Dās has not answered of pūrvapakṣī, the veda pramāṇam says world is born out of their own Kāraṇam, you have not given answer for śrutiprāmana answer.

18/08/2018

Page 219

Topic 339 last 6 lines beginning from evameva.

Niścala Dās is making his final remarks regarding DSV and answering questions raised by TSV. He pointed out exactly like in Svapna avasthā in jāgratavastha also, I the caitanyam through mūlāvidyā am responsible for all the projections. It appears as though father is Kāraṇam and son is kāryam. Their karyakāraṇasambandha is also projected by caitanyam. No object has got karyakāraṇasambandha with any other object, everything is māyā’s projection (you should not say mental projection, as mind itself is projected). TSV had raised a question, if it is so then how come śṛṣṭivakyams of veda speak of karyakāraṇasambandha between akāśa and vayu and so on. How come the DSV contradict the śruti pramāṇam itself?

Topic 340 सृष्टिश्रुतीनां लयचिन्तनद्वाराद्वैते तात्पर्यम्

(३४०) सृष्टिश्रुतीनां लयचिन्तनद्वाराद्वैते तात्पर्यम् – सृष्टिक्रमप्रतिपादकश्रुतीनां न सृष्टौ तात्पर्यम्, किन्तु ब्रह्मणोऽद्वितीयत्वबोधने एव । सर्वे पदार्थाः परमात्मन एव जायन्ते इति तद्विवर्तभूता एव । यद्यद्विवर्तभूतं तत्तत्स्वरूपमेव भवति, न ततोऽतिरिच्यते । अतो नामरूपात्मकः सकलः प्रपञ्चो ब्रह्माव्यतिरिक्ततया ब्रह्मैवेतीममर्थं बोधयितुमेव सृष्टिश्रुतिः प्रवृत्ता नान्यत्प्रयोजनमस्ति सृष्टिश्रुतेः ।

He says even though śṛṣṭiśruti talks of orderly creation, śruti does not intend to convey this. It has no tātparyam in either orderly creation or simultaneous creation. It is introduced only as a adhyaropaprakāraṇam. Tātparyam is only in advaitabodhanam. This topic has been discussed. Page 148, Page 149. Topic 254 especially. There he said there is no tātparyam in an orderly creation, then student asked why in Brahmasūtra, there is a prakaraṇam discussing the presentation of creation statements in all upaniṣads. How come

Vyāsācārya present this? Niśćala Dās says it is for manda and madhyamādikari it is presented. What is the advantage? He said if order is presented, later in nididhyāsanam, a madhyama Adhikari can resolve in revese order, presented in Śankaracāryaspancheekāraṇam and its vartikam. All jāgrat into protvi then into jalam then into agni then vayu then akāśa. Useful to mandamadhyama Adhikari for nididhyāsanam and gradual dissolution. Uttama Adhikari negates both jāgrat and Svapna prapañcas together/simultaneously. Only useful for layachintanam or pravilapanadhyanam. Gradual resolution of the universe.

M: by meditating upon gradual resolution..page no 180..how to practice pravilapanadhyanam. He suggested the help of Omkara. Even antaryamiĪśvara is resolved into turiyam brahman. Nantaprājñamnabahishprājñam... in page 180. One should come down to advaitādhishtānam. It is not the main message of the upaniṣad, however only by introducing pañcabhootas, we have to arrive at advaitam. Holding the world namarupa, drink sat cit Ananda milk, keep cup for transferring the milk, similarly sat cit Ananda can be communicated using the namarupa world. Thusprapañca is only a disposable cup. All the padārtha, vayu is not born of akāśa, but caitanyam and avidyā, avidyā creates a confusion in our mind that akāśa and vayu have karyakāraṇasambandha, this is not a projection of the mind, but māyā. It is paramātmāvivartam and avidyāparināma. akāśa is

Chaitanya vivartam, avidyāparināmaha. If vayu is Chaitanya vivartham, svarūpam of vayu is caitanyam and not akāśa. ***There is no ornament separate from caitanyam is for uttama Adhikari, no ornament separate from gold is madhyama Adhikari***. Ataha therefore it is non different from brahman, therefore whole creation is brahman only. Brahmaivamrutam..Muṇḍakaupaniṣad... brahmaivaidamviswamidamvarishtam.

Brahmarpana, brahmāgnihi.... In Gita. Ahampurastāt, ahamdakshinataha, ahamuttarataha:, only when I can say this without any reservation, this is possible. Creation is a disposable cup. There is no other benefit for śṛṣṭiśruti.

तत्र सृष्टौ यः क्रम उक्तस्तस्यापि स्थूलदृशां पुंसामुत्पत्तिक्रमविपरीत-क्रमेण परमकारणे ब्रह्मणि सर्वकार्यलयचिन्तनद्वाराद्वितीयब्रह्मावबोधनायैवेत्यद्वैतबोधनमेव प्रयोजनम्। न त्वाकाशादीनामुत्पत्तौ क्रमबोधने वा, तेषां परस्परकार्यकारणताबोधने वा सृष्टिश्रुतेः प्रामाण्यम् सृष्टौ नास्ति क्रमः किन्तु सर्वे पदार्था एकस्या एवाविद्यायाः सकाशादुत्पन्नाः। तत्र परस्परं कार्यकारणभावो वा पूर्वपश्चात्कालीनत्वं वा अविद्याकृते स्वप्ने इव मिथ्यैव प्रतिभासते। श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं

कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

Only one point: order of creation is meant for resolution he said, here he says order of resolution must be reversed ,pritvijalamagnivayuakāśamāyā brahman. Whatever order has been mentioned, those who are not with fine intellect, in an order that is reverse of the creation, gradually everything must be resolved into brahman ultimately. Final into māyāpariṇāmiupadana Kāraṇam and then māyā into brahman. Taking away the isness of māyā handing over to brahman. (mithyā part). We have to arrive at non dual brahman which is myself the caitanyam. Śṛṣṭi is called arthavādaha in mīmāmsā language. In chāndogya there are only 3 trivrut Kāraṇam, we have invented pancheekāraṇam. That's why there are two versions mentioned in Vicārasagara itself. There is tātparyam only in the content not the cups. There is no actual order at all. From one mūlā avidyā, simultaneously they arise, no mutual cause effect relationship. Just as in dream there is no mother elephant, baby elephant and their cause effect relationship also, jāgrat also. All these orders mentioned are meant for teaching one lesson, there is no kāryam other than Kāraṇam. For manda Adhikari we speak of so many karyakāraṇams, for uttama Adhikari there is only one ; Kāraṇam, kāryam. In nds view TSV is valid for manda Adhikari. DSV is valid for uttama Adhikari, you decide whether you are manda or uttama Adhikari. Vastusvarūpam must be understood as śṛṣṭibodhanam. There is no rule for using any method, ultimate aim is to resolve everything into I the observer. That's why resolution is prescribed in two ways, one reverse order method. In Maitreyi brahmana, tripuṭī, pramāta, pramāṇam, prameyam, when you come out of sleep, I'm pramāta, awareness happens, then the sense organs or pramāṇam become existent and operational depending on what we identify. First we check the time. You identify with the eye, then pramāṇam reveals the prameyam. You can meditate resolution of prameyam into pramāṇam and then into pramāta to caitanyam. Whole world you reduce into thoughts. From thoughts to avidyā and then avidyā into caitanyam. Tripuṭīkramaha. Method does not matter, finally destination one advaitacaitanyam is important. Vastusvarūpam means any method you can use. There is no mutual cause effect relationship between any two objects in this creation.

First pūrvapakṣī pratyabhijñāpramāṇavirodha. 2nd pūrvapakṣī śrutipramāṇavirodha, both were answered. Śṛṣṭivakyams are not pramāṇavakyams at all, śṛṣṭivkyams are arthavadavakyam only (because of different upansads and different secondary scriptures using different orders) therefore pramāṇavirodhanasti. All objections raised by TSV are addressed. Next topic is grand conclusion of DSV, he passionately appeals you should all vote for DSV and prove yourself to be uttama Adhikari. But you can use TSV and join manda Adhikari.

Topic 341 दृष्टिसृष्टिवाद एवाङ्गीकार्यः

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः –

You should all go with DSV only...appeal.

25th August 2018

Page 220

श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

2nd para last 4 lines

Niścala Dās is consolidating and winding up the dṛṣṭi sṛṣṭi vāda. Last 2 powerful arguments against DSV were based on pratyabhijñā pramāṇam...continuity of jāgrat prapañca. Next was śruti pramāṇam. Karya kāraṇa bhava between for example parent and children. Answer was sṛṣṭi śruti itself does not come under pramāṇa vākyam but arthavāda only, therefore no virodha. Example in dream, we feel mother elephant and baby elephant have pūrva bhavitvam and paschat bhavitvam, past present kala difference. We know dream mother elephant as well as dream baby elephant as well as pūrva pashchat bhavam are all my projections only. For a dreamer dream is not dream in dream.

Dream no 2 is mistaken as waking by a spiritually ignorant person. Recognizing dream no 2 as dream is spiritual awakening. Utthishta, jāgrata...

Topic 341 is conclusion of DSV by presenting the mind-boggling summary. Topic 341 is very important for revision. Page 220 to page 222. Niścala Dās says you should come to DSV.

Topic 341

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः – परमार्थतस्तु जागरितपदार्थानामपि कार्यकारणत्वादिकं किञ्चिदपि न सम्भवति । सर्वेऽपि पदार्थाः साक्षादविद्याकार्यभूताः शुक्तिरजतादिवत् स्वाप्नवच्च। साक्षादविद्याकार्यत्वेन प्रातिभासिकत्वादविद्यावृत्त्युपहितसाक्षिणैव सर्वेऽपि पदार्थाः प्रकाश्यन्ते। अविद्याया ज्ञेयाकारो ज्ञानाकारश्च परिणामो युग- पदेवोत्पद्य युगपदेव नश्यति स्वप्नवदेव। 'दर्शनं सृष्टिरदर्शनं लयः' इति न्यायाद्यदा पदार्थः प्रतीयते तदैव प्रतीतिविषयः पदार्थो जायते। न तु कालान्तरे पदार्थोत्पत्तिरस्ति। अयमेव दृष्टिसृष्टिवाद इत्युच्यते।

DSV should be accepted is heading. (Swamiji would like to state that DSV is preferable which means TSV also can be held and we can be advaitins.) In paramārtha, according to view of paramārtha, with regard to jāgrat prapañca also, there is no kāryam, Kāraṇam, there is no father mother child etc. they say in Śankaracārya's biography, 28 versions are there, only definite thing available is his works, when Śankaracārya's mother died, he went there stayed and did so many things, he cried they say, he chanted a shloka. Therefore jāgrata jāgrat, be alert be alert. Mata nāsti, pita nāsti, bandhur nāsti, ... he temporarily identified with the mother as son. Everything is projection of one mūlāvidyā.

All the things and beings like children, grandchildren etc are sakshat products of Me, projected by Me the all pervading brahman, mūlā avidyā śakti. Being the projection of one mūlā vidya, jāgrat prapañca is also as pratibhassika as Svapna prapañca. You accept both as vyāvahārika or Prātibhāsika. One sākṣī is conditioned by mūlā vidhya or conditioned by māyā, projecting everything simultaneously. Projection is done two fold, jāgrat prapañca and jāgrat prapañca anubhava. Arthādhyāsa and jñānādhyāsa. Visahya prapañca and vṛtti prapañca. Avidhyayaha parināma. Mūla vidya is pariṇāmi Upādāna kāraṇa for jāgrat and Svapna prapañca. Vivarta Upādāna Kāraṇam provides existence that is caitanyam. Time flow is not there, continuity is bhramaha. In Lalitha sahasranamam, unmesha nimisho....mother is taken as māyā sahitam brahman, when mother opens the eyes 14 lokas are created, when she closes the eyes they disappear. Unmesha...bhuvanavali one compound word. Niścala Dās here attributes this line to yourself, I the brahman, well rooted in brahman.

DSV slogan: darśaṇaṃ sṛṣṭi, seeing is creation, adarsanam layaha, not seeing is resolution. This is the nyāya of DSV. When objects

appear in front of you, then the object of experience is originating. Before seeing and after seeing that object does not exist at all... so this teaching is called DSV.

१. दृष्टिः = अविद्यावृत्तिरूपं ज्ञानम्, तदुत्पत्तिसमये एव सृष्टिः = दृश्यप्रपञ्चोत्पत्तिः। अस्यार्थस्य प्रतिपादनं दृष्टिसृष्टिवाद इति अजातवाद इति च कथ्यते। अयं च वादो बृहदारण्यकोपनिषद्भाष्ये, वार्तिके, माण्डूक्योपनिषत्कारिकायाम्, तद्भाष्ये, तत्रैवानन्द- गिरिव्याख्याने, वासिष्ठे, सूतसंहितायाम्, वेदान्तमुक्तावल्याम्, आत्मपुराणे, अद्वैतसिद्धौ, अन्येषु च वेदान्तग्रन्थेषु प्रतिपाद्यतेऽत्यादरेण । विशेषजिज्ञासवस्तान्ग्रन्थानवलोकयेयुः। 'अर्के चेन्मधु विन्देत किमर्थं पर्वतं व्रजेत्' इति न्यायेनैतद्ग्रन्थेनैव जिज्ञासूनां दृष्टिसृष्टिसिद्धान्तज्ञानं सम्यक् जायते। ग्रन्थान्तरावलोकनं तु तेषां बुद्धिविनोदनाय भवति । इतोऽप्यन्यो दृष्टिसृष्टिवादोऽस्ति। तत्र –

सत्ता सर्वपदार्थानां नान्या संवेदनादृते ।

ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः ॥

अर्थस्वरूपं भ्राम्यन्तः पश्यन्त्यन्ये कुदृष्टयः । इति । सत्तान्तरनिन्दापूर्वकं सत्तैकत्वप्रतिपादनेन जगतस्तुच्छत्वमुच्यते । अयमेव सर्वोत्तमः पक्षो दुर्लभाधिकारिकः ।

A beautiful footnote: Dṛṣṭīhi = avidyā vṛtti rūpa jñānaṃ. We never talk of mano vṛtti in dsv but avidyā or māyā vṛtti. Such a cognition arising out of māyā is called dṛṣṭīhi. When the māyā vṛtti arises, ghata vutti arises out of māyā, ghata viṣaya also simultaneously arises, therefore dṛṣṭīśṛṣṭi vāda..dṛṣṭīhi eva sṛṣṭi...dṛṣṭi sṛṣṭi ..karmadharaya samasa.

In TSV, you should say sṛṣṭi dṛṣṭi or sṛṣṭi dṛṣṭīhi, here its not karmadharaya but Shashti tatpurusha, shrushte: dṛṣṭi. Already created sṛṣṭi I see. TSV is Shashti tatpurushaha. Dṛṣṭīhi is avidyā vṛtti roopam.

This DSV is not my philosophy, several ācāryas have spoken, may be not elaborately. If you have been observant, you can see. Even in Śaṅkara bhāṣyam if you are observant, you can see. Ajata vāda is another name for DSV. (Maṇḍukya), briha upa bhāṣyam of Śaṅkarācārya, Sureśvarācāryas vartikam, Maṇḍukya kārika, that bhāṣyam, anandagriti's commentary on the bhāṣyams, yoga vāsiṣṭham..famous for DSV, repeatedly talks of DSV, soota Samhita is another big work, poular saying is Śaṅkarācārya read suta Samhita several times, brahma gītā similar to anubhuti prakāśa, suta gītā, adhyāsa topic and anirvacanīya khyāti has been discussed long before Śaṅkarācārya. Incidentally suta Samhita is part of skanda purāṇam, somebody has written commentary. Mahesh research institute has published. Vedānta muktavali written by Ramaraya kavi. Ātmā purāṇam, closer to anubhuti prakāśa. Ātmā purāṇam written by Sankāraṇanda, advaita siddhi by Madhusoodana Sarasvatī and in other Vedānta works. With commitment DSV has been established. If a person wans to read more and more of DSV, you may read all these granthas. NS says you do not have to read all these, but you can read my own grantha. He quotes a proverb. Shloka: first line given.. Ishtasyārtasya samsiddhau... Near by akkam, if you can get honey nearby your house, why should you go to a mountain to collect honey, Vicārasāgaraḥ s available right here. Just read this again. You can get the knowledge very well. If you want to have vedāntic study as a hobby. Intellectual enjoyment, you can get out of studying these texts.

अस्मिन् पक्षे पदार्थानामज्ञातसत्ता नास्ति । किन्तु ज्ञातसत्तैवास्ति। अद्वैतवादेऽयमेव सिद्धान्तपक्षः । अस्मिन् पक्षे सत्ताद्वैविध्यमेव न सत्तात्रैविध्यम्। सर्वेषामेव दृश्यानामनात्मपदार्थानां स्वाप्नपदार्थानामिव प्राति- भासिकसत्तैव। प्रतिभासकालादन्यकालेऽनात्मपदार्थानां सत्ता नास्ति । तस्मान्ना- सत्येव तृतीया व्यावहारिकी सत्ता ।

He gives the main points as bullet points..

A chart we can put together...

1 No object exists if/when I do not experience it, ajñāta satta nāsti. In TSV, I accept the existence of objects even when I do not experience. My is not individual body, mind, experience here belongs to sākṣī caitanyam with avidyā vṛtti. Avidyā vṛtti sahita sākṣī caitanyam. In advaitam, this alone is the ultimate view. This alone is most preferred view. In this paksha there are only two sattas paramarhika and Prātibhāsika satta. No 3. Satta and satyam are equal. For all the objects experienced in the world, exactly like drwam objects, Prātibhāsika satta only is there. At other times when I do not experience the object, they don’t exist. Therefore, there is no vyāvahārika satyam in DSV. What we value the most, pañca anātmā, profession, possessions, family, body, mind all are there when experienced otherwise not there.

In TSV, all these exist as vyāvahārika satta.

किञ्चास्मिन् पक्षे निखिलानात्मपदार्थाः साक्षिभास्याः। प्रमातृ-प्रमाणयोर्विषयभूतं न किञ्चिदप्यस्ति वस्तु । यतोऽन्तःकरणमिन्द्रियाणि घटादि- विषया इति त्रिपुटीज्ञानं चेति सर्वमपि स्वप्न इव युगपदेव जायते । अतस्तेषां मध्ये न विषयविषयित्वं सम्भवति।

Upto sambhavati, here he is talking of a technical difference between DSV and TSV.

In TSV, we talk of two things.whatever is happening in my mind, I am able to directly experience without my sense organs going out and experiencing. Sākṣī directly illumines the mind. After this, the mind gets the cidābhāsa, mind plus cidābhāsa is called pramāta, pramāta through mano vṛttihi reaches the external world through the five apertures called indriyani. What goes out is mano vṛttihi. Goes out from pramāta (we do not say sākṣī), as pramāṇa vṛttihi (as mano or antahkāraṇa vṛtti). Prameyam is Īśvara sṛṣṭim, created by God, therefore it already exists. Prameyam is enveloped by pramāṇa vṛtti. Therefore mountain is pramatru bhāsyam not sākṣī bhāsyam. Mind is sākṣī bhāsyam, mountain is pramatru bhāsyam.

In DSV, this difference wont be there..

1st September 2018

Niścala Dās has answered all the objections raised against DSV or dvivida satta vāda. Objections raised by TSV or sṛṣṭi dṛṣṭi vādi. Niścala Dās is winding the entire topic by mentioning the salient features of DSV. Theory of perception itself differs between DSV and TSV. Conventional knowledge is based on TSV. TSV: In dream when sense organs are not functioning I'm aware of the dream condition, therefore knwn as sākṣī basya padārtha. External world is not sākṣī basyam but already existent. We accept Īśvara sṛṣṭi and therefore the prameyam is known. Ajñāta satta is accepted in TSV.

When sākṣī illumines the mind, senscient mind becomes a pramāta which is different from the mind. This pramāta is in the jāgrat avasthā, mind wakes up cidābhāsa wakes up, pramāta wakes up and operates sense organs, when I open the eyes and look at the pillar, chakshur vṛtti passes through chakshur indriyam. Similarly shrota vṛtti, grana vṛtti etc all going out to external world which is already existing. It has got ajñāta satta. Vṛtti vyati and phalam vyāpti takes place and pillar is perceived. Vṛtti vyāpti removes ignorance and phala vyāpti the object. Pramatru bhāsyam is prameyam. Bottom line: in TSV, sākṣī bhāsya padārtha, pramatru bhasya padārtha dvida padārtha staha. Both are there. In DSV, there is no ajñāta satta. Like in dream, in jāgrat also, pramāta pramāṇam and prameyam originate simultaneously. Prameyam is not already existent. All three are simultaneously arising and jaḍam at same time. There is no question of any one of these illuming anything else. Jñānādhyāsa and arthādhyāsa simultaneously arise. Antahkāraṇam, indriyam, vṛtti, pillar all of them are simultaneously illumined by one sākṣī. Natakadīpam of pañcadaśī is presenting only this. Imagine the Svapna where dream mind dream sense organs dream elephant are simultaneously born, illumined by one sākṣī. Sākṣī illumines mind, mind illumines world is TSV. No two stages in DSV. Dream tripuṭī as well as jāgrat tripuṭī, one mūlāvidyā alone simultaneously projected. In TSV when I go to sleep, jāgrat pramāta is resolved, pramāṇam is resolved, jāgrat prameyam continues. In DSV, jāgrat pramāta, prameyam, pramāṇam all are resolved in sleep. (MAJOR DIFFERENCE). TSV has sākṣī bhāsyam and pramatru bhāsyam. DSV has only sākṣī bhāsyam, no pramatru bhāsyam. Ajñāta satta, Īśvara sṛṣṭi is out.

M:DSV : All the anātmā, all are sākṣī bhāsyam. Tasya bhasa sarvamidam vibhati.... Pramatru bhāsyam bahya prameyam nāsti. Antahkāraṇam, indriya, vishayaha (like pot), tripuṭī...Pramata pramnam prameyam, triad come together, pramā or jñānaṃ arises. As it happens in dream, they arise simultaneously. For understanding DSV, 3 fold imagination is required. Dream individual, dream world, how dream individual will look at the dream world. How will the dreamer look at dream pillar. Dream pillar existed for several years. We see dream vṛtti vyāpti, dream phala vyāpti and then pillar is perceived, what exactly happens is when the dreamer is looking at pillar, it exists before and after the seeing, pillar does not exist for the waker. In āstika samajam class, I project the continuity of the pillar. In reality it is not there, exactly like dream. Niścala Dās analysed the Svapna and said in Svapna, tripuṭī is simultaneously born. Page 204, topic 322. Niścala Dās shows how Svapna tripuṭī is simultaneously born. Jāgrat also they are born simultaneously at the time of perception. Vishaya meaning prameyam. Sarvam sākṣī basyam eva.

घटादिविषयाः, नेत्रादीन्द्रियाणि, अन्तःकरणं चेत्येतानि यदि ज्ञानात्पूर्वं स्युस्तदा नेत्रादिद्वारान्तःकरणस्य वृत्तिरूपं ज्ञानं प्रमाणजन्यं भवेत्।

तच्चान्तःकरणम्, इन्द्रियाणि, विषयाश्चेति त्रितयं ज्ञानपूर्वकाले नास्ति। ज्ञानकाले एव स्वप्ने इव त्रिपुटी उत्पद्यते । तस्मात् त्रिपुटीजन्यं ज्ञानं किञ्चिदपि नास्ति। तथापि ज्ञाने स्वप्नवत् त्रिपुटीजन्यता प्रतीयते। तस्माज्जाग्रत्पदार्थाः साक्षिभास्याः; न प्रमाणजन्य- ज्ञानविषयाः। अतोऽपि जाग्रत्पदार्थाः स्वप्नसमाः मिथ्या भवन्ति ।

According to TSV there is a theory of perception. It will not work in DSV. For conventional, vṛtti vyāpti is possible only when prameyam is existing. So no vṛtti vyāpti, phala vyāpti are there for DSV. Jñānādhyāsa and arthādhyāsa and vṛtti vyāpti and phala vyāpti are totally different. Vṛtti vyāpti and phala vyāpti are in the context of pramā or knowledge, jñānādhyāsa and arthādhyāsa are in the context of bhrama or error. If the prameyam is already existent before, then only vṛtti vyāpti phala vyāpti apramatru bhāsyam etc are possible, in dsv sarvam prātibhāsikam, when I see it is there, when I do not see, its not there. Conventional theory, through sense organs through vṛtti you get jñānaṃ is not there in DSV.tritayam and tripuṭī are synonyms. Everything is prātibhāsikam only. In my understanding āstika samajam is pramatru bhāsyam, in TSV. On Saturday, I'm illumining the already existing āstika samajam. If āstika samajam is not pramatru bhāsyam, how do I feel it is existent. Pramatru bhāsyam s also a projection of mūlāvidyā. Niścala Dās will say imagine the dream, whereever you go, like Kailas mansarovar in dream, you look at it as pramatru bhāsyam only. Kailas was already there, my mind is now illumining it. Fact is both the world and pramatru bhasyatvam are projected by mūlā vidya. Even though the world is not pramatru bhāsyam, it is projected. Still, exactly like in Svapna avasthā, pramatru bhasyatvam is a bhrama. Jāgrat padārtha is sākṣī bhāsyam. In tsv, we will say jāgrat prapañca is vyavahārikam therefore pramatru bhasya. Svapna prapañca is prātibhāsikam therefore sākṣī bhasyatvam. In DSV, everything prātibhāsikameva. Only sākṣī bhāsyam. We commit a basic blunder (by TSV), according to Niścala Dās, we use double standards one for dream one for jāgrat prapañca. We look at jāgrat and sapna prapañca both from waker's angle.

Final extension. Mind boggling, last straw...

किञ्च जाग्रति केचन पदार्था मिथ्यारूपेण केचन सत्यरूपेण च प्रतीयन्ते। तत्रापि अनादिकालमारभ्य केचन पदार्था विद्यन्ते । केचन विनश्यन्ति। तत्सदृशाश्चान्ये उत्पद्यन्ते। इत्थं प्रपञ्चधारा उच्छेदो न कदापि भवतीति समुत्पन्नज्ञानस्य प्रपञ्चो न प्रतीयते। इतरेषां तु भासते इति। तादृशस्य ज्ञानस्य गुरुर्वेदान्ताश्च साधनानि। तैः साधनैः परमार्थ- सत्यस्य लाभः सिद्ध्यतीति चेत्येवंरूपा प्रतीतिर्जाग्रति भवति। एवं केषा- ञ्चित्पदार्थानां मिथ्यात्वम्, किषाञ्चिन्नाशः, केषाञ्चिदुत्पत्तिः, गुरुवेदान्तादिसाधनैः परमपुरुषार्थलाभ इति च । एतत्सर्वमविद्याकृतस्वप्नवन्मिथ्यैव।

Entire para, Niścala Dās is quoting the conventional approach based on TSV after study of vedānta. Jñānaṃ, saṃsāra, mokṣā etc. summary: 1)jāgrat prapañca has continuity, he has been attacking this and has refuted the continuity of jāgrat prapañca. We say anādi kālam ārabhya. In chapter 15, we say no beginning of universe etc. jīvas are born janma after janma. Because of some puṇya some jīvas get interested in spirituality, they study the scriptures the veda. Yo brahmānam vidadti ... along with universe, veda is also created. Few get a guru after sadhana catuṣṭayam, then srabvanam, mananam, nididhyāsanam, then he gets jñānaṃ and mokṣā. Thereafter these jñānis will get jñānaṃ, remove agami and sañcita. Prārabhdha continues, world continues. For some of them prārabdha will end and even after they disappear, world and several ajñānī jīvas will continue. This is TSV. Niścala Dās says all these also are mithyā, sadhana, śravaṇam, m, n, guru śiṣya parampara, jīvan mukti, Videha mukti etc. all these are mithyā. Mokṣa is also mithyā. I have been teaching 40 years, 1978 August 15th I started, I completed 40 years of teaching. Many students have been with me for 40 years. All these are projections of mūlāvidyā.

8th September 2018

Page 221

3rd para

Kincha.... Niścala Dās is concluding DSV discussion by presenting the salient features of this vāda. In this concluding para, he is extending the perception to Vedānta field also. Continuity cannot be extended to shastric field as well just as the world. Idea that śāstram was there from anādi time, some ācāryas were liberated in the past future etc , they are also projected in jāgrat avasthā like Svapna. Subjective projection of mūlāvidyā. Idea that Videha muktas will disappear from the world, and other ajñānīs will continue in this world are all projections only. He is quoting TSV ideas, our jīvan mukti, Videha mukti, world will continue, in future some people will get jīvan mukti etc...

M: " moreover, some in the form of Prātibhāsika satyam and few in vyāvahārika satyam are there in jāgrat avasthā. The vyāvahārika prapañca which is superior to Prātibhāsika existed from beginingless time, responsible for huge bundle of sañcita karma. Some padārtha will end like physical bodies end at death, one body may end, similar body will be produced again and again and again. The flow of the external universe, will never end. World will continue for others." This kind of idea we have during our jāgrat avasthā. "For certain Videha muktas, world continues, but world is not available for only those rare Videha muktas. For others, world appearance will continue for them". "For that knowledge to arise, we have guru and Vedānta pramāṇa, the external sadhanas, through such instruments, I will be able to accomplish absolute reality at one time”. All these ideas are entertained in jāgrat avasthā. “there are some objects that are mithyā, some prātibhāsikam, some vyavahārikam, some other physical bodies will be freshly produced. “ all these ideas we entertain in jāgrat avasthā.

Imagine a Svapna prapañca, a dreamer and imagine how he looks at Svapna prapañca, he will also speak about dream world same way after Videha mukti (waking to wakers world), dream prapañca will continue. Dream guru parampara..dreamer will imagine in his dream, there is no continuity of all of these in reality. Continuity is also a projection of nidra śakti.

Similarly jāgrat prapañcas projection is also what we do due to mūlā vidya. Śāstram, guru parampara etc.... Niścala Dās concludes DSV for time being. It will be continued later in different form. Following portions are pramāṇa vākyam for DSV.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ प. चि. २३५, कू. ७१ ॥

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, यत्र त्वस्य सर्वमात्मै- वाभूत् तत्केन कं पश्येत् ॥

बृ. २.४.१४ ॥

न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित् कस्यचित् क्वचित् ।
सर्वमात्ममयं शान्तमित्येवं प्रत्ययं स्फुटम् ॥

Simple meaning:

Pañcadasi citradīpa prakaraṇam chapter verse 235

Kūṭastha dīpa prakāraṇan, chapter 8 v 71

Maṇḍukya Karika Chapter 2 32nd verse.

Very elaborate commentary Śaṅkarācārya writes.

There is no sṛṣṭi at all in all 3 periods of time, that there is sṛṣṭi is my projection in jāgrat avasthaha, since there is no creation, there is no pralayam also. If there is no creation, there is no samsari, saṃsāra is also my projection in jāgrat, there is no question of sadhaka, no one desiring liberation, no liberated person as well, this alone is the absolute reality.

Next is bri 2.4.14 maitreyi brāhmaṇam..

Whenever there is a projected tripuṭī, duality, projected by mūlāvidyā. Projected in jāgrat as well as Svapna avasthā, during that time, there is a perception of one person.

Next is yatratu...when whole tripuṭī is falsified by knowledge, who is there to see what? Smell what? When I go to sleep, there is neither jāgrat prapañca nor Svapna prapañca...

Jāgrat prapañca does not resolve into sleep is a mithyā

Next is from yoga vāsiṣṭha

Na bandosti

There is neither bondage nor liberation for anyone at anytime anyplace. It is not shoonyavada. There is only one thing all the time. Sarvam ātmā māyām. Shantam Śivam brahman, that alone is clear knowledge.

More quotations..page 222

सबाह्याभ्यन्तरं राम सर्वत्र दृढतां नय।

अविद्यमानोऽप्यवभासते द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा।

तत्कर्म सङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥ इत्याद्यनेकश्रुतिस्मृतीतिहासपुराणानुभवादिभ्यः। वासिष्ठरामायणे चेत्थ- मनेकेतिहासा उपलभ्यन्ते।

One half of shloka from yoga vāśiṣṭam is there, Rama indicates the student. sabāhyantaraM there is only one brahman both inside and outside. Nama and rūpa is equal to avidyā. Both inside and outside only one ātmā, everywhere. Vāsiṣṭha gives instructions..may you make this knowledge firm.

Next shloka from Bhagavatam 11 skanda 2nd chapter 38th verse..aside note, in bhagawatam, in 11th skanda, 2,3,4 and 5 are called jayanteya gītā or navayogisamvada. We did on Sundays. I elaborately explained. Essence is a non-existent duality is appearing because of mūlāvidyā. Both jāgrat and svapna prapañca, though non existent appears temporarily for an observer. It is as temporary as Svapna prapañca. Like hallucinations. After karma no gap. Karmasankalpaka vikalpakam, adjective of mind. A mind that keeps on projecting one duty after another. That karma projecting ignorant mind, may you handle/manage/mater. Manonigrahaha of chapter 3. Only by that, you will get abhayam. Only first line is relevant. Jāgrat prapañca is equal projection like Svapna prapañca.... Like this there are lot of pramāṇaṃs are there for DSV also experience or anubhava. Sushupti anubhava, both Svapna and jāgrat disappear... both simultaneously appear and disappear. According to Niścala Dās, experience is a pramāṇam for DSV. In vaśiṣṭa ramāyānam also, yoga vāśiṣṭam, in this manner, as quoted above, in several stories,, this is shown. Niścala Dās is going to present a Vedānta course in dream of a King, Agrutadeva.

किञ्च क्षणकालमात्रव्यापिनि स्वप्ने अनन्तकल्पकालो भाति। जाग्रतीव स्थिरतया पदार्थाः प्रतिभान्ति। तैः पदार्थैश्चिरकालं भोगो भुज्यते । तथा चोक्तं पञ्चदश्यां ब्रह्मानन्देऽद्वैतानन्दप्रकरणे-

Upto prakarane.....

This is an elaboration of an idea already seen. Svapna does not have continuity TSV had said. DSV said you are using double standards. In jāgrat avasthā, not only we accept continuity of jāgrat avasthā, we give division of time also, minute, hour, day etc. we have a huge division of time. Niścala Dās says this huge division also appears in a minute of our projection like in Svapna. List of time division given in footnote. In Svapna, which has got only one kshanam, several kalpas, a day in brahma are there.

Footnote salient feature.. shortest time duration...akshipakshmaparispandaha, blinking of the eye.. is one kashtā. Kala, then muhurtha, dinam, pakshaha fortnight, month, rituhu..2 months, ayanam...6 months, then vatsaraha one year, kaliyugam..4,32, 000 years Dwapara, 8,64000, treta yugam12 laks 96000, kruta yugam...17,28,000 years, all four yugas together is 43,20,000...maha yugam. Then manvantaram...,

15th September 2018

In these portions, Niścala Dās is concluding the DSV by giving various pramāṇaṃs from the Śāstra. Yoga Vāsiṣṭha quotation.. ref:

Page 221 last 2 lines and page 222 first line. From a prakaraṇam called upashama prakaraṇam -5thone (total 6 prakāraṇams). Chapter 71. sarga shloka 27,28. Niścala Dās here wants to give the final quotation given from pañcadaśī. Kshanakala mātram... in a dream which has a few seconds or minutes duration, a person experiences a long duration of time, like many kalpas, a day of Brahmaji. A footnote was given in page 222. Smallest time is given as blinking of eye. Page 223 also foot note continues. All yugas and combined one mahayugam or chaturyugam, 42 lacs 20000 years, manvantaram is 71 chatur yugams, like that 14 manus are there. End ..one day of Brahmaji, one year and lifespan of brahmaji. One day of Brahmaji- 864 crore human years. One year is equal to 3lac 11,440 crore years. Rounded 3 lac crore years. Life span...3 crore 11 lacs 440 crore years. 3 crore crore years.

Mūlam: Ananta kalpa...this long duration is experienced in dream as well. Like in jāgrat avasthā, in Svapna avasthā also, objects appear to be long lasting..the experiences of sukha dukkha also appears very long. All these have been explained in pañcadaśī 13th chapter, brahmanande advaitanandaha. Generally we see only 10 chapters. 86 to 89.

– निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी।

ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ ८६ ॥

स्वप्ने वियद्गतिं पश्येत् स्वमूर्धच्छेदनं तथा।

मुहूर्ते वत्सरौघं च मृतपुत्रादिकं पुनः ॥ ८७ ॥

इदं युक्तमिदं नेति व्यवस्था तत्र दुर्लभा।

यथा यथेक्ष्यते यद्यत् तत्तद्युक्तं तथा तथा ॥ ८८ ॥

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा।

मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम्॥ ८९

Power of nidrā, has the power to create a dream world which is not logically explainable. It creates the svapna prapañca in jīva. Exactly like this māyā śakti located in brahman also is capable of sṛṣṭi sthiti and pralayam. Verse 87 onwards dream experiences. During dream we will feel as though we are flying. Viyatgati means moving in akāśa. One will experience as though One's own head is cut in dream. During one muhurta, 41 minutes or so, several years pass by. One gets married has child etc. continuity of jāgrat prapañca is only an illusion exactly like continuity of Svapna prapañca. Even departed individuals appear in dream as though they are part of our life. Next shloka.. in dream experience, which is logical which is illogical, we cannot categorise. It is not possible to identify. In dream, whatever happens is logical in dream. (even flying). Dream has got its own logic. Now he wants to connect to jāgrat avasthā. If Nidra śakti has so much glory, what to talk of māyā śakti. Mahima is masculine gender, nakaranta pulling, mahiman shabda. Ayam mahima..pullinga. wonder. In DSV, just as for dream world continuity experienced is illusory, similarly continuity experienced in jāgrat prapañca is also actually not there, that is also projected.

तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्द्वितीय- मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३१) इत्यादिश्रुतिभ्यश्च।

Therefore, there is no difference between jāgrat prapañca and Svapna prapañca. Both are Prātibhāsika satyam only. Everything other than the ātmā are mithyā ony, here prātibhāsikam only, no vyāvahārika at all. TSVs vyāvahārika is completely rejected. Brihadaranyaka “atho anya...” 3.4 and 3.5 ushastha and kahola brāhmaṇam...

Next quotation: Briha 4.3.23 to 31. There is no second thing other than the observer which is different from brahman. All of them are prātibhāsikam only. With this DSV is over. Topic 330 page 210 we started DSV concluded in page 222 topic 341. 12 topics.. 13 pages is DSV.

We are entering a totally different topic.

Now my general observations. TSV and DSV.

TSV talks of pāramārthikam, vyāvahārikam and prātibhāsikam. DSV- only pāramārthikam and prātibhāsikam

Important observations: Both these vadas are called two types of prakriyās. In Vedānta, prakriyā is called a method of teaching /tool used for communication. In Vedānta there are several prakriyās. Some are directly used by upaniṣad. Like adhyāropa apavāda, dṛk dṛśya viveka, pañcakosa viveka, avasthātraya prakriyā etc. certain others only clues are there, ācāryas have extracted several prakriyās, derived from vedas, avaccheda vāda, pratibimba vāda, ābhāsa vāda, anirvacanīya khyāti, revised anirvacanīya khyāti, arthādhyāsa, jñānādhyāsa etc . they are derived prakriyās. Advanced book introduces all these. Śāstra siddhānta deśa saṅgraha by Appapaya dikshitar. Very elaborate..no translation is there. All prakriyās travelled. Through all these prakriyās, vedānta wants to communicate the prime teaching or siddhānta. Methodology is prakriyā. Siddhānta is sādhyam or end. Ultimately we all should come to the sādhyam. End is siddhānta. That alone liberates, prakriyā does not liberate. It can cause scholarly or intellectual saṃsāra. Use prakriyā for minimum time and land on siddhānta. Brahma satyam jaganmithya ..... aham bramaiva na paraha. In a football match how long ball is possessed is not relevant, the aim is to hit the goal. Sometimes team has the ball 70% and lost the match. A student may study 25 years and miss the goal. A person may not even know this prakriyā and may achieve “mokṣā”. Prakriyās must not become priority, I can choose ābhāsa vāda or pratibimba vāda etc. they are choosable.

A famous shloka by Sureśvarācārya.

Yayayaya bhavet pumsam utpattihi pratyagātmāni…knowledge is important not the prakriyā. No ācārya insists that you should use only dsv, tsv, pratibimba vāda, ābhāsa vāda. Whichever vāda you are comfortable you use. Either use lift, staircase or escalator to come to first floor. Coming is important.

Sa sa eva prakriyājneya..sacānavasthitha

That is the right one for you, whatever works. What is valid for one need not be valid for another. Pañcakośa or śarīratrayam or avasthatrayam, which ever you are comfortable.. every prakriyā is valid . not rigidly fixed. Ācāryas themselves change. In Maṇḍukya third chapter, avaccheda vāda is used by both Gauḍapāda and Śaṅkarācārya.

In upadesa sahasri, 18th chapter, Śaṅkarācārya strongly argues for ābhāsa vāda. Very elaborate

In Manīṣā pañcakam, kim gangamani bimba..kanchana ghati in one shloka itself, both avaccheda vāda and ābhāsa vāda used by Śaṅkarācārya. This means ācāryas will change prakriyā from one text to anther. You need not follow consistency with respect to prakriyās, but for siddhānta, ou have to be consistent.

Swamiji's observation. We have elaborately seen DSV, if you want to employ now and then or permanently. For nididhyāsanam, DSV is more convenient. This is my personal preference. If you do not relate, you can stick to TSV. You can ignore entire DSV. For vyāvahāra TSV is more convenient. When I say next class, I am in TSV only. You need not feel compelled to use DSV. Both vadis will come to same Siddhānta, no disagreements.

Common features of agreement between DSV and TSV

Siddhānta

Brahma satyam jagan mithyā aham brahmaiva nāparaha

Aham brahmasmi, both will claim; jagat is mithyā. World being mithyā I alone lend existence to entire prapañca.

Both will say prapañca consists of jāgrat and Svapna prapañca.

Both will say jāgrat and Svapna prapañca are both mithyā. Since both are mithyā. Both will say I alone lend existence to Svapna prapañca, I alone as brahman lend existence to jāgrat prapañca. I alone lend existence to both. This much agreement is more than enough for liberation.

Difference is of no consequence at all. Will not change my mokṣā. Both are mithyā. In that mithyā jāgrat and Svapna, tsv will add a separate adjective. Jāgrat prapañca is vyāvahārika mithyā jāgrat prapañca, Prātibhāsika mithyā Svapna prapañca. Even if he sub divides, he has to say I alone lend existence to both. I here refers to Aham brahmasmi.

You can follow DSV occasionally or permanently or not follow, with just TSV also you can get mokṣā. For both prakriyās powerful veda pramāṇaṃs are there.

TSV: tai upa.. satyam ca anrutan cha satyam abhavat... all 3 orders of reality are mentioned. First satyam is vyavahārikam, anrutam..prātibhāsikam, both are created by satyam, pāramārthikam. This satyam appears as other two. This tai mantra can be understood only with TSV.

DSV: Praśnopaniṣad chapter 4 , 8th mantra, context in suṣupti explanation by Pippalada rishi. Upaniṣad says just as all the birds come back to nest at the time of sunset. Pareātmāni... everything comes back to ātmā at the time of rest..sthūla pancha bhūtāni, sūkṣma pañca bhūtāni, everything is listed. In TSV, jāgrat prapañca does not resolve in suṣupti. Only sense organs resolve. In DSV, āstika samajam also resolves. Pramāṇaṃ is here in praśna upaniṣad. Drashtavyam ca .. seen world as well goes back to ātmā. DSV mantra..very powerful. Veda adopts both indicating that you use what you want...you are now free to accept DSV or not. In my classes, I will use only TSV.

22nd Sep 2018

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तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्द्वितीय- मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३१) इत्यादिश्रुतिभ्यश्च।

With this portion Niścala Dās concludes DSV. Niścala Dās presents this vāda as the only right vāda and every student should accept DSV only. He is very particular that we all vote for DSV. However as I concluded in the last class, DSV must be seen as an alternative to TSV. We can adopt any one of these prakriyās. TSV will also lead to binary format. I'm satyam, entire jagat is mithyā. It includes both jāgrat and Svapna prapañca. There will be no difference in binary format. Whether mithyā prapañca must be divided into two or remain as one is the only question which is really inconsequential. DSV is not compulsory is what we are concluding. Tai upa for TSV, praśna for DSV. For both we have pramāṇam.

DSV is over.

Now an overview of what's coming. We are in 6th chapter, a huge one. We have covered only the first part, 1/5th of the 6th chapter. We covered 25 topics of 6th chapter. We have 120 more left. Hereafter alone, 6th chapter is really starting. Niścala Dās has indigenously designed this. Dialogue between Guru and third disciple. (Tarkadṛṣṭi). Others were Tattvadṛṣṭi (uttama Adhikari) and Adṛṣṭi (madhyama Adhikari). Tarkadṛṣṭi is not adhama Adhikari nor manda Adhikari, means he is an intellectual student, thinking student, therefore he will not accept Vedānta that easily therefore requires lot of clarification. How Niścala Dās designs this chapter, Tarkadṛṣṭi asks a question, by way of answering a question, Niścala Dās introduces DSV meant for uttama Adhikari. That DSV is completed now. Tarkadṛṣṭi is unable to accept this. He is going to raise a question saying you must differentiate between jāgrat and Svapna avasthā because vedāntic study is possible only in jāgrat avasthā, that being so, you cannot make jāgrat and Svapna as the same. Niścala Dās says I will show you an entire Vedānta course happening in dream.

Agṛda devaha is introduced, he goes into Svapna. There he has a Svapna guru. He teaches a Svapna Vedānta course. He is providing Tarkadṛṣṭi, this teaching is really meant for Tarkadṛṣṭi, Svapna Vedānta course. Niścala Dās will present in a deeper manner, maha vakyas, purvapakṣa will be there. Avaccheda vāda ābhāsa vāda etc. till now whatever was taught was for uttama Adhikari. Until now, its for uttama Adhikari.

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Topic 342 दृष्टिसृष्टिवादः

(आ. ३४२-४६०) गुरुवेदान्तादीनां मिथ्यात्वे दृष्टान्तप्रदर्शनम् –

(३४२)संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धानादित्वम्, तन्निवृत्तिरूपमोक्षोद्देश्यकश्रवणादिसाधनानुष्ठानं च न घटेतेति तर्कदृष्टेस्तृतीयः प्रश्नः –

Heading

When we study Vedānta in jāgrat avasthā, we experience guru and śāstra outside. Now he wants to point out that both these are only Prātibhāsika only. Agṛdhadevah will have a dream guru..Guru will thn dismiss everything as mitthya. Saṃsārasya ......if the saṃsāra of the jāgrat prapañca is short lived like Svapna, we are talking of anādi saṃsāra, we cannot speak this way as it is shortlived like prātibhāsikam. Anādi parampara also cannot be talked about. For the elimination of that anādi saṃsāra, you cannot talk of śravanādi sadhana anuṣṭhānam. It is not Tattvadṛṣṭi asking the question but Tarkadṛṣṭi asking the 3rd question. What are the previous two questions? 1) page 199 and 2) page 207.

तर्कदृष्टिः पृच्छति – ईश्वरसृष्टिरनन्तकल्पकालादनादितया प्रवर्तते। तत्र ज्ञानी मुच्यते, अज्ञानी संसरति। यदि जाग्रदपि स्वप्नसमः स्यात् तदा यथा स्वप्नः क्षणम्, मुहूर्तम्, प्रहरकालं वा भवति, तथा संसारोऽपि क्षणम्, मुहूर्तम्, प्रहरकालम्, ततः किञ्चिदधिककालं वा भवितुमर्हति। (१) संसारस्य स्वप्नवत्स्वल्पकालस्थायित्वे बन्धोऽनादिकालात्प्रवर्तते इति न युज्येत। (२) बन्धनिवृत्तिरूपमोक्षप्राप्तये श्रवणादिसाधनानुष्ठानं च निष्फलं भवेदिति।

Tarkadṛṣṭi says Svapna prapañca is short lived, jāgrat prapañca is anādi, he says. You have to make vyāvahārika Prātibhāsika bheda. He uses term Īśvara sṛṣṭi for jāgrat prapañca. It has been existent for kalpas, one day of brahmaji..800 crore man years , one year is 3 lac crores. Life span of Brahmaji 3 crore crores. Before we study Vedānta, so many gurus have come in guru śiṣya parampara. There are many (numerous) non muktas also continuing for several ages. I'm one of the jīvas after all. If you are making jāgrat prapañca also into another dream, just as dreams last for one moment or one kshanam or few muhurthams, a part of the day, in the same way jāgrat prapañca also will last only for one minute or few muhurthams. If that's the duration of jāgrat prapañca, how can you talk of guru parampara. Saṃsāra of ours will also be only for a short period, all the time we have studied avyakta..ratra game. We studied that present saṃsāra is because of pūrva janma... anādi kala pravruttaha. In DSV we are saying its like dream of alpa kalam only. All this anuṣṭhānam will not yield results. Therefore never compare jāgrat and Svapna. Blunder he's committing is he is looking at Svapna from the standpoint of waker.

We require 3 imaginations, dream universe, dreamer observer, how dreamer observer will look at dream universe. He will never say dream universe is alpa kalam, he will call it jāgrat prapañca...he will say this prapañca is Īśvara sṛṣṭi. From brahman's standpoint any sṛṣṭi is kshana matram. From brahman's stand point kārya kāraṇa parampara is kshana matra projection.

Mind boggling answer...

गुरुरुत्तरमाह – यद्यपि पूर्वोक्तसिद्धान्ते (१) बन्धमोक्षौ गुरुवेदान्तादयश्च नाङ्गीक्रियन्ते। (२) किन्तु चैतन्यमेकं नित्यमुक्तमस्ति (३) अविद्या- परिणामश्चैतन्ये नानाविवर्तरूपा भवन्ति। तैर्विवर्तैरात्मस्वरूपस्य न काचिदपि हानिः। (४) आत्मा सदासङ्ग एकरसश्चास्ते। (५) अद्यावधि न कोऽपि मुक्तः। अग्रे च न कोऽपि मुक्तो भविष्यति। जीवन्मुक्तिशास्त्रं तु प्ररोचकोऽर्थवादः। किन्तु चैतन्यं नित्यमुक्तमस्ति। (६) अविद्यायास्तत्परिणामानां च चैतन्येन सह कदाचिदपि सम्बन्धो नास्ति। तस्माद्बन्धः, वेदः, गुरुः, श्रवणादीनि, समाधिः, मोक्षश्चेत्येतेषां प्रतीतिः स्वप्न इवाविद्याजन्यैव। तस्मान्मिथ्यैव सर्वे पदार्थाः। (७) एतेषां बहुकालस्थायित्वमप्यविद्याजन्यमेव। तथापि सिद्धान्तमिममजानतः स्थूलदृष्टेरयं प्रश्न इति।

Guru gives reply to Tarkadṛṣṭi. Niścala Dās is not willing to give up. He wants to bring Tarkadṛṣṭi to DSV. In the ultimate conclusion of Vedānta, DSV, there is no bandha bondage, mokṣā, guru, Vedānta. All these are projections of mūlāvidyā, they are really not there meaning prātibhāsika satyam. There is only one nitya muktam ever liberated consciousness, no jīva caitanyam, no īśvara caitanyam, only one. There are no two sṛṣṭi. Jīva sṛṣṭi eva Īśvara sṛṣṭi and vice versa. There is only one Prātibhāsika sṛṣṭi. Because of one mūlā vidya which is māyā. In TSV, māyā and avidyā are different, shuddha satva and malina satva etc. In DSV, avidyā, māyā are one and the same. They are all vivarta kāryam. Two sṛṣṭi are not possible in DSV. Ātmā will not be divided into asaṃsārī paramātmā and saṃsāra jīvātma. There is no dent caused by avidyā. Caitanyam cannot hit avidyā and get a small dent, jīvātma paramātmā bedaha nāsti. Only in TSV even this concept is allowed, in DSV anything other than Me is dṛśyam or acetanam or jaḍam. If there is a paramātmā other than Me, it has to be acetanam jaḍam only. There is one and only one caitanyam Me. There is nothing called past or future both are projections in the present, continuity and flow also we project. No ācāryas, no mukta s, liberated ones. Nitya mukti the only teaching...

29th September 2018

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Ātmā sadasaṅgha....Even though the teacher elaborately established DSV and also answered all possible Qs that can be raised by TSV, student Tarkadṛṣṭi is not able to appreciate that. Therefore, he asked the final Q in page 223, “in conventional Vedānta, that we study as junior student, we talk of an anādi prapañca, a saṃsāra that is anādi, Īśvara, vedaha, jīva which are all anādi. We listed 6. “Jīva isho vishudha.... Anadayaha” . this jīva acquires spiritual puṇyaṃ gradually across several janmas, gītā...anekha janma samsiddaha, then alone we come to Vedānta in the current janma. Even after that we need karma yoga, upāsana yoga, śravaṇam for many years. “This being so, how can you compare jāgrat prapañca to a Svapna which lasts few minutes or few hours? “ . This was the final question of Tarkadṛṣṭi. Again Guru has to give same reply. He repeats DSV and says we look at the dream from the standpoint of the waker. If you have sufficient imagination to look at it from dreamer’s angle, you will hear him say all these are anādi just as the waker vehemently says so. From waker’s angle it is temporary, from dreamer’s angle it is anādi.

Now Guru changes the whole method. A new Vedānta course in dream. In 4th line, Ātmā is always asaṅghaha and always ekarasaha, there is no past future. Past and future are projections in the present. Word present also becomes meaningless. Past present continuity all are projections of mūlā vidhya. There was a Śaṅkarācārya in AD, BC etc are both projected now by mūlāvidyā. There is no mukta, liberated person in past or future. Videha mukti jīvan mukti are all artha vadaha; only until students come to DSV all these are required for attracting students to vedānta.

First foot note:

१. अत्रायमभिप्रायः – अस्मिन् दृष्टिसृष्टिवादे “ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत्। अहं ब्रह्मास्मीति” (बृ. १.४.१०) इत्यादिश्रुत्या, “ब्रह्मैव स्वाविद्यया संसरति स्वविद्यया मुच्यते च” इति बृहदारण्यकभाष्यात्,

This is the message of DSV, For DSVs, one of the most important pramāṇa vākyams is brahmavā idamagra aseet.....there is only one brahma, one mūlā vidya, one ajñānī jīva. According to this vākyam in Briha 1.4.10. puruṣavidha brāhmaṇam. Brahman alone appears as saṃsāra because of brahman’s own māyā or avidyā, that eka jīva which is brahman gets knowledge and liberated.

Another vārthika vākyam also is there. Vyada soonoho

व्याधसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते ।

Śaṅkarācārya gives this example in Briha upaniṣad commentary. There was a revolution in a kingdom. A prince was taken away as a baby, they took him to forest, prince was lost and grew among forest hunter. He looks upon himself as hunter only. King is dead in the revolution. They search in the forest , a person with birth marks. They find him growing as son of a forest person. They show the birth mark and says you are the prince then prince claims I am prince. Rajaputratvam is claimed. Hunter notion is gone. Similarly jīvātma is growing as though he is jīva, but really speaking he is brahman. For the ajñānī jīvātma, through the mahāvākyam, jīva bhava goes and brahma bhava comes.

By my own avidyā, I am appearing as jīva now, in DSV many jīvas are non-existent, there is only one jīva, eka jīva bhava, no talking of many jīvas getting liberation in past or future. Other jīvas are not accepted, Guru also is not accepted. In the Svapna, we experience several jīvas shopping, when I wake up, I know I am waker, other jīvas in the dream go away. We do not talk of their continuity. In DSV, similarly when I wake up, I do not accept other jīvas and jīvan muktas of past or future. Other jīvas are called jīva ābhāsa. Jīva is mukya jīva plus anya jīva ābhāsa. In the same way, ābhāsa rūpa, other jīvas including the guru are jīva ābhāsa, mukya jīva is so called śiṣya. This śiṣya looks at Guru as a lineage, ācārya upāsanam etc. upon that one Guru looking upon as Īśvara, bhakti, puja, śravaṇam, mananam, is exactly like projecting a guru in Svapna. They are all mithyā only, Prātibhāsika satyam. For the dreamer in dream, it appears real. In advaita makarandam, this is said, once he wakes up, jagat jīva śiṣya ācārya Īśvara all go away. All these are prātibhāsikam.

Mūlam back: avidhyaya....mūlāvidyā does not have any connection with consciousness, mūlā vidya is prātibhāsikam, avidyā and caitanyam belong to two orders of reality. Movie is not connected to the screen. This mūlāvidyā does not keep quiet, it has two modifications, jñānādhyāsaha and arthādhyāsa. Dreamer’s mind and waker’s mind (both are jñānādhyāsa) and dreamer’s world and wakers world (arthādhyāsa), both appear to be continuing in jāgrat and dream, result of avidyā. Mastani sarva bhootani....na ca mastani bhūtāni...What does caitanyam do? Vivarta Upādāna Kāraṇam .. mūlāvidyā transforms into two types of world and mind therefore pariṇāmi Upādāna Kāraṇam. Caitanyam ’s job is by its mere presence, it provides three things for its mind and world 9both jāgrat and dream)...sat cit Ananda. Sambandha is only adhiṣṭhāna adhyāsa sambandha or anirvacanīya sambandha. Tasmat bandhaha, avidyā janya, production of avidyā which is prātibhāsikam. We hav to consistently negate vyavahārikam in DSV. Avidyā and māyā are synonymous in DSV. Jāgrat and Svapna are both prātibhāsikam, momentarily appearing. Vedaha, guruhu, Śravanam, mananam, nididhyāsanam, samadhihi, mokṣā all are prātibhāsikam only. Exactly like dream only, all mithyā only. Eka vida mithyā, no subdivision in mithyā. Continuity of jāgrat also due to avidyā, our projection only, like continuity of Svapna prapañca for the dreamer. Even though this is DSV, yadhyapi first line to be connected to tathāpi... here. A junior student, one who is not able to get out of double standards problem, is called sthūla dṛṣṭi. For him, DSV he can never appreciate. For such a student, this question will repeatedly arise. Since student is not changing, I am going to come down from DSV to TSV. I’m going to present Vedānta course as though happening in the dream of a person. For Tarkadṛṣṭi. DSV is for uttama Adhikari. Following course is for Tarkadṛṣṭi.

Tarkadṛṣṭi will understand DSV in dream and wake up....this is the assumption of the Guru. DSV is complete with this. Now dream of Agṛdhadevah.

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं प्रति गुरोरुत्तरम् —

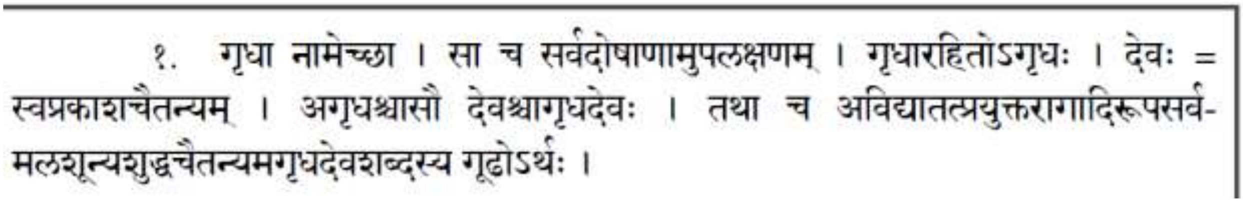
Topic 343 शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम्

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् —

Topic 343 to 346. A correction. It is not Tattvadṛṣṭi but Tarkadṛṣṭi. We will not use manda madhyama uttama Adhikari. Because manda Adhikari is given karma yoga, madhyama upāsana yoga. This person has sādhanacatuṣṭayam. He just relies on his intellect too much. All 4 philosophers like nyāya, vaiśeṣika, yoga, sāñkhya etc. they were āstikas but still relied on tarka too much. Therefore, they all concluded world is real. They don't understand the limitations of tarka. Its an obstacle. Logic beyond limits as an obstacle to Vedānta. That's why we included śraddhā in sadhana catuṣṭayam. Reason must be used not for proving veda, but for understanding the message of the veda which cannot be arrived at through logic.

These people do not require karma and upāsana yoga, they need enough intellect to understand the limitations of the intellect.

Agṛdhadevah is a fictitious person…an intention is there for this usage. Derivation is given in next page footnote, page 225,



१. गृधा नामेच्छा । सा च सर्वदोषाणामुपलक्षणम् । गृधारहितोऽगृधः । देवः = स्वप्रकाशचैतन्यम् । अगृधश्चासौ देवश्चागृधदेवः । तथा च अविद्यातत्प्रयुक्तरागादिरूपसर्वमलशून्यशुद्धचैतन्यमगृधदेवशब्दस्य गूढोऽर्थः ।

Grudha means desire…represents all the 6 deficiencies of the jīva, kama krosha…leading raga dveṣa….karma … all saṃsāra problems. Agṛdhah..one who is free from all of them..bahuvreehi samasa na grudhyate yasya saha. Devaha is svaprakāśa Chaitanya ātmā. Agṛdhadevah means nityamukta ātmā. Is the real name of every jīva.(karmadāraya samasa). The hidden meaning….shuddha caitanyam, sarva mala shoonyam, free from all impurities, raga dveṣa etc… caused by avidhya..our imaginery jīvātma who is going to dream a Vedānta course now….

Heading… Iccha rahita ātmā devasya,,under the pretext of explaining the dream of Agṛdhadevah, Guru is presenting a long Vedānta course for Tarkadṛṣṭi.

6th October 2018

(आ. ३४३-४६०) अगृधदेवस्य (इच्छारहितात्मदेवस्य) स्वप्नव्याख्यानव्याजेन तत्त्वदृष्टिं प्रति गुरोरुत्तरम् –

(३४३) शिष्यस्य गुरुतदुपदेशादिप्रतीतिर्मिथ्येति सदृष्टान्तं गुरोर्वचनम् –

We are now in the transition portion of the 6th chapter wherein Dṛṣṭi Śṛṣṭi vāda is completed and Tarkadṛṣṭi is not able to accept it. Teacher is going to introduce an unique Vedānta course happening in the dream of a person. Person is Agṛdhadevah..meaning..gruda means kamaha or saṃsāraha. Agrudaha is asamsari. Word devaha means caitanyam. Agṛdhadevah finally means nityamukta caitanyam only. Under the pretext of describing the dream of Agṛdhadevah, a Vedānta course is going to be conducted. Student will be satisfied. An intellectual student who has studied tarka, nyāya, vaiśeṣika etc. An intellectual Vedānta course is going to be introduced now.

An aside Q that can arise, isn't the student actually advanced student. Niścala Dās is putting the student in the 3rd category. Within Manda Adhikari he has been placed. Too much of tarka is an obstacle to Vedānta. Tarka in optimum measure is a blessing. Over tarka is an obstacle to Vedānta jñānaṃ. Balanced tarka is a blessing. There is a book called Śaṅkara bhashya vimarsha by Rama Raya Kavi.. he says those who are possessed by too much of logic, for them the logic becomes an obstacle. In upaniṣad it is clearly said that tarka must never be used for proving Vedānta but understanding Vedānta..naishā tarkena... An example...Suppose there is a bottle with narrow neck and we have another container of milk and you want to transfer the milk. We use the funnel. We should know the role of the milk. Funnel is not to be used for giving milk. It has limited function of transference of milk. Our intellect is the narrow bottle, Vedānta is containing the milk. Tarka is only the funnel. You can only use tarka as a funnel, if it is used for gaining knowledge, its called shushka tarkaha... Śaṅkarācārya says in Sadhana Pañcakam... on tarka ..vakyartha vicaratām...dustarka viramyatam. Trying to prove Vedānta through tarka śāstra. Every example Vedānta gives you will take the wrong portion if you use tarka. When I say dream as an example, I say jāgrat is like Svapna, both are mithyā. Tarkadṛṣṭi will say Svapna prapañca comes because of real jāgrat prapañca, so if real jāgrat itself is mithyā then we will need another real jāgrat prapañca. Every example he will wrongly use and negate advaitam. Tarkadṛṣṭi will never be able to accept advaita. In Brahmasūtra also, Vyāsācārya also says if you go by logic only you will never be convinced of Vedānta. Tarka aprathishtānāt, tarkasya atyantam anapekshyam..two sūtras from Brahmasūtra. Don't rely on nyāya too much. A limited intellectualism is ok. A Guru can never convince a tarkika. Niścala Dās is trying to convince this tarkika. Thereafter he will say Agṛdhadevah learnt all this and this Vedānta helped him get up from the dream and understand mayyeva sakalam jatam... jāgrat prapañcam is also my own dream only. Vedānta has to wake him up. Now he will teach TSV is dream, he wants him to wake up and accept DSV. Hope is at the end of 6th chapter this person has to wake up.

Next heading: gataprashna..final question of Tarkadṛṣṭi, previous page. 223 entire para is question of Tarkadṛṣṭi. Double standards blunder. Īśvara is anādi...guru śiṣya parampara is anādi. How can you say this anādi prapañca is my dream? Answer: imagine dream world, imagine the dreamer, imagine how the dreamer will look at the dream world. He will say this is anādi. For the waker, waker's universe is anādi.

Next topic: śiṣyasya guru... when śiṣya is experiencing guru and vedāntic teaching both are the projections of the śiṣya himself. Guru's upadeśa is also projected by the śiṣya. Exactly like Agṛdhadevah who is going to project a Guru, Vedānta, Vedānta course in dream. Drushtantam here is the dream.

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हे सोम्य, यथा निद्रादोषात्स्वप्ने अध्यापकोऽध्ययनम्, वेदशास्त्रपुराणधर्मशास्त्राणि, अध्येता, कर्म, तत्फलं चेत्यादिकं प्रतीयते। तेषु सर्वेषु पदार्थेषु सत्यत्वभ्रान्तिश्चोपजायते। तथापि स्वप्ने सर्वे पदार्था मिथ्यैव भवन्ति। तथा जाग्रत्यपि सर्वे पदार्था मिथ्यैव । तेषु

सत्यत्वप्रतीतिर्भ्रम एव। अहं तव गुरुत्वेन प्रतीतः सन् बन्धनिवर्तकवेदान्तोपदेशं करोमीति यत् तदपि तव मिथ्याप्रतीतिरेव।

Oh dear student, during the nidra, you can have Svapna. The following Svapna is possible, guru classroom, Vedānta class, all the śāstrams, smṛti granthas, dharma śāstras, the student adyeta studenta adhetarau adhetaraha.rikaranta pullinga. All of them can apper in dream also. Once I enter the dream as dream perceiver, I see this also as though in waking state. Still tathāpi, even though I may say it is satyam and swear, swearing cannot make this satyam. Everything is bhrama only. This example is going to be elaborated. Present jāgrat is also nothing but dream only. All the things are mithyā and even though I swear that these are all satyam, Guru still knows this fellow briefly wakes up during class and goes to sleep thereafter. Guru says I'm also one of your projections.

How can I project Vedānta śāstram when I myself do not know Vedānta? Such a doubt can come. Remember in DSV this world is not a mental projection. When you say I do not know you are talking of this from mind's stand point. Jāgrat nor Svapna is not mental, but projection of mūlā avidyā. In Māyā Vedānta śāstram guruhu etc are there. Therefore I brahman with māyā mūlāvidyā am projecting Guru Śiṣya Vedānta āstikasamajam a class room also. It is not a mental projection in DSSV. I the brahman with māyā am projecting everything. I project everything including the mind which is jñānādhyāsa and then identified with the single mind, I am alpajñaha instead of sarvajñaha. In DSV, in deep sleep state I am Īśvaraha sarvajñaha. Mind is resolved world is resolved into mūlāvidyā or māyā.

Yat tadapi… I the Guru is also your projection, my teaching is also your projection only.

Continuing…

Yatha Agṛdhadevahsya swapne..

यथा अगृधदेवस्य स्वप्ने मिथ्याप्रतीतिविषया गुरुवेदान्तादयोऽनिर्वचनीयतयोत्पन्नास्तथैव तव प्रतीतौ अहं मदुपदेशादिकं च सर्वं वस्तु मिथ्यैवा- निर्वचनीयतया प्रतिभाति।

He is slowly introducing Agṛdhadevah. Yatha… in the dream of Agṛdhadevah, all the false appearances, Guru, Vedānta, the teaching etc also as anirvacanīya khyāti. Mind and world are simultaneously projected. Svapna prapañca also is mūlā vidya projection. In the same way, you have projected the world and I am one of your projections. I am existing because of your grace!!! My vicārasāgara class all are mithyā only.. anirvacanīya khyāti means no vyāvahārika Prātibhāsika difference at all. Both are prātibhāsikam only. (my (Swamiji's) compromise: nobody else accepts: if you feel uncomfortable to say jāgrat prapañca is prātibhāsikam, you can say jāgrat and Svapna prapañcam are both vyāvahārikam because from dreamers angle sapna is vyāvahārikam). DSV is pāramārthika and vyāvahārika. No trivida...this is how new prakriyās come. New insights come and it will give you a new way of studying. To become a creator of prakriyā you should soak in Vedānta for decades. Then you can invent prakriyās.

(आ. ३४४-४६०) अगृधदेवस्य स्वप्नः –

(३४४) अगृधदेवस्य स्वप्नदर्शनम् –

The Svapna has to be a very long one. Rest of 6th chapter. Many classes. They are all happening in dream. Topic 344 to 465...Page 318. We are in page 225. Heading 460..svapna granthasya samapti.

Topic 344.. अगृधदेवस्य स्वप्नदर्शनम्

entering the dream...

अगृधदेवस्यैवं स्वप्नः समभवत् – अगृधनामा कश्चन देवः स्वयमनादिकालनिद्रां कुर्वाण इव स्वप्नम् अपश्यत् । तस्मिन् स्वप्ने तस्य पुरुषस्यैवं प्रतीतिरभवत् –

(१)अहं चण्डालोऽस्मि,(२) महादुःखी भवामि, (३) अस्थिमज्जारुधिरत्वङ्मांसमेदोवीर्यरूपसप्तधातुभिर्मे मुखं पूरितमस्ति, (४) महाघोरे भयङ्करे व्याघ्रगजादिसङ्कुले महारण्ये इतस्ततः परिभ्रमामि ; इति ।

Sanskrit version is given by Vasudeva brahmendra Sarasvatī. Original in a type of hindi by Niścala Dāsa a. This is a revised version almost new. This author is as great. The language used is simple although teaching is complex. For Agṛdhadevah, the Svapna happened in the following manner, named Agṛdhadevah, he is entering into sleep and a dream, even though he is projecting the dream, the moment he enters the dream and projects the dream universe he looks at that world as anādi. This has not been created by me but a creator parokṣā Īśvara. That Parokṣā Īśvara is none other than myself, he will realise/discover when he wakes up. That Īśvara who is sarva śaktihi sarvajñaha etc. until I can comfortably claim I am Īśvara, I have not woken up. Mayyeva sakalam jatam mayi sarvam prathishtam...aham annam...ahamasya prathamaja ritasya. My intellect should not feel discomfort when I claim myself as Īśvara. The viśiṣṭādvaitins and dvaitins feel advaitins are arrogant to claim this and it is maha pāpam, all advaitins will go to a special narakam. Pramāṇaṃ for that chapter 16 of Gita is quoted. In chapter 16, an asura is described, ādyohi jana... Iswaroham bhogi... all the Asuras like hiranyaKāśīpu claim they are Īśvara. They go to trividam narakam..eternal hell is going to come for these asuras. All advaitins will go to narakam.

A big smile is our reply... we will go to Narakam and continue Vedānta class.

Topic 344

We are now in a transition stage between two courses of Vedānta. In 6th chapter DSV was presented to Tarkadṛṣṭi. He was however not convinced. So now teacher is going to use another strategy, presenting the Vedānta in a different manner, introducing a person named Agṛdhadevah going through a long Svapna. In Svapna, Vedānta guru etc.....all of them disappear when he wakes up. End, Guru says just as Agṛdhadevah had a course in dream, Prātibhāsika, you are also now going through a Vedānta course in "prātibhāsikam". Following course is for Tarkadṛṣṭi kind of student. Agṛdhadevah has to enter dream. Rest of entire 2nd chapter is in dream only. Upto Topic 463 only. Topic 344 entry into dream. Anādi is very important, even though Svapna is taking place only for a short while, for dreamer it is anādi only. From dreamers angle dreamer does not have a beginning. He sees the following Svapna. In his Svapna, he had the following experience. I am a chandala, low caste person. Footnote: chandala bhava symbolizes jīva. From stand point of brahma bhava jīva bhava is so low therefore equated to chandala. Impure. I am going through lot of problems. Bone, marrow, blood, skin, flesh, fat and creative power, saptadhatu of Ayurveda. In nirvana ṣaṭkam, nava sapta dhatu. Here mukham may be read of śarīram...they are degenerating and produce lot of waste materials. World in which I am also is terrible, frightening, with tiger, elephants infested, meaning people like all these animals. In a huge forest, I'm just roaming about all over. In footnote, araṇyam explained. Maha araṇyam...universe called saṃsāra. In the dream, he is roaming here and there. By taking several janmas I'm roaming in lower and higher lokas. Guru is going to come, before that Swarga and naraka experience to be discussed. Hawking specialized on black hole. Even information is lost there. According to one theory, information are indestructible. In black hole information can get destroyed. A scientist says in reality it does not get destroyed. One theory is our entire cosmos may be existing within a black hole. Like the fourteen lokas of Agṛdhadevah are existing within his dream.

Now we will see that. Not only has he projected the dream, he has entered it. Now Naraka varnanam. For him it is not a dream.

तादृशदेवोऽहमितस्ततो भ्रमन् नानास्थानानि पश्यामि। (१) तत्र क्वचिद्देशे नाना भयङ्कराः प्राणिनो मां भक्षयितुं ममाभिमुखाः प्रधावन्ति, (२) क्वचित्पूयशोणितपूर्णे महागर्ते पतिताः केचन प्राणिनो हाहाकारशब्दान् कुर्वन्ति, (३) अन्यत्र क्वचित् सन्तप्तलोहमयस्तम्भनिबद्धाः प्राणिनो विक्रोशन्ति, (४) क्वचिच्च सन्तप्तवालुकापूर्णे मार्गे पादुकाहीना नग्नपादाः पुरुषा गच्छन्ति । तांश्च राजभटा लोहमयदण्डेन ताडयन्ति । इत्थं नानाभयङ्करस्थानानि स्वप्ने पश्यन् स देवः कदाचिदात्मानमप्यपराधिनं तादृशापराध-फलभूतदुःखभागिनं च स्वप्नेऽपश्यत् ।

This type of description, is very much used in yoga vāsiṣṭha grantha. Somebody will dream and many chapters will go on. This methodology is used to show that our experiences also from standpoint of Īśvara my own higher nature are another type of dream only. Niścala Dās is influenced by Yoga Vāsiṣṭhaḥ. I Agṛdhadevah, roaming about all over the world, I'm experiencing various lokas. Kvacit dese ..here onwards description of hell given. All types of peculiar beings, Agṛdhadevah experienced in Naraka. They are chasing me to eat me up. While running I see other areas of Naraka. There are huge pits filled with blood, pus etc, in that pit, people have fallen into that pit. They are wallowing and screaming in that place. Somewhere else some thing more terrible is happening. Red hot iron pillars, many people are tied to those pillars. Different parts of the world, third degree tortures happen. Else where, people are walking on a path which is hot sand without chappal. Barefooted. While they are walking, people in charge of naraka, with the iron rods they are hitting 4 times. In this manner, he sees terrible things. Initially he saw others suffering, sometimes he sees himself going through suffering. In Svapna. Sometimes he saw himself undergoing all this. As a result of prārabdha pāpam, he goes through dukham. Pāpam can give two types of experiences, going through pain himself or observing someone going through suffering. The worst pāpam will have an end. The darkest night also end. Agṛdhadevah went through all the narakas and then due to puṇyaṃ goes to higher lokas also. Only jñāna understand that life has both pleasure and pain. That is vivekaha.

Now Swarga loka varnanam.

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत् ।

तस्मिन्नेव स्वप्ने सोऽगृधदेवोऽन्यत्र दिव्यं स्थानम् अपश्यत्। तत्र च (१) उत्तमा देवता विराजन्ते, (२) तासां देवतानां भोगा दिव्या भवन्ति,(३) अमृतस्य दर्शनमात्रेण ता देवतास्तृप्ताः, (४) क्षुत्पिपासे ता देवता न बाधेते, (५) तासां देवतानां शरीराणि मलमूत्रादिरहितानि दिव्यानि प्रकाशन्ते, (६) उत्तमविमाने स्थितः कश्चन देवो रमते। तच्च विमानं तस्य देवस्येच्छानुसारेण गच्छति,(७) कुत्रचिद्रम्भोर्वश्यादयोऽप्सरसो नृत्यन्ति। तासां सकलान्य- प्यङ्गानि निर्दोषाणि विलसन्ति। तत्र सर्वा योषितः सम्पूर्णगुणोपेता राजन्ते, (८) तासामङ्गेभ्यः कामोद्दीपकोत्तमसुगन्धः प्रसरति। क्वचित्ताभिः सह देवा रमन्ते, (९) अगृधदेवः स्वयमपि कदाचिद्देवभावं प्राप्तः ताभिर्दिव्याङ्गनाभिः साकं दिव्येषु स्थानेषु सुचिरं कालं रमते। (१०) एवं दिव्यस्थानेष्वप्सरोभी रममाणोऽगृधदेवः सहसाकस्मादेव रुधिरमलादिपूरिते कुण्डे निमग्नो भवति।

From naraka loka Agṛdhadevah is going to Swarga loka. That he will have to quit Swargaloka is bad news. I can control only agami no control over sañcita and prārabdha. World becomes saṃsāra because I have limited control over only agami. Moment you recognize this helplessness, you will suffer. We never normally recognize this helplessness. When things are favourable, let me think of something which is beyond these opposites. Ātmā. Tragedy, comedy are all movies. We just have different channels. Lot of time it takes. Agṛdhadevah is in Swarga. Footnote 1: Swarga varnanam. There all devatas are happy there. They are enjoying the celestial pleasures. They do not have to eat or drink anything, by sight they get benefit of eating and drinking. No hunger thirst. Kshutpipase – dvandva dvivacanam. Tāha devata dviteeya. No malam mutram etc. they don't est and drink, that's why. They are divine and enjoy. They travel all over, no booking etc, they can just visualize and get transported. Uttama vimana..a devaha is reveling remaining in a superior vimana as compared to bhoomaka vimana, he only has to think, he will reach immediately. Rambha Urvashi celestial woman dancers are dancing continuously. All those dancing women have extremely beautiful limbs. Without any defect. There not mere physical beauty, but sūkṣma śarīram, character is perfect. All virtues are there in them. Bharata muni has written a huge book. Description of all features are there. Whatever descriptions are required are there. In kavya grantham, alankā grantham, these are mentioned. 32 virtues are enumerated. These are there in all these apsaras.

Page 226 2nd para fifth line.

We are in the transition portion where the dream of Agṛdhadevah is introduced. Agṛdhadevah in dream is going through inferior and superior janmas in dream. All the 14 lokas are within the dream only.

Now Swargaloka description. By just getting into a special vehicle he can travel anywhere at will. The apsarasa are dancing all the time. Their limbs are perfect and character wise they are endowed with all the virtues. Difference between human beings and heavenly body, these are the differences. Many devas are enjoying the company of Apsaras, then Agṛdhadevah himself enjoying the company of these wonderful women. He enjoys their association. Suddenly, without knowing the reason he is pushed down to the lower loka. (due to adrushta puṇya pāpam karma). Footnote: no 3 when the Swarga loka puṇyaṃ has been exhausted and some pāpam has matured, this happens (from old sancitam karma). Again we come down to human body. In malam and filth, into the body, this agrudadeva fell.

तस्मिन्नेव स्वप्ने सोऽगृधदेवो अन्यत्र स्थाने स्थितं सर्वाधिपतिं पुरुषं पश्यति। तस्याज्ञकरा अनुचराः तस्याग्रे तिष्ठन्ति। (१) केषाञ्चित्पुरुषाणां सोऽधिपतिस्तस्यानुचराश्च सौम्यरूपाः प्रतीयन्ते, (२) केषाञ्चित्पुरुषाणां ते भयङ्कररूपाः प्रतीयन्ते, (३) तद्धनस्थितानां पुरुषाणां कर्मानुसारेण सोऽधि- पतिः फलं यच्छति।

In the same dream, he reaches another sphere or area, footnote 4: here commences yamaloka. Niścala Dās introduces a yamaloka different from naraka loka and Swarga loka. We can take this as manuṣya loka also. As it is the only intermediary loka possible between the two. (footnotes given by Pitambara ācārya). Footnote: sarva adhipati-Yama dharma raja. He gives the puṇya papa phalam for yama loka or manuṣya loka people. He is fair and just. Only as per law of karma. Citraguptaha keeps our account secret like Swiss bank. Lord Yama constantly consults him. Yama dhutas are there to help Yama. Yamadharma raja's instructions are executed by a team who are waiting in front of him, who come down to manuṣya loka and give painful and pleasurable experiences. Footnote: yama dhoota or messenger. Good and bad depends on our karma. Footnote: when puṇya is dominant, yama and his dhootas are benign and well wishers. Footnote: When papa is dominant, they appear terrible. They are by themselves neutral and fair. In keeping with their karma, (all the 14 lokas come within a forest) they give them phalam.

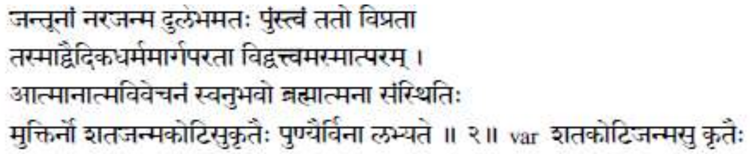
Manushyaloka has a huge advantage. Here one can pursue Vedānta, now Agṛdhadevah is going to see vedāntic activities.

इत्थमगृधदेवः स्वप्ने नानास्थानानि पश्यन् क्वचित् (१) वेदपारायणपरान् ब्राह्मणानपश्यत्, (२) क्वचिद्यज्ञशालायां यायजूका उत्तमान् क्रतून- नुतिष्ठन्ति, (३) क्वचिदुत्तमाः पुण्या नद्यः प्रवहन्ति । तत्र

पुण्यकाङ्क्षिणो जनाः स्नान्ति, (४) क्वचिज्ज्ञानिन आचार्याः शिष्येभ्यो ब्रह्मविद्यामुपदिशन्ति, अधिगतब्रह्मविद्या विद्याबलात्तद्वनान्निष्क्रान्ता भवन्ति ।

After this endless cycles of birth and death, he sees himself in a vedic culture in which veda, śāstra and guru are there. A vaidika janma requires so much of puṇyaṃ.

Jantoonam durlabham....



जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः
मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २॥ var शतकोटिजन्मसु कृतैः

Vivekachoodamani beginning prayer, 84 lakh species are there. Chance of human janma is rare. 5 to 6 billion human beings, and you need a vaidika family..if you lose this, the loss is infinite.

Footnote 9: from here bhooloka, and bharata desha varnanam. There are people committed to veda parayanam. In Chennai...so many vedic people. They are respected. People are called home for karma pata, pada, jata parayanam etc. honoring them etc. even now. Those who do varieties of yaga even now. There are varieties of rivers..pushkara snanam. Once in 144 years. If we have come to Vedānta, we have done lot of puṇyaṃ. Even for Śravanam, tremendous puṇyaṃ is required. Hinduism will never be destroyed... skype video, skype Sanskrit etc. Karma kāṇḍam and jñāna kāṇḍam are both strong. We have so many ācāryas giving brahma vidya.

Many students become jñānis, they become jīvan muktas and Videha muktas and escape from saṃsāra. Bahuveehi adhigatabrahmavidyā... by the mere strength of knowledge, they permanently escape from this forest. They “wake up” from their dream. Thus Arudadeva sees all of them. He also wants to enter jñāna kāṇḍam.. continuing,

अनया रीत्यागृधदेवस्य स्वप्ने क्षणमात्रे नानाश्चर्यरूपान् पदार्थान् पश्यतः पुनरप्येवं प्रतीतिः समजायत। (१) अहमस्मिन् वने बहोः कालान्निवसामि,(२) अस्य वनस्य कदाप्युच्छेदो न भवति,(३.१) कदा- चित् भगवतः चतुर्भ्यो मुखेभ्यो निर्गतैर्नानाविधैर्बीजैर्वनमिदमुत्पन्नम् , (३.२) जलसेचनेन वनमिदं पाल्यते, (३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्गमिष्य- ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

Agṛdhadevah went through several janmas. From the standpoint of waker Bhagawan, these are all few seconds only. It appears huge time period, but its just a few seconds. In one kshanam, dance music, Swarga, naraka all happened. Pashyataha agrudadevasya...Shashti ekavacanam, adjective. Present participle.. this new pattern of thinking started. Mokṣa thought..teevra mumukṣutvam.. we generally think its for old age… this good thought came..bhadra vṛttihi. I’m living in this forest Saṃsāra for so long, an unending process, this forest has been created by some Bhagavān. (instead of saying I have projected this dream). 4 faced Brahmaji has created all these jīvarashis. Words and the object..Padani and padārtha…in devata adhikaram, it is discussed, sphota vāda. It was said, first bhooho was uttered by God, then earth was born. Shabdha first then artha. Therefore, Niścala Dās says chaturbhyaha mukhebhaya, the seed of the universe in the form of shabda or puṇya papa karma. Words and the worlds were born. Viśeṣa Kāraṇam. Bhagawan is sāmānya kāraṇam. Bhagawan means Brahma, Viṣṇu, Śiva all 3, one with 3 veshams. Śṛṣṭi sthiti laya kartā is this Bhagawan. Footnote 2: seeds responsible for different varieties of creation.. a small portion of puṇya pāpam gets ready and determines body, parentage, environment etc. paripakvam means maturing or prārabdha puṇya pāpam.

27th October 2018

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2nd para fifth line

Line no 5

(३.३) कदाचिद्भगवतो घोरहास्यकारिमुखादुद्गमिष्य- ताग्निना वनम् इदं दग्धं भविष्यति, (४) वनोत्पत्त्या सह ममाप्युत्पत्तिरभूत् । वनदाहे ममापि दाहो भविष्यति, (५) सर्वं वनं दग्ध्वा ईश्वरोऽवशिष्टो भविष्यति, (६) तस्येश्वरस्य शरीरे वनस्य बीजमवस्थितं भवेत् । एवं प्रतीतिः स्वप्ने एव तस्यागृधदेवस्य स्वाप्नवेदश्रवणात्समजायत।

Niścala Dās is in the process of introducing a dream Vedānta course. For Agṛdhadevah, it is a beginingless universe. Śṛṣṭi is cyclically continuing. Agṛdhadevah sees himself as one of the jīvas in dream, he does not see himself as the projector. He has gone through several janmas, naraka, swarga etc. now he is born in vedic culture. This jīva in dream due to puṇya samskara is developing jijñāsa or desire for mokṣā. I am caught in this forest called saṃsāra. Infinite kāraṇa śarīrams are there and at the time of sṛṣṭi they will be projected as infinite sūkṣma śarīram. M: A time will come when Bhagavān will have a terrible laughter (in future). Attahasam in kala bhairavaṣṭakam. From his mukham, bhankara agni comes. In jayanteya gītā we saw this agni. Flames go upto brahma loka. Rains will be there continuously and it describes the rain in jayanteya gītā. The water thickness will be like elephant's trunk. And resolution will happen in the reverse pañca bhoota order. Udgamishyata present active participle, tṛtīya vibhakti, adjective to agninā. Footnote 3: of the entire cosmos, forest is representative. Footnote 4 Everything will be destroyed. I’m one of the insignificant jīva in the dream world.

M: when the world originated I also came along with the world, when the forest is burnt, I will also be destroyed. Ajñāta satta.Īśvara is there, I will not continue. Karara vindena..vatasya... At the time of pralayakala, vata patra will be there. Kṛṣṇa represents Īśvara, Brahman plus māyā, none other than I. eater and eaten I am, aham annam ahamannadaha....foot in the mouth picture.. tasya Īśvarasya shareere, in the cosmic body of the Bhagavān, māyā, the seed of the entire cosmos is hidden in Māyā (or prakṛti or avyaktam or mūlā avidyā). Dream Agṛdhadevah read the dream veda and came to know about the dream Īśvara. I’m created jīva. The moment Agṛdhadevah wakes up he understand the so called parokṣā I swara is none other than I the aparokṣā Jīvaha.

A guru is going to come in the dream. Page 227

Topic 345 अगृधदेवस्य स्वप्न एव गुरुणा समागमः

(३४५) अगृधदेवस्य स्वप्न एव गुरुणा समागमः – वारं वारमात्मनो जन्ममरणप्रवाहपातं श्रुत्वागृधदेव एवं विचारयति स्म – (१) केनोपायेनाहमस्माद्वनान्निर्गच्छेयम्, (२) वनान्निर्गमनासिद्धावपि कथं मम चण्डालभावो दूरीभवेत्। सदा देवभावश्च सिद्ध्येत्। (३) वना- न्निर्गन्तुं नान्य उपायोऽस्ति। ब्रह्मविद्योपदेष्टा आचार्य एव

स्वशिष्यान् वनादस्मान्निस्तारयेदिति। एवं विचारयन्नेव सोऽगृधदेवः स्वप्न एव कञ्चन आचार्य- वर्यम् अलभत । विधिवदुपसन्नाय तस्मै शिष्यायाचार्यो देववाणीमयं मिथ्याभूत- वेदान्तग्रन्थमुपदिदेश।

Agṛdhadevah meets a Guru in dream. That the janan marana cycle occurs repeatedly we know only from śāstra pramāṇam. From veda śāstram (dream) the dream Agṛdhadevah came to know of this cycle. Direction of travel. I do not have total control. Janma mrutyu jara ....anu indicated by varam varam. Repeatedly seen... The thought of separation when we grow old bothers us. How long will spouse survive etc? flow of birth and death helplessly falls. Agṛdhadevah begins to think in the following manner. What is the route by which I can escape from this cycle. In a thick forest there will be no sublight, so darkness for ajñānaṃ, I do not know way to go home as well. Getting out of this forest is videha mukti. Footnote: chandala bhavaha is jīva bhavaha.... Getting out of this continuing in the forest, I become jīvan mukta after gaining knowledge. Deva bhavaha bhavet, footnote 7 deva bhavaha is equal to brahmatvam. I require a divine grace, it works in the form of Bhagawan sending me a Guru. Dadami buddhi yogam te... Bhagavān will not give knowledge but can give a Guru.

Tīvra jijñāsā is the fees, intense desire for mokṣā... desperate. Like somebody's hair is on fire. Bhagawan will send a Guru. Agṛdhadevah in dream becomes ready for a Guru. Only an ācārya who is a teacher of brahma vidya, he will uplift the bhaktas from the forest. Jñānaṃ is only through guru śiṣya samvada.

Acāryaha eva indicates, it is compulsory. Niścala Dās writes eva from Muṇḍaka upaniṣad, sat vijñārnārtham sa gurum eva.... From this forest of saṃsāra nistarayet.. Guru alone will take out from the quahmire of saṃsāra. Agṛdhadevah was praying for a Guru like Indra in Kena upaniṣad. (Yaksha story) He got a Guru in (kanchana) dream. 3 types of Guru in Muṇḍaka upaniṣad, kevala shrotriyaha cannot claim Brahman, kevala brahma nishtā.. has not studied śāstra in this janma, but can claim aham brahmasmi..mystic guru, shrotriya brahmanishtā... ācārya varyaha...

He approached this Guru appropriately. Samit panihi, according to rules. To that Agṛdhadevah, properly with Śraddhā and bhakti, desire to learn (shushrushā), śiṣya symbolically shows by samit. Even though they are the words of the Guru. Guru's words are not pauruṣeya vākyam. He is conveying the teachings of apauruṣeya veda pramāṇam. Deva vani māyām... as valid as Śāstra's words. Mitya bhootam..other than Brahman everything is mithyā only. He taught....

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Topic 346 to 352

(आ. ३४६-३५२) मिथ्याचार्येण मिथ्याशिष्याय मिथ्या-संस्कृतग्रन्थेनोपदेशः –

Prātibhāsika acharyena Prātibhāsika śiṣyaya (mūlā avidyā adyastha śiṣya) projected by mool avidyā, in DSV, no mental projection, everything is projection of mūlā avidyā only. Mūla avidyā is māyā located in Brahman that is Me. I through my mūlā avidyā is projecting Prātibhāsika Guru, śiṣya, śāstram, upadesa, knanam that is getting up. With the help of samskrita grantha…upaniṣad

Topic 346-348

Only after a prayer verse

(आ. ३४६-३४८) ग्रन्थारम्भे मङ्गलाचरणम् –

Topic 346 मङ्गलाचरणस्य प्रयोजनम्

(३४६) मङ्गलाचरणस्य प्रयोजनम्, मङ्गलाचरणप्रकारभेदाश्च –

Maṅgalācaraṇam is of many types..unique to Vicārasagara, page 228 and 229 are both discussing varieties of Maṅgalācaraṇam… benefit of śāntipaṭha or Maṅgalācaraṇam. Benefit is shanti..two types, external disturbances are there

Benefits and varieties…

(३४६) मङ्गलाचरणस्य प्रयोजनम्, मङ्गलाचरणप्रकारभेदाश्च –

Now we are entering into a dream Vedānta course happening I the dream of Agṛdhadevah. Therefore, all these three come under mithyā. Prātibhāsika mithyā. Guru śiṣya samskruta grantha (vicārasāgara is referring to samskruta grantha for upaniṣads.). sub heading: before starting teaching , prayer, shanti pata. Sub sub heading: benefit of shanti pata. And different varieties of mangala charanam..3 different varieties.

ग्रन्थारम्भेऽवश्यं मङ्गलमाचरितव्यम् । (१) मङ्गलाचरणेन ग्रन्थसमाप्तिप्रति- बन्धीभूतविघ्ना विनश्यन्ति। विघ्नो नाम पापमेव । पापेन प्रतिबद्धानि भूत्वा शुभकार्याणि न सिद्ध्यन्ति। तानि च पापानि मङ्गलाचरणेन नश्यन्ति । (२) पापरहितेनापि ग्रन्थादौ मङ्गलमाचरणीयमेव। तदकरणे ग्रन्थकर्तरि पुरुषाणां नास्तिकत्वभ्रान्त्या तदीयग्रन्थे प्रवृत्तिर्न स्यात् ।

In the third sub heading two topics were mentioned, benefits and types.

First benefit. In the beginning of the text, whether written or being taught, both referred here, compulsorily shanti pata must be written or taught. All obstacles will go away; for writing or studying (successful completion), vignaha obstacles. 3 types of obstacles we know, adhyatmika, adhibautika..living beings, adhidaivikam..all natural forces. Not mentioned here, we know. Vignam is visible version of pāpam only. When our own pāpam becomes obstacle to our own study, all our auspicious undertakings they won't become successful. Prārabhdha pāpam can be neutralized. (refer talk..can prayers change fate? Answer depends..like can diseases be cured by medicine? Uttama madhyama, manda in certain diseases, it will not work, manage, some times cured...incurable, manageable, curable). Our prārabdha also comes under these 3. Maṅgalācaraṇam will cure the curable pāpams. It will produce a neutralizing puṇyaṃ. Even if there are no obstacles, Maṅgalam should be done. Even if I know I do not have pāpam, one should do Maṅgalam. If the author confidently avoids Maṅgalam

(this is a discussion in Brahmasūtra bhāṣyam, most important Vedānta śāstram, there is no Maṅgalam for sūtra bhāṣyam, for everything he has written, narayanam...in gītā bhāṣyam; commentators write saying if there is no Maṅgalam you should not study the text, then he says the first line is yushmad asmad, confusion between you and I ātmā anātmā, since he spoke about this, he remembers ātmā rūpa brahman..asmad is Maṅgalācaraṇam..

In Brahmasūtra, where is Maṅgalācaraṇam, not there, Śaṅkarācārya says athato brahmajijñāsā, atha is Maṅgalācaraṇam although it refers to sadhana catuṣṭayam)

The other readers will think author is a nāstika, they will conclude nāstika's work must not be studied. Purusha refers to future readers of the text. They will think, superimpose the nāstika status on the author. If you want your book to be read by others, please write Maṅgalācaraṇam.

Mangalacharana prakara bheda.

तच्च मङ्गलं त्रिविधम् – (१) वस्तुनिर्देशरूपम्, (२) आशीर्वाद- रूपम्, (३) नमस्काररूपञ्चेति । सगुणोऽथवा निर्गुणो यः परमात्मा स वस्तु इत्यभिधीयते; तस्य कीर्तनमेव वस्तुनिर्देशः । आत्मनोऽथवा शिष्यस्य यद्वाञ्छितं तस्य प्रार्थनमेवाशीर्वादरूपमङ्गलम् । स्वापकर्षबोधनानुकूलः नमःशब्दोच्चारणादिरूपो व्यापारो नमस्काररूपमङ्गलम् ।

That Maṅgalam or shantipataha (both are same), is of three types. 1 vastunirdeśa roopam, statement of a fact regarding nirguṇam or saguṇam brahman 2 aṣīrvāda rupam, benediction or wishing well 3 namaskāra rupam..most popular, offering namaskāra to Bhagavān, guru or śāstram, in Gita dhyanam we have 4 namaskaras. In next page, all examples given. Niścala Dās is in a relaxed mood. Only definitions here.

1 when you use word paramātmā, it can refer to saguṇam brahman or nirgnam brahman, vastu or reality in Vedānta śāstram. Kirtanam..statement or talking about either of the brahmans without any namaskāra. Gita bhāṣyam mangala charanam..narayana is beyond.....vastu nirdeśaha example.

2 ātmānaha...when Guru and Śiṣya start the vedāntic teaching, Guru has a wish, I should be able to communicate successfully. This is ashirwada rupam. Here Ātmānaha refers to Guru, or śiṣyas wishing for fulfillment of desire. Hope I will be able to communicate therefore ashirwada. Like get well soon card, no God photo.. can be done by nāstika too.

3 namaskāra rūpa... a beautiful definition here. When I do namaskāra to someone, it is the expression of ones own inferiority or lower status in comparison to the other person whom I worship. Like father and child, guru and śiṣya, Bhagavān and bhakta. Guru is given an upper asanam. Symbolic representation of gradation in the form of utkarsha higher status apakarsha lower status. Acknowledgement at thought, word level and deed level, prostrating, saying and thinking. All examples going to be given. Any such activity , uttering word namaha expression is called namaskāra rūpa Maṅgalam.

In vaishnava sampradaya, referred as naicchya bhavaha or apakarsha bhavaha. Lowliness is called naichyam. In front of Bhagavān you must declare naichya bhava and talking of his own inferirotity. In Bhavani ashtakam and Śivanandalahari, Adi Śaṅkara appreciates this naichya bhavam from vyāvahārika plane.So you are the ultimate shelter.

(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि- र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

Aside discussion is this, Īśvara is caitanyam plus māyā, caitanyam is also formless one and all pervading, māyā too is one all pervading formless. This is common, only difference is one is vyāvahārika satyam other is pāramārthika satyam. Īśvara is mixture of both therefore one all pervading formless.

Suppose a person does, Kṛṣṇa namaskāra, Devi namaskāra will it come under Maṅgalācaraṇam or not? Do Rama Kṛṣṇa come under Jīva category or not? If yes, you should not do namaskāra. Even though jīva has got śarīram, Kṛṣṇa Rama have śarīram, one comes under jīva another under Īśvara. We discussed this in Gita, 4th chapter 8th shloka, difference between birth of Arjuna and Kṛṣṇa. Whether janma is because of karma or not, that will make the difference. Embodiment here is referred as leela. Embodiment through compassion. Therefore Rama namaskāra also comes under mangalacharan. Guru namaskāra also will be discussed.

Remembering Ganesha who is embodied chaitainyam, or Devi, we can remember formed embodied God. Ganesha comes under Īśvara, who is Īśvara who is not, somebody is born, how do we know?

Many are claimed as avatara. Like Adi Śaṅkara etc. In tradition, whatever Vyāsa has acknowledged as avatara, traditional people accept, all others they may be avatara or not, we have no proof, they may be jīvanmukta. I'm not an avatara, I'm making sure you do not claim. Traditional view is whoever Vyāsācārya says is an avatara. One of the Śankaracāryas say for others we should not have temples. Like Shirdi saibaba temple etc. we just keep quiet. Remembering Ganesha at the beginning of the text will not come under jīva namaskāra but Īśvara namaskāra only. Then how can he be born? Ganesha's birth discussed in purāṇam he is not born due to karma phalam, like Rama's avatara and Kṛṣṇa's avatara, Ganesha is also an avatara for bhakta's anugraham's benefit. It is a particular appearance of Bhagawan only. In Kena upaniṣad, yaksha appeared very briefly... we do not question whatever Vyāsācārya has said as avatara... we accept.

10th November 2018

Topic 347

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(३४७) ग्रन्थारम्भे गणेशदेव्याद्यनुसन्धानमपि मङ्गलाचरणमेव — गणेशस्य देव्याश्चेश्वरत्वं पुराणेषु प्रसिद्धम् । तस्माद्गणेशादीनां चिन्ता नानीश्वरचिन्ता । पुराणे गणेशस्य यज्जन्मोक्तं तत् जीवानामिव न

कर्मफलभूतं जन्म । रामकृष्णादिरिव गणेशोऽपि भक्तानुग्रहप्रयोजनकः परमात्मन आवि- र्भावविशेष एवेति भगवतो व्यासस्य परमाभिप्रायः ।

Introducing a special and elaborate Vedānta course for Tarkadṛṣṭi, author has entered topic of mangalacaranam. Whether I'm an author or student, both author and student must compulsorily do mangalacāranam. Vastu nirdeśa and āśīrvāda and namaskāra rūpa mangalaranam. Vastu nirdeśa rūpa sepaks of glory of nirguṇa or saguṇa brahman. Both do not have any original form. Consciousness does nor have form. Māyā has guṇas but no akara or form. Mixture saguṇa brahman is formless. Vastu nirdeśa is statement of glory of formless brahman or form less Īśvara.

Now he adda on: even though Īśvara is formless, but God takes avataras formed Īśvaras. So sākara Īśvara can be worshipped too. Yes q may come saying avatara has birth and death, he (avatara) must be called a jīva then. Niścala Dās says even thouh avatara has śarīram, still they do not come under jīva but Īśvara category only. Answer from Chapter 4 of Gita, sambhavami ātmā māyāya...I deliberately take avataram with self- knowledge intact. We saw another difference. Īśvara is directly born out of māyā, mayika sharerram. For jīva, it is born out of pañcabhootani...bhautika śarīram. That's why in Narasimha avataram you see Īśvara directly taking a form. Avataras like Ganesha Devi etc come under Īśvara and Iswari only. It is not karma phala based janma, but like Rama Kṛṣṇa's birth, Bhagavān takes Śarīram for paritranaya sādhoonam....

For the sake of blessing the devotees and destroying janmas. How do we know which is janma or avataram? Niścala Dās says we have accepted whatever Vyāsācārya gives as avatara, therefore we uniformly accept all others as janma only. Even Adi Śaṅkara, he is jīva became jīvanmukta after jñānaṃ.

अत्रेदं रहस्यम् – परमार्थदृष्ट्या जीवोऽपि परमात्मनो न भिन्नः। किन्तु जननमरणादि रूपबन्धस्यात्मनि योऽध्यासः स एव जीवस्य जीवत्वम्। स च जन्मादिरूपो बन्धो गणेशादीनामात्मनि न प्रतीयते। तस्मात्ते न जीवाः। अनेन प्रकारेण गणेशादीनामीश्वरत्वं सिद्धम्।

Chapter 4 being summarized. The secret or essence of difference between jīva and avatara. Niścala Dās gives. Rama expressed emotions, exactly like a jīva. How to differentiate then? Internally there is a difference, not externally visible. From vedāntic angle, avataram is also paramātmā, jīva is also paramātmā only. Kintu, when the janma marana are happening at the anātmā level, janma is sthūla sūkṣma śarīra samyogaha and viyogaha is maraṇam. You should not say utpatti and nāshaha as according to śāstra both are eternal, anātmā inclusive either avyaktam or vyaktam. Janma and marana, samyoga and viyoga belong to anātmā only. ***This fact whoever knows is called avataraha, this fact whoever does not know is jīva***. Najayate mriyate whoever remembers. That transference is called bandaha. Why are we doing mrityunjaya homam, we want our relative to be free from death. Marana bhayam is jīvatvam or prayer for freedom from rebirth is also jīvatvam. In the ātmā, it is not transferred by avatara. How come Rama is crying? Ramāyānam is the pramāṇam. Rama acted like a human being to teach human being. Sorrow is natural, it will come in life. In and through all sufferings, never give up dharma. Aim of Ramavatara is dharmaśāstra bodhanam. Even if we are avataras, we can cry. Ganesha, Rama, Devi etc are Īśvara only.

(“जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः” (मु. ३.१.२, श्वे. ४.७) । अस्य मन्त्रस्यायमर्थः – अन्यम् = देहोपाधिकजीवाद्विलक्षणम्, ईशम् = असंसारिणम्, महिमानम् = सर्वस्य जगतो जगद्रूपां विभूतिम्, अस्येति = मम परमेश्वरस्यैवेति, यदा पश्यति तदा वीतशोको भवति = सर्वस्माच्छोकसागराद्विमुच्यते कृतकृत्यो भवति (इति भाष्ये वर्णितोऽर्थः)। तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य नानारूपवर्णनं सर्वेषामीश्वरत्वद्योतनाय। गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति द्योतनाय च।

In the beginning of this paragraph, he stated, jīva is also paramātmā only, avataram is also paramātmā only, avataram knows I am paramātmā, jīva does not know he said. He said Jīva is also paramātmā only in reality. Muṇḍaka upaniṣad pramāṇam being quoted. “jushtam yada….” Muṇḍaka 3.1.2, Sveta.upa 4.7. This is the meaning of that mantra, from Śankaracārya’s bhāṣyam. Context is the following. It compares the jīvātma and Paramātmā to two birds. There is one tree,similarly in one body there are two ātmās, jīvātma and paramātmā, on enquiry first bird discovers second bird is only seemingly different. RC and OC. Actually RC is nothing but avatara of OC. Infact when you remove the RM, reflection becomes one with the OC only. Second bird which is different from RC rūpa jīva seemingly, OC the Īśvara which is not a saṃsāra. Chidabhasa appears to be a saṃsāra when it is with RM. Reflection is none other than original only. Mahimānam must be removed from here and put before jagat rupamvibhūtim. Jīvātmā is the enclosed consciousness, paramātmā is like all pervading consciousness. They are really one. Jagataha ayam asmi ātmā. Now I am functioning as though I am RC, but I am pāramārthika drushtya OC only. Sarva bhootastaha who is in all living beings.RC is my false nature limited by the RM. OC is my real nature. I should claim I am the OC and later claim all glories of OC as mine. Jagat roopam...entire creation is the glory of brahman only. Connect to chapter 10, vibhūti yoga. I'm akāśa, vayu, agni, jalam etc. Kṛṣṇa said that all glories must be practiced and claimed as Jñāni's. Śaṅkarācārya write asya mama parameshwarasya, world and glories are mine none other than Parameswara's. we start with two words and end with one word. (unfortunately, dvaita philosophers remember only two birds and forget to read the second part of the mantra. Remove da from dasoham. With advaita jñānaṃ, all saṃsāra is gone. As OC it is gone. "gatasoona gatasooncha...na anushochanti panitaha". Ocean of śoka (constant complaint) is saṃsāra. Everything is OK is mokṣā. Along with Īśvara namaskāra we can do jñānī namaskāra also. Avatara is born a jñānī. Jīvanmukta can be treated as an avatara therefore in Maṅgalācaraṇam, you can pray to jīvan mukta as he is as good as an avatara. This commentary I have taken from Śaṅkara bhāṣyam. He has made a few changes.

Managalacharan can be nirguṇa brahma, saguṇa brahma, avatara , guru vastu nirdeśaha. Therefore, it is perfectly alright to meditate on all these. We are worshipping Īśvara in different forms, Ganesha, Devi etc, do not conclude Gods are many. (Vaishnava Shaiva fights will start). No gradation between forms of God. The one who sees difference between the Gods, Brahma, Viṣṇu, Śiva, it is a papa karma, punishment is stomach illness. You should never differentiate. They are three different forms, that's all. The temples are meant for showing that all gods are only one Īśvara. That's why they have different alankaras for the Gods. Don't fight over Durga suktam as to whether it talks of Durga, last line is Vaishnavi therefore it talks of Viṣṇu. Strong hatred for Śiva's family is born out of ignorance. Similarly Guru bhakti, Īśvara bhakti both are important for vidya prāpti. In gaining knowledge... māvidvishavahai.. I should have proper attitude towards Guru too. Now examples for Maṅgalācaraṇam.

17th November 2018

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तस्माद्ग्रन्थारम्भे गणेशादीनां चिन्तनमुपपद्यते। ईश्वरस्य नानारूपवर्णनं सर्वेषामीश्वरत्वद्योतनाय।

गुरुभक्तिरीश्वरभक्तिश्च विद्याप्राप्तावन्तरङ्गसाधनमिति द्योतनाय च।

Niścala Dās points out that Maṅgalācaraṇam is compulsory before writing a new text book or studying a new text book. It can be namaskāra or benediction. Īśvara namaskāra can be arupa saguṇa Īśvara. Nirguṇa Īśvara is always without form, saguṇa Īśvara can be with form or without form. It's a combination of arupa caitanyam and arupa māyā. Equal to arupa saguṇa Īśvara. Lord with various forms is endowed with śarīram. Even then he does not come under jīva as it is not result of karma or born out of pañcabhootani. Mayikam śarīram... Bhagawan is worshipped in different forms to indicate all forms are of the same Īśvara only. Svetas.upa...yasya deve para bhaktihi...tatha gurau..... as much bhakti in Īśvara, same bhakti in Guru whoever has, for such a student, the teaching will become clear at the time of śravaṇam. With regard to acquisition of knowledge, they are immediate and direct causes. To convey this idea we need managalacharanam.

Topic 348 निर्गुणसगुणवस्तुनिर्देशरूपनमस्काररूपाशीर्वादरूप

(३४८) निर्गुणसगुणवस्तुनिर्देशरूपनमस्काररूपाशीर्वादरूप-

Statement of fact regarding sagna or nirguṇam brahman..1st example, vastu nirdeśa, second example namaskāra rūpa, 3rd benediction or wishing well for guru as well as śiṣya. Āśīrvāda.

In the previous page order was different. Vastu nirdeśa āśīrvāda and namaskāra, now order is modified.

मङ्गलप्रदर्शनम् –

तत्र निर्गुणवस्तुनिर्देशरूपमङ्गलं यथा –

परिपूर्णं चिदानन्दं बुद्धिसाक्षि यदद्वयम् ।
सूर्यादिभासकं नित्यं तेजः शुद्धं तदस्म्यहम् ॥

Statement of nirguṇa brahman.. which is complete of the nature of fulfillment and happiness, sākṣī neuter gender not masculine gender, shi short, that that is non dual. (saguṇam and nirguṇam brahman are non dual), ultimate light that illumines the Sun itself. Jyotisham api jyotihi...natatra suryo bhāti na Chandra.....

Eternal and effulgent Jyoti svarūpa and which is shuddham or pure. Tat pada lakṣyārtha rūpa brahman. Finally maha vākyam. Tat brahma aham asmi. Maṅgalācaraṇam can be aham brahmasmi. Sukham nityam...is nirguṇa brahma rūpa vastu nirdeśa rūpa , Maṅgalam.

सगुणवस्तुनिर्देशरूपमङ्गलं यथा –

विघ्नाः समूलं नश्यन्ति यन्नामोच्चारणात्सकृत् ।
त्रिपुरघ्नोऽपि यं स्मृत्वा जघान त्रिपुरासुरान् ॥
विना तु येन देवाश्च स्वेप्सितं नाप्नुवन्ति हि ।
सर्वविघ्नविनाशाय चिद्गणेशं नमामि तम् ॥

Here Vigneśvara namaskāra, saguṇa brahma svarūpa Maṅgalācaraṇam. By uttering the nama of Ganesha, all the obstacles will go away with the Kāraṇam of the obstacle, prārabdha pāpam and papa janya vighnam. Even Lord Śiva took the help of Vigneśvara to destroy the three asuras tripurari. (read Puranic encyclopedia). Three cities were called Tripuri. Lord Śiva remembered Ganesha (yam). Jaghāna. Han dhatu, he destroyed the asuras and their three cities, supposed to be flying cities. (remember skylab of the U.S moving in space). Lord Śiva could do that only after remembering Lord Śiva. Even the celestials who are very very powerful, they could fulfill only after offering namaskāra to Ganesha. Therefore, destroyer of all the obstacles, cit Ganesham, lakṣyārtha rūpa Chaitanya rūpa Ganesha tam aham namami. (actually namami should not come, smarmi tam is better as namami will come only for aṣīrvāda)

नमस्काररूपमङ्गलं यथा –

असुराणां निहन्तारं त्रातारं सुरचेतसाम् ।

रमाकान्तमुमाकान्तं नमाम्यनिशमद्वयम् ॥

Second Maṅgalam in the form of namaskāra, namaskāra to Lord Viṣṇu and Lord Śiva. Protectors of all the devas. Surachetasam, jīvātmās of the devas. Husband of Rama, Lakshmi, Viṣṇu. Husband of Uma, Śiva. Be a smartha is the message indirect one. Namami anisham, constantly. He does not add cha, Viṣṇu and Śiva. He says I worship Śiva who is Viṣṇu. I worship one God only who appears in the vesha of Śiva and Viṣṇu. To convey this, he uses the word advayam. Nihantaram is eka vacanam. Very beautiful and rare namaskāra. Now āśīrvāda rūpa.

गुरोः स्ववाञ्छितप्रार्थनरूपमाशीर्वादमङ्गलम् –

यया शक्त्या देवदेवो जगत्सृष्ट्यादिकर्मकृत्।
सा मे तिष्ठतु वाक्पीठे ग्रन्थस्यास्य समाप्तये॥

Āśīrvāda can be done by Guru also, śiṣya also. When Guru does the benediction, it is may things be well. It’s a wish , no namaskāra. Wish of Guru is hopefully I will be able to complete the teaching of the text. In every class also Gru has a wish that he can communicate well so that student can receive well. Can a Guru have a wish or expectation? Bhagawan himself has got desires. Pramāṇaṃ: Tai upa..sokamāyāta... Why can’t Guru/ jñāna have. Is desire an evil? ABCD...New Year Talk.. listen. Any number of non-binding desires are ok. Therefore, Guru’s wish is a personal desire is presented in the form f āśīrvāda.

We have a prayer occurring in Durga saptasati, ya devi sarva bhooteshu, Devi is seen as variety of powers. Iccha, kriyā, jñāna, speaking power listening, understanding power all are expressions of only one śakti… māyā is only one. Brahma śakti alone is in the form of all these. Here Guru wants power of communication. He requires knowing as well as communicating power. That śakti must be seated on my tongue. Asanam is vakpite, my organ of speech. Swami Chinmāyānandajis advice to all would be teachers, never think you are teaching, allow Bhagawan to teach through you, instrument of Sarasvatī or veda vyāsa or Dakshinamurthy. Mentally visualize this and be an instrument. All your classes will be successful. That’s why at the end of class, when student says fantastic, transfer credit to Bhagawan. Even īśvaraha himself (shivashaktya yuktaha..), Bhagawan is able to do due to śakti, may that śakti stand on my organ of speech, for the completion of this grantha.

Śiṣya has another prayer.

शिष्यस्य स्ववाञ्छितप्रार्थनरूपमङ्गलम् –

संसारबन्धसंशान्त्या निजानन्दप्रकाशनात् ।

निवर्तयतु जन्मादिदुःखं शिष्यस्य मे गुरुः ॥

This is also āśīrvāda rūpa, desired wish of Student is expressed through this Maṅgalam. Second line.. may the teacher eliminate my saṃsāra dukham, in the form of janma marana cycle. Me śiṣyasya...samandhikāraṇa śiṣya, me the disciple. By quietening removing the saṃsāra bandhaha of avishya kama karma which is responsible for sorrow. Nija Ananda prakāśanat, through the revelation of my real nature, my Svarūpa anandaha. Dukham will go away.

(आ. ३४९-३५१) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या- सस्य) नमस्कारः –

Now Guru namaskāra. Common ācārya is Vyāsācārya. Who is the composer of Vedānta śāstram. It has two meanings, all upaniṣads which are occurring at the end of vedas. Another meaning, when we study the vedāntaśāstram by itself we do not know the central teaching, karma jñānaṃ upāsanam, advaitam, dvaitam everything is talked about. How do I know the central message? We can never know the central teaching. Brahmasūtra was written for this purpose by veda vysas. Also known as śarīraka mīmāmsā, brahma sūtram, ātmā vicāra sūtrāni, Uttara mīmāmsā sūtrāni. Therefore Brahmasūtra is also called Vedānta śāstram. One is apauruṣeyam, other is pauruṣeya. Upaniṣads are apauruṣeya Vedānta śāstram. Brahma sūtram is pauruṣeya Vedānta śāstram. Bth are complimentary. To show that Śaṅkarācārya gives a beautiful example, flower garland, it has beautiful fragrant flowers, you are able to wear that mala. Only because of the sūtram or thread, flowers can be tied and then serve as garland. We require flower and sūtram. Flower without sūtram is not a garland. Sūtram without flowers is a waste. Sūtram. double meaning thread and every aphorism (in brahma sūtra). Every sūtra or thread analyses a upaniṣad vākyam. The sheet had a tale, which sūtra is analyzing which upaniṣad mantra. Therefore brahma sūtram and upaniṣad are complimentary. Vedāntaśāstram means upaniṣad as well as brahmasūtram. That brahmasūtram has been composed by Vyāsācārya therefore we are indebted to him and therefore prayer before starting the third Vedānta course for Tarkadṛṣṭi.

24th November 2018

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(आ. ३४९-३५१) वेदान्तशास्त्रप्रणेतुराचार्यस्य (श्रीवेदव्या- सस्य) नमस्कारः –

Introducing a vedāntic teaching program for the 3rd seeker namely Tarkadṛṣṭi, Niścala Dās has talked about the importance of Maṅgalācaraṇam, vastu nirdeśa, āśīrvāda rūpa and namaskāra rūpa. Namaskāra is generally Īśvara Namaskāra, nirguṇa or saguṇa like Viṣṇu, Ganesha, Śiva etc. both can serve as Maṅgalācaraṇam. Even Guru namaskāra can be included as Maṅgalācaraṇam as we look upon Guru as Īśvara only. Veda Vyāsaḥ is most important Guru as he has presented Vedānta darśaṇaṃ, it can be understood only when compared with all the other darśaṇaṃ, all 12, dvadasa. 6 nāstika and 6 āstika. Nāstika do not accept veda pramāṇam. Buddhism, Jainsim, cārvāka etc are nāstika darśaṇāni. Brahmasūtra discusses all nāstika darśaṇaṃ which are pratyakṣa or tarka pradhānam but not veda. Disastrous conclusions have numerous deficiencies pointed out in Brahmasūtra. All āstika darśaṇaṃ are superior because they intelligently included veda as an important pramāṇam. All āstika darśaṇaṃ are in the form of nyāya, sāñkhya eytc. First 4 have a problem, although they accommodated veda, but importance wise they committed a blunder. Which one must be primary and secondary. They made a mistake. They treated tarka as primary and veda as supportive. In their schools also we find several deficiencies, in Brahmasūtra its discussed. Complete first chapter is on sāñkhya philosophy. Tarka pradhāna āstika darśaṇaṃ also have problem. 6 plus 4 have issues.

Purva mīmāmsā is very good they became veda pradhāna. Problem is they gave importance to veda pūrva bhāga and treated Vedānta is more like appendix and therefore they don't need importance. They gave a comparison, a country has fertile lands and desert lands. Desert lands are useless and no productivity. Similarly Vedānta is not productive. They dismissed Vedānta saying it is oosharaha, desert land. Karmana mokṣa, Swarga prāpti. Nitya Swarga is mokṣā. Vedānta said na karmana na prajaya etc...

Karma jadāha...rituals, puja, vratam etc. therefore pūrva mīmāmsā is also deficient. First 6 nāstika, 2nd four āstika but tarka pradhāna, 11th one too much emphasis on veda pūrva. Whereas Vyāsācārya gave importance to veda pūrva and veda anta but Vedānta taking top position supported by veda pūrva bhaga and tarka to come finally to advaita. Only veda vyāsa had this right vision with right proportion. Upabrumhanam.. supported by. Keeping this vision, Vyāsācārya has presented Brahmasūtra giving essence of vedāntaśāstram. Therefore, he occupies a very important position. He also points out whats the problem if this approach is not there. In all 11 schools of philosophy. Vyāsācārya shows in Brahmasūtra. In tattu samavayat. Tu was taken for refutining all purvamimasa. Sūtra 1.2, rest was used to negate sāñkhya. Other darśaṇaṃ too. Therefore Vyāsācārya is very very important. Therefore we have to do namaskāra.

...18 odd minutes

अचतुर्वदनोब्रह्म द्विबाहुरपरोहरि:
अपालल्लोचन शम्भु: भगवान् बादरायन:।
acaturvadanobrahma dvibāhuraparohari:
apālalocana śambhu: bhagavān bādarāyana:|

Achatur vadano brahma.....apala locana ...Bhagavān badarayanaha. Vyāsācārya is all three in one form. He does not have four hands. But he is Viṣṇu. He does not have four heads. He is Brahma though. He is Śiva without three eyes.

Another shloka says, systems of philosophy is like a forest, darśaṇaṃ are animals, Vyāsācārya is Vedānta kesari. He is lion because he defeats all other darśaṇaṃ.

Vedānta śāstra pranetuhu....one who is author of vedāntaśāstram. May raise a question...how can you say so? Veda is authored by none. Bhagawan is the author. Footnote says, Vedānta śāstram is two fold, upaniṣads vedāntaśāstram 1, Brahmasūtra is 2. For 1 is apauruṣeya vedāntaśāstram, author being Bhagavān. Here we are talking of Brahmasūtra whose author is Vyāsa. Both upaniṣads and brahmasūtram are complimentary. We have to give importance to flowers and the thread that ties them together. All the upaniṣads are like the flower. They are presented as 4 chapters of Brahmasūtra in the form of sūtram. Without Brahmasūtra, we cannot know the tātparyam. Veda vyāsasya namaskaraha. See footnote 2 and 3

१. मयदानवनिर्मितत्रिपुरभञ्जनप्रवृत्तो महादेवो यदा विजयं नालभत तदा स सर्वैर्देवैः सहितो विघ्नराजं गणेशमाराध्य विजयमवाप । महादेवस्य विजयेन देवा निर्भया अभवन्निति कथा पुराणेषु प्रसिद्धा ।

२. वेदान्ता नामोपनिषदः । तासां तात्पर्यस्य निर्णायकत्वात् तदनुसारिब्रह्मसूत्र- रूपोत्तरमीमांसाख्यशारीरकशास्त्रमपि वेदान्तशास्त्रमित्युच्यते । तत्कर्ता श्रीवेदव्यासः ।

३. स्वापकर्षस्य स्वाभीष्टदेवतागुर्वादेरुत्कर्षस्य च मनसा चिन्तनं वाचा कीर्तनम्, तथोत्कृष्टदेवतागुर्वादीन् प्रति कायेन प्रणिपातादिकरणं च नमस्कारः । त्रिविधा एते नमस्काराः क्रमेणोत्तममध्यमकनिष्ठरूपा भवन्ति...

Primarily Vedānta śāstram means only upaniṣads, their central teaching is established only by Brahmasūtra. It has different names, Uttara mīmāmsā śāstra sūtram, śarīraka śāstra sūtram. Author is veda vyāsa. Many people mistakenly think vyāsa is author of veda, he divided them into 4 and asked 4 rishis to propagate them.

Foot note 3.definition of namaskāra: namaskāra is an action which reveals a particular fact. Two fold fact: Namaskāra always involves two, prostrating one and prostrated one. Of these two, prostated is superior, prostrator is inferior. The namaskāra reveals the utkarsha and apakarsha difference, namaskrutasya utkarshaha. Superiority. This revelation can be done through three different instruments. Kayika, vācika, mānasa. Any of these three that reveals this two fold fact is namaskāra.

Sva apakarshasya...inferirority, sva abheeshta devata, guru father mother's superiority, if you mentally invoke, it is mānasa namaskāra, or saying namaha through speaking. Kayena pranipadadhi Kāraṇam..physical namaskāra that shows this. All three are three types of namaskāra. I should be humble enough to accept Guru knows more than me, devata has more powers.

Humility is number one. An arrogant person can never do. If you want to grade them, they are graded also as uttama namaskāra, madhyama, kaniṣṭha namaskāra respectively. Manasa namaskāra is utkrushtam is superior most. Vācika namaskāra is next superior, kayika is next. Kaya vang mānasa...in upadesasaram.

Now Vyāsācārya's glory, two pages. Brahmasūtra's glory going to be discussed.

Topic 349 दृष्टान्तो वने वायुकृतोऽनर्थः

(३४९) दृष्टान्तो वने वायुकृतोऽनर्थः – (१) वायुः, (२) वने प्रसृतः कण्टकिवृक्षान् कम्पयित्वा, (३) वृक्षाणां कण्टकान् प्रसार्य, (४) रम्याणि, (५) कमलपुष्पाणि, (६) स्वस्थानादपच्छिद्य, (७) कण्टकेषु तानि पुष्पाण्यासज्य भ्रामयति । (८) तन्मार्गगामिनः पथिकस्य कण्टकलग्नानि कमलपुष्पाणि दृष्ट्वैवं चिन्तोदिता –

An imagery given here. We will not get any idea about the intention of Niścala Dās. A forest, wind blowing, flowers everywhere, thorn, people etc. you should be patient and wait, in second para, it will be equated. Like the chariot description in Kata upaniṣad. Intention of the imagery is this. Glorification of Vyāsācārya. Veda contains veda pūrva and anta. Pravṛtti or religious marga and varieties of karmas talked about, dvaita or bheda talked about. Vedānta talks of Nivruti marga, jñānaṃ, advaitam. Thus we have got pravṛtti, karma, dvaitam.. veda pūrva occupies a huge portion, Vedānta limited portion. Therefore many people have confusion as to whats the tātparyam of veda.

40, mts

Like bhakti and jñānaṃ. In bhakti, dvaitam is prominent. We are never against dvaitam. In tat tvam asi advaitam is dominant. Every hindu must know whats the final vision. If this clarity is not there, message will be lost. In hindusim role of bhakti and jñānaṃ is the confusion. Many upanyasakas have renounced Vyāsa the author of Brahmasūtra. Niścala Dās here says Vyāsācārya says dvaitam and advaitam are there, but tātparyam is in advaita jñānaṃ. "without dvaita bhakti advaita jñānaṃ is impossible. Without advaita jñānaṃ, dvaita bhakti is incomplete." Bhagavatam daśamaskanda is important, Kṛṣṇa's glory. Ekādaśa skanda, jayanteya and Uddhava gītā talk about advaita jñānaṃ. Never stop with daśamaskanda. Dvaita bhakti is sādhanam, advaita jñānaṃ is sādhyam. Upanyasakas must say everyone must come to advaita jñānaṃ one day for mokṣā. All dvaita ācāryas are misleading says Niścala Dās. Dvaitam will not give mokṣā, they must say clearly. This has to be made clear. Unfortunately they keep on saying nama saṅkīrtanam will give mokṣā. We say it will give cittaśuddhi, guru prāpti etc leading to jñānaṃ and mokṣā. Vyāsācārya clarifies this in Brahmasūtra.

This is the imagery. In the forest, powerful wind is blowing. This causes destruction. 1 of this para will connect to 1 of next para. Beda vāda ācārya is cyclone. Disaster causing cyclones of Hinduism.

In the forest, there are so many plants with thorns. Cyclone shakes all the thorny bushes, all the thorns are separated from the plants and thrown all over the forest ground. In the forest, elsewhere, there are beautiful lotus flowers. It takes all those flowers from their pond and pushes them into the thorns. Flower is tender and thorn is sharp. Flowers get damaged by the thorns. They are plucked from their own places and thrown into the thorns. Flower pricked by the thorn is taken here and there all over by the disastrous cyclone. Seeing this unfortunate situation, there was a traveller in the forest. This traveller saw the beautiful flowers damaged by thorns,(Shashti vibhakti with chinta pathikasya chinta, traveller's chinta). Well wishing traveller is going to be Vyāsācārya who is going to save. Footnote: various agama śāstrams came at some time. All agama śāstrams were dvaita śāstrams, Vaiṣṇava, Shaiva etc all describe glories of bhagavān. For them mokṣā is Śiva loka prāpti, Viṣṇu loka prāpti etc. Vyāsācārya did not want to condemn agama, he created a set of purāṇas, he incorporated all the agamas into the purāṇas and encouraged all agama pujas, if you do not do agnihotram ok, do pañcayatana puja, thus all dvaita śāstram he incorporated in purāṇas and said, do all agama pujas all right, but do not think agama puja will give mokṣā. Reject agama darśaṇaṃ, use agama puja. Thus he encouraged all the agama pujas. In dvādaśa skanda of Bhagavatam. Agama puja is there. Chapter 11, Vedānta is there. Use agama for cittaśuddhi and come to Vedānta. Never take this philosophy. You have to come to advaita jñānaṃ. This hybridization of agama and Vedānta, Vyāsācārya did in all the purāṇas. Modern Hinduism is follow agama puja for cittaśuddhi and for mokṣā follow Vedānta śāstram. Credit for this goes to Vyāsācārya.

1st December 2018

Page 230 6th line from the top

(९) सुन्दराण्येतानि कमलानि नैतत्स्थानयोग्यानि, (१०) किन्तूत्तमस्थानयोग्यानीति । (११) स पथिकस्तानि कमलानि हस्ते गृहीत्वा, (१२) पुनरपि विचारयामास – पवनोऽयं यथा पुनरप्येनानि पुष्पाणि कण्टकेषु नासञ्जयेत् । (१३) तथा संविधानं कार्यमिति । एवं विचार्य सूत्रनिर्मित- जालकेन कण्टकिवृक्षान् पृथक् चकार । तेन जालकेन पुष्पाणि कण्टक- प्रवेशात्परिरक्षितानि ।

Niścala Dās is introducing a third course of Vedānta to the third student Tarkadṛṣṭi. Pages 230, 231 vyāsa mahima is given. Namaskāra shloka will come later. Several shlokas

Shloka at 6.01

अचतुर्वदनोब्रह्म   द्विबाहुरपरोहरि:
अपालललोचन शम्भुः भगवान् बादरायनः।
acaturvadanobrahma   dvibāhuraparohari:
apālalocana śambhu: bhagavān bādarāyana:|

Another shloka at 6.05

Last class I tried to remember..

नमस्त्रैयन्त कान्तार विहारैक पटीयसे
वादि मत्तेभ: संहत्रे व्यासकेसरिणे नम:

namastraiyanta kāntāra vihāraika paṭīyase
vādi mattebha: saṃhatre vyāsakesariṇe nama:

Vyāsācārya is compared to a lion roaming in the forest, trayi means veda, traiyanta Vedānta, pateeyase capable. One who is capable of freely roaming about in the forest of Vedānta unchallenged. Pateeyase..chaturthi vibhakti. To him, my namaskāra.

Lion being the most powerful king of the forest can destroy any other animals challenging it, it kills several animals even an elephant in rut 9mada yānai) similarly vyāsa lion can kill all the elephants in the form of other darśaṇaṃ. Other vādis are compared to matta ibhaha. Elephant in rut. All these vādi elephants one who can destroy. In Brahmasūtra, second pada second section, all the pūrvapakṣī darśaṇaṃ are negated. He uproots. Samhatre...Vyāsa kesarine namaha... here we get the glory of Vyāsācārya through an imagery.

A huge forest is there, some of the trees are there, kantaki vrukshās are there, very many trees and bushes carrying sharp thorns. In other parts, lotus plabts are also there with lots of lotuses. There is a powerful cyclone . it separates the thorn and spreads it all over the floors of the forest. Same wind plucks all the lotus flowers from the lotus pond and drops these flowers over the thorn. They come in contact and flowers are damaged and destroyed. He is going to compare the disastrous wind to all the dvaita ācāryas. Students are dumped on dvaita darśaṇānis, all other 5. Not only madhva. Here we are now seeing flowers and thorns.

A person has entered the forest who is a well wisher of the flowers. He has the following thoughts (a well wisher traveller). These flowers are so beautiful. They must not be over the floor damaged by thorns. They deserve a better lot. They deserve to decorate beautiful picture, like ācāryas, they must not be damaged.

Therefore, the traveller, gathered the flowers from the thorn, numbers are given, you should tally the numbers in the next para, dṛṣṭanta versus darshtantha (13 of them). 12thexample..again he entertained the following thought. Now I have rescued these lotus flowers from the thorns.. again, they can get dumped. So I have to protect the current flowers and future flowers, this powerful wind, they should not again throw them into the thorns. I have to make an appropriate arrangement to rescue the flowers from the thorns.

He took some sūtram, first meaning thread, then brahma sūtrāni. With sūtram he made a net and separated the flowers and thorny trees. The sūtra jala will protect the flowers. This kāryam should be done by me. Vicarayamasa...afterwards, a net (cloth like form), he separated the thorny trees and the flowers. Because of the net, flwers were protected/rescued from all the thorn. Upto this is example. Now it has to be connected to brahma sūtrāni, how vedāntic students are protected from dvaita darśaṇaṃ.

Topic 350 दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः –

Now we are coming to two different topics. We are coming to original vedāntic discussion from the standpoint of the student. Second: the calamity caused by all other systems of philosophy. Other darśaṇaṃ are causing havoc. Like the cyclone causing destruction. Like Gaja in south of Tamilnadu.

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि (६) शमद- मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

Like the example given, in spiritual context. 1) all teachers who ultimately say dvaitam alone is satyam, dvaita or bheda darśaṇaṃ, all these ācāryas should be compared to disastrous cyclone.

Footnote is still stronger. Top two lines are continuation of footnote of previous page. We spoke of three types of namaskāra, kayika, mānasa, vāchika. Here continuing mental reverence. Mental reverence is like seed. Vācika is like plant or sprout. Kayika is like the tree. Mental reverence gets converted into kayika finally. Karya kāraṇa sambandha between each pair. Benefit of namaskāra is guru will be pleased with student, assuming śraddhā and bhakti therefore he is cpable of being taught Vedānta. That's the phalam of namaskāra.

Here bhedavada ācārya is like cyclone. Foot note says, they don't even deserve title ācārya, because ācārya must remove ignorance of student. (Guru expansion)30.00. bhedavadis are called ācārya only figuratively. Like calling a person lion because he shows courage, he is really not a lion.

एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत् सर्वव्यापी महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः । (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य (११) तान् शिष्याना- त्मतत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा

ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति । “नैषा तर्केण मति- ...

Footnote: तत्र (१) मानसनमस्कारो बीजम्, (२) वाचिकनमस्कारोऽङ्कुरः, (३) कायि- कनमस्कारो वृक्षः । (४) तैर्गुर्वादीनां प्रसादरूपं फलमवाप्यते ।

१. अत्र भेदवादिन आचार्यत्वोक्तिर्देवदत्ते सिंहत्वोक्तिरिवौपचारिकी ।

2 entire veda śāstram is vanam 3 in the veda there are so many vakyams which are not the central teaching, various rituals for dharma artha kama, they are really not goals, they fall with saṃsāra only. They are not really purusharthas. All vakyams that spoke of dharmarthakama, are thorny trees. They are all arthavāda not tātparyam of the vedas. Yamimam pushpitām vācham...in Gita we saw. Kamātmāna swargapara.... Vyavasayātmāka buddhi...chapter 2. Do this ritual, you will get this benefit. Dvaita vādi talk of this more and more...na karmana na prajaya.... There is a footnote regarding arthavāda.. they are worth noting. All secondary statements of the veda are arthavāda vakyams, karma vakyams, all upāsana vakyams. All are dvaitam. That’s why in Maṇḍukya kārika, upāsana....those who are trapped in upāsana are unfortunate people. They should be followed until sadhana chatushtaya sampatti. Dasoham must be rejected and replaced by soham. Dvaita ācārya

will never say this, they will say you are permanently dasaha. In foot note, he is classifying arthavāda.

Arthavada is classified into two in veda anta context, three types in karma kāṇḍa, two in jñāna kāṇḍa.

२. विध्यर्थस्य स्तावकत्वेन निन्दकत्वेन च द्विविधोऽर्थवादः । अपि च विरोधे गुणवादः स्यादनुवादोऽवधारिते । भूतार्थवादस्तद्धानादर्थवादस्त्रिधा मतः ॥

इति किञ्च गुडजिह्विकान्यायेन कर्मफलस्तुतिद्वारा निष्कामकर्मप्रवर्तकः परकृतिपुराकल्परूपश्च ।

One in the form of glorifying and other criticizing. While we talk of ṣaḍliṅgām, arthavāda is divided into two. In Vedānta we find, advaitam and advaita jñānaṃ. Tātparyam is in advaitam. Glorification involves exaggeration. Advaitam gives mokṣam is phala lingam, not arthavāda. Phalam is factual, arthavāda need not be factual, exaggeration is possible.

Examples. Brahmaiva bhavati....in the jñānis family there will be no ignorant person at all. This is exaggeration. This is sthuti..bhriguvalli..mahan bhavati. A jñāna will have plenty of cattle, children etc. this is artha vāda vākyam. Similarly criticizing dvaitam. Brihada..upa.yonyam devata upaste... na sa veda..yatha pashuhu. All people who do upāsana differentiating themselves from upasyam do not know reality, they are like various animals serving the human being. Terrible word. Strong criticism. Aim is dvaite tātparyam nāsti. In vedāntic context, thus we have two in jñāna kāṇḍa.

In karma kāṇḍa context three types. Anu vāda and bhootartha vāda. One is called guṇa vadaha, See shloka. When there is a vedic statement, that contradicts other pramāṇaṃs, pratyakṣa etc, its called artha vadaha. Example: adityo yupaha...Man is fire. For cooking then we can keep water on head. That's only guṇa vadaha type of artha vadaha as it contradicts pratyakṣa pramāṇam. In Kaṭhopaniṣad swargalokat amrutatvam bhajante, heavely people attain amrutam. They will also have rebirth as it contradicts śruti as well as anumānam pramāṇam. Anything that's a result of karma is temporary. Figurative statement.

Next is anuvadaha. A statement that's knowable through other pramāṇaṃs. Example: agnii himasya bheshajam. Himam means snow. When you feel so much cold in winter, remedy is heat or fireplace. It's a vedic statement. We know this from prataksha pramāṇam. Anuvada rūpa artha vadaha.

Next is bhootartha vadaha, a statement where tātparyam is not there, a statement that's not contradicted by other pramāṇam or supported by them. All such statements are bhoota arthavāda. In brihada..bhāṣyam. chapter 1 section 3. Pramāṇa bhāṣyam. Prāṇa samvada. We have gone through this. Entire brihadaranyakam I did, and summarized bhāṣyams. Vicara bhāṣyam. Satyasya satya bhāṣyam... 20 bhāṣyams I summarized. Pramāṇa bhāṣyam..

vajrahastaha purandaraha. Indra has got vajrayudam in his hand. Does it contradict pratyakṣa pramāṇam or not? Indra is not visible for us to say. Not seen or known by other pramāṇam. Physics book does not speak of Indra. Is there a milky ocean? Śāstram talks about it. There is no tātparyam, therefore arthavāda vākyam, which category is it? It is bhootarthavada. Because it does not contradict other pramāṇam, neither is it supported. Since we don't know, we should not negate the milky ocean. For mokṣā, we do not require either. Like is there a Viṣṇu with 4 hands? You can take either way. In Brahmasūtra bhāṣyam, Śaṅkarācārya says whenever scriptures describe the Īśvara with forms, 4 hands etc, Bhagavān has māyā śakti, he can appear in any form. Like Ganesha, Śiva, Viṣṇu. All the forms are possible for Bhagavān, do not call them imagination.

8th December 2018

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Topic 350

(३५०) दार्ष्टान्तिकं शिष्यविषये भेदवादिकृतोऽनर्थः –

यथायं दृष्टान्तस्तथा प्रकृते । (१) भेदवाद्याचार्यरूपो वायुः, (२) वेदरूपे वने (३) अर्थवादरूपकण्टकिवृक्षेषु कामकर्मरूपान् कण्टकान् प्रवर्त्त्य (४) कापट्यरागद्वेषादिदोषरहित (५) सुशुद्धशिष्यरूपकमलानि

(६) शमद- मादिरूपस्वस्थानात्प्रच्याव्य (७) कामकर्मरूपकण्टकेष्वासज्य भ्रामयति ।

Niścala Dās is continuing with the topic of managacaranam only. He wants to talk of the importance of Guru namaskāra. In our guru parampara there are many ācāryas, most important is Vyāsācārya, Śaṅkarācārya comes next to Vyāsācārya only. Brahmasūtra called utara mīmāmsā gives guideline for interpreting upaniṣads. Śaṅkarācārya follows the guidelines. Vyāsācārya has done extraordinary rescue job. Niścala Dās is presenting this through an imagery. Entire karma kāṇḍa kamya karmani focusing on ārta bhakti and arthārthī bhakti (referred as trees with thorns). Yamimam pushpitām vācham....all the beda vādi ācāryas popularize kamya karmas and prayacita karmas. We saw footnote on two types of artha vāda in karma kāṇḍam and 3 for jñāna kāṇḍam.

Main topis...they are all thorny, they keep a person within saṃsāra. Thorns are in the form of rituals for fulfilling worldly desires. Sandhyavandam, pañca maha yagna are not highlighted.. all the people who can get mokṣā are taken away from mokṣā maraha. Preyo marga is highlighted by these people. All the human beings by nature are good until tempted. Śiṣyas are naturally straight forward without dishonesty kāpatyam, raga , likes and dveṣa dislikes. They are tempted through various rituals. 4. Kapatya rahitani and ramyani must be equated. 5 is human being and kamalani equated. These kamala pushpani deserve to be in the temple (mokṣā), human beings must be kept in mokṣā temple, instead they are connected to thorns. Shamadamadi refers to shreyo marga...nowhere people encourage vedāntic study... natural path they must be following...manuṣya janma is the only janma in which mokṣā is possible, instead they are plucked away.

(Chayavayati...causal form :chyāvayati. Past active participle is prachavya..lyabantam avyaya rūpa.)

During chaturmasyam, all people are supposed to visit Sanyasis. Because they stay in one place. You are all involved in family centred activities, think of vanaprastha aśrama....sanyasis are supposed to attract them to vedāntic way of life.

Kama karma rūpa thorns and society (flowers) get connected. Vedānta is kept far away. Instead Encourage them to do all the kamya karmas...with all the pāpams, you cannot do prayascittam. Where is the limit? There is only one thing that will put an end to sancitam (all prayascitta karmas will only handle a art of prārabdha, not sancitam), jñāna marga and mokṣā. They don't talk about these is the tragedy. several upaniṣad mantras you have to connect here.

एवं कामकर्मनिरतानुच्चावचसंसारदुःखभागिनो दृष्ट्वा (८) मार्गगपान्थवत् सर्वव्यापी महाविष्णुरेव (९) मनोहारिकमलवत् शुद्धान्तःकरणा एते पुरुषा न सकण्टकस्थानार्हाः । (१०) किन्तु मत्स्वरूपप्राप्तियोग्या एवैति इति निश्चित्य श्रीवेदव्यासरूपेणावतीर्य (११)

तान् शिष्याना- त्मतत्त्वोपदेशरूपे स्वोत्सङ्गे स्थापयामास । यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति । तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति । “नैषा तर्केण मति- ...

Bhagawan thought this society must be taken away from these theological saṃsāra causing materialistic religion. Even if they speak about mokṣā, they mislead in previous yougas with brahma jñānaṃ you got mokṣā, in this kali yuga nama sankeertanam is enough for mokṣā as brahma jñānaṃ is difficult.

They quote:

Naham vasami vaikunte, na yogi hrudaye... vedāntic study will not help bring Bhagavān to you. Whereever divya nama sankeertanam is there I stay God stays, God tells Narada. Unfortunately Vyāsācāryas teaching in Brahmasūtra they argue is not required, only hare rama, hare rama. Misleading theological system. Evam...kama karma niratān, Bhagavān saw these people...people who are involved in kama karma, those who are within higher and lower saṃsāra (lokas) we do not condemn nama sankirtanam, we say it gives only cittaśuddhi not mokṣā. Seeing such misled people, Bhagawan took the avatara of Vyāsācārya....like the forest traveller in the example. Sarva vyapi Maha Viṣṇu is traveller. Vyāsaya visgnuroopaya..... Agama based quotation. One portion talks of chiitā shuddhi (all purāṇas have this) and other part on mokṣā. All agama śāstras say mokṣā can be attained by puja or namasankeertanam. We had bhagawata mata kanḍaṇam. Has a sādhanam part and darśaṇaṃ part. Yoga sūtra and yoga darśaṇaṃ, we leave out darśaṇaṃ. Brahma sūtra clearly distinguishes. Brahmasūtra does the weeding out...

All hindus are caught up in these misleading sytems like flowers caught up in thorns...nobody tells jñāna deva mokṣaha...agama śāstrams have taken us away from Vedānta.. all these hindus should not be caught up in these misleading philosophies. They all should discover oneness in Me. Whoever says soham are papis and will go to special narakam.

Niścala Dās says ..they are meant to become one with me..mayyeva sakalam jatam......consistent job of dvaita ācāryas is suppress the upaniṣads by any method.

Viṣṇu took avatara to highlight upaniṣadic portion. There are sūtras differentiating paramātmā and jīvātma. Sānkhya yoga nyāya vaiśeṣika speak of this aspect. Religions suppress mahāvākyam. Bhagawan took avatara of vyāsa. He took all these bhaktas caught in dasoham and kept them on his own lap, ātmā tatva upadesam through brahmautra. Upto iti. Vyāsācāryas lap is brahma sutam. Dvaita bhaktas he took and put them in advaita.

Once the lotus is brought to the lap is protected, once you understand Brahmasūtra, any amount of dvaita darśaṇaṃ will not impact you..stating in binary format is very difficult, staying there in and through prārabdha is very difficult as dvita bhaki dvaita darśaṇaṃ and all puranic stories say God is ultimate. In trouble Bhagavān alone will rescue... similarly I also must be rescued. If Bhagavān stands in front, I becomes a miserable floating straw. Advaita darśaṇaṃ is not easy. Be in binary format...even the powerful vay in the form of prārabdha, once it is the flower is in the lap well protected, powerful wind will not take it away. Similarly Vyāsācārya is trying to protect the advaita jñānis in the lasp with Brahmasūtra. In the same way any student who is within the guidance of shrotriya brahma nishtā ācārya..

They use their own logic, they will quote Prahlada. always dvaita bhakti is based on miracle stories. Miracle stories is only logic for dwaita bhaktas. They teach us how to suppress our intellect. pramāṇam: na esha tarkena..advaita jñānaṃ can never be shaken.. Śruti quotation:

Next class..

15th December 2018

Page 230 2nd para last three lines

यथा प्रचण्डोऽपि वायुः कस्यचिदुत्सङ्गस्थानि पुष्पाण्युद्धर्तुं न प्रभवति। तथा ब्रह्मनिष्ठाचार्योपदेशाधीनं पुरुषं भेदवादी सुनिपुणतर्कैरपि भ्रामयितुं न शक्नोति। “नैषा तर्केण मतिरापनेया” (क. १.२.९) इत्यादिश्रुतेः ।

As part of Maṅgalācaraṇam, guru namaskāra going on..

Vyāsācārya. Although it is not his own teaching, Vyāsācārya alone has codified the whole teaching in the form of brahma sūtra. Therefore Niścala Dās wants to offer vyāsa namaskāra.

He wants to preent the contribution of Vyāsācārya first. He says dvaita vādis focus on karma kāṇḍa and ignore advaitam the central teaching of the veda. Dvaitam cannot be central teaching as we all experience dvaitam all the time and veda need not teach us.

After sadhana chatushtaya sampatti one has to come to advaitam, this clarity has been given in Brahmasūtram by Vyāsācārya. All other ācāryas are misleading that even in mokṣā they maintain jīva īśvara beda.

They are compared to a cyclone which dumps the thorns on the gentle lotus. Vyāsācārya saves the earnest advaita students and keeps them in his lap and gives them guru śāstra upadesha. Even powerful wind will not lift flowers kept in the lap of ācārya.

In the same way, all the dvaita darśaṇaṃ (sāñkhya, yoga, nyāya, vaiśeṣika, pūrva mīmāmsā) and their powerful arguments will not lift the students from the ācārya Vyāsa. Any brahmanishtā ācārya. Under his influence, all the other philosophical sysyems cannot shake this person, however powerful logic they may use. “Naisha tarkena matihi āpaneya”. This advaita jñānaṃ -matihi. Āapaneya: to accomplish or attained, na āpaneya means cannot be attained by tarka but only through śāstra. Āp āpnoti derivation.

Another root, apa plus nee dhatu…apanayanam..to remove, apanaeya removable, na apaneya cannot be removed. Advaita jñānaṃ can never be removed by any amount of tarka. Here second meaning must be taken. No dvaita darśaṇaṃ can shake our knowledge.

तस्माद्ब्रह्मनिष्ठाचार्योपदेश एवात्रो- त्सङ्गः । (१२) पुनरपि वेदव्यासरूपी भगवान् चिन्तयामास । (१३) पुन- रप्ययं भेदवादी अन्यानपि कामकर्मरूपकण्टकमार्गे प्रवृत्त्य भ्रामयेदिति अतो- ऽन्येषामपि स्वशिष्याणां भ्रमनिवृत्तये न्यायविचारात्मकसूत्ररूपजालेन वेदान्तवाक्यरूपवृक्षान् कण्टकिद्रुमेभ्यो व्यभजत् ।

Tasmāt : therefore, only the teaching of a brahma nishtā achara that alone is compared here to the safe like lap of the teacher of the flower like student. For his generation, he can directly teach. For future geneations he thought of writing brahma sūtra. Lord himself who has now taken avataram as Vyāsācārya entertained the following thought. Number has to be tallied between the paras. Thinking was, the present cyclone they have escaped, you may have future cyclones. Bedavadi ācāryas ones in other karma marga could impact others and confuse the entire vedic society. To save the other vaidikas, to remove the future possible confusion, he introduced the nyāya prasthanam, a net that will divide the dvaita (thorns)and advaita vakyams, Vedānta rūpa vruksha from the thorny trees. In some bhāṣyams we saw a big discussion, should veda be considered as one śāstram or two. All others look at veda as eka śāstram. Therefore they talk of dvaitam or dvaitadvaitam, giving equal reality to dvaitam as well as advaitam. We alone say dvaitam and advaitam cannot be both equally real. We treat dvaita śāstram as separate śāstram. Two śāstrams and anubandha catuṣṭayam is also different. A big analysis is done by Śankaracārya..briha bhāṣyam sambandha bhāṣyam, Sureśvarācārya writes 1000 verses on this in his varthikam to establish that there are two aspects. In Śaṅkara bhashya vimarshaha, Rama Rayakavi compares the two bhāṣyams, Ramanuja's and Śankaracārya's. Jalena Vedānta vākyam vrukshan... dvaita vakyams are separate and must not be mixed up therefore separated.

वने सन्ति द्विविधा वृक्षाः – (१) सकण्टका वृक्षाः । (२) निष्कण्टकाः पुष्पफलशालिनो वृक्षाश्चेति । निष्कण्टका वृक्षा यदि जालेन कण्टकि- वृक्षेभ्यो विभक्ता भवन्ति तदा तत्पुष्पाणि कण्टकेषु न पतेयुः

। एवं वेदेऽपि सन्ति द्विविधानि वाक्यानि । तत्र कानिचिद्वाक्यानि फलैः कर्मस्तुतिद्वारा बहिर्मुखं पुरुषं कर्मणि प्रवर्तयन्ति । अन्यानि वाक्यानि कर्मफलानामनि- त्यत्वादिदोषनिरूपणद्वारा कर्मणः सकाशात् पुरुषं निवर्तयन्ति ।

How Vyāsācārya has differentiated vedapurva bhaga and vedānta bhaga. Jaimini wrote pūrva mīmāmsā and Vyāsacharaya Uttara mīmāmsā. Jaimin is Veda Vyāsa’s student.

In the veda vanam, two types of trees, one with thorns, ones without thorns (saṃsāra and dukham). Dvaitam is saṃsāra must be clear. Maha vakyams are nishkantaka. They will produce the flower called advaita jñānaṃ and fruit called mokṣā. In Dvaita vākyam there is no tātparyam, this must be highlighted. By the Brahmasūtra jalam, from the dvaita vakyams, if separated properly, then all the flowers the vedic students will not fall into dvaitam once again. Our triangular format. Kantakam or thorn..Vyāsācārya is trying to lift us from triangular format. That’s the mokṣā, out of that. Go to binary and not fall into triangular format. In spite of Vyāsācārya, we refuse to get out of triangular format. All of you are flowers. In the veda, both vakyams are there. There are dvaita vakyams that talk of various worldly desires, avahanti homam etc for wealth, Tai upa, Shikshavalli, do this homam you will get all prosperity and Swarga. Yamimam pushpitām vācham... slowly they have to go from kamya karma to nishkama karma.

Kanicit vakyani...example in footnote apana soma... ritualistic prople are proudly declaring, we drank Soma (meaning soma yoga and offered soma and took prasadam soma we partook). We will go to heaven and eternally enjoyed. We will also get interested in all these. Arthavada vākyam, dvaita ācāryas will present this as pramāṇa vākyam. After reading this we will be only interested in heaven and related rituals, become extrovert.

They will never turn inward. Anyani vakyani, there are other vakyams, that karma ācāryas will suppress. There are so many other vakyams that criticize the karma phalam. Such vakyams are there, these ācāryas will cover up these lines. Example any loka attained in time, by puṇyaṃ of karma or upāsana, there is no such thing called eternal loka. These people also do not think and buy their statement. Advaita ācāryas will keep reminding na karmana na prajaya.

Topic 351 व्याससूत्रमेवानर्थनिवृत्त्युपायः

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः – वेदव्यासो वेदवा- क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव

तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो- धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्य विहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व- मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

Title: Only brahmasūtram is the only means to remove all the anartham or saṃsāra. Vyāsācārya clearly differentiates both vakyams through his brahma sūtra even though the veda pūrva bhaga is persuading a person to do karma, it is only to get vairagyam. In Bhagawatam, karmanushtānam na phala sidhyartham, vairagya sidhyartham.. all vedic statements are for Nivruti, not for getting attached to gruhasthaśrama but get vairagyam to come to vanaprastha or sanyāsa aśrama, its only an intermediary aśrama. Nija gruhat toornam vinargamyat.

Compromise, jneyasya nitya sanyasi yona dveshti na kangkshati, consolation certificate. All gruhasthas are as good as sanyasis, no attachment or hatred towards family. This is a compromise. Aim of veda is vanaprastha or sanyāsa. Everyone has to come to this. Na tu pravrutau....even though statements ask a person to enter gruhasthaśrama, reason is 90 percent of vaideika karmas can be performed by only gṛhastha. Wife or husband is karma angam. Pankto vai yagnaha.. an yagna is called pangta as 5 limbs are required. Wife, yajamana, child, money all meant for vaidika karmani. I have to do vaidika karma, after that karma is not relevant thereafter. Finally karma tyagaha is vision of veda. All karma vakyams , when a gṛhastha is engaged in vaidika karmas he will not go astray based on instinctive desires.

Minimum benefit he will not go the wrong way.

All karmas are to turn away from nishiddha, kamya and svabhavika instinctive karmas. Vihita karmas too, initially lot of kamya karmas given. They are like carrots. Once they come here tell them kamya karmas are not always successful. You must be doing regular sandhyavandanam, only then kamya karmas and prayascita karma will be successful. For success of kamya karma, you have to do nitya naimittika karma. This will give cittaśuddhi and then he will drop kamya, prayascita and vihita karmas. Nitya naimmitika karma at max can give Swarga besides cittaśuddhi but not mokṣā. Then you introduce Vedānta in gruhasthashram, then he gets jñānaṃ but no benefit. Then you say jñāna nishtā is important. 4 dushta catuṣṭayam, four enemies to be reduced. Ahamkara, mamakāra, raga, dveṣa. By invoking asaṅgha ātmā svarūpam, Śravanam is not enough, mananam and nididhyāsanam is important. Then he says no time, then say take sanyasam. PORT reduction so that you will have more time for mananam and nididhyāsanam. Every thing is directed towards sanyasam, jñānaṃ, advaita, mokṣā. These four are interconnected, that’s the tātparyam of veda. If you say I want only one leg of table and pull, other 3 will come automatically. This is not vedāntasya tātparyam. This is sakala vedasya parama tātparyam. Veda also wants to bring us to vedānta only. First brahmācāryam is talked as part of brahmācārya aśramam, only in gṛhastha its compromised. Again restricted in vanaprastha and sanyāsa.

22nd December 2018

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3rd para topic 351

(३५१) व्याससूत्रमेवानर्थनिवृत्त्युपायः – वेदव्यासो वेदवा- क्यानि विभज्य स्वकीयब्रह्मसूत्रेण वेदगतानां सकलवाक्यानां निवृत्तावेव तात्पर्यं न तु प्रवृत्तौ कस्यचिदपि वाक्यस्येति बोधयामास । वस्तुतस्तु प्रवृत्तिबो- धकवाक्यानामपि स्वाभाविकप्रवृत्तेर्निषिद्धकर्मप्रवृत्तेश्च पुरुषं निवर्त्य विहितकर्मसु पुरुषस्य प्रवृत्तिमुत्पाद्य विहितकर्मानुष्ठानेन शुद्धान्तःकरणस्य पुरुषस्य सर्वकर्मफलेभ्यो वैराग्यपूर्वकं ज्ञाननिष्ठासम्पादने एव तात्पर्यमिति निवृत्तावेव सर्ववेदवाक्यानां तात्पर्यम् । अर्थवादवाक्यानां कर्मफलबोधकत्व- मपि गुडजिह्विकान्यायेनैव । न तु तेषां वाक्यानां फले तात्पर्यम् । अमुमर्थं श्रीवेदव्यास एव स्वसूत्रैर्बोधयति ।

Niścala Dās is talking about the glory of Vyāsācārya by pointing out the teaching of brahma sūtra, most important key to opening the veda box. Sampradaya is presented by Vyāsācārya only.

Niścala Dās says karma , upāsana are important not for their phalam of artha kama but cittaśuddhi . Beginners do not know the importance of cittaśuddhi is known. That will be known only when importance of jñānaṃ is known, its importance will be known only when mokṣa's importance is known.

Veda should not say karma upāsana is for cittaśuddhi , the common people do it only for artha kama. Worldly or religious they are only interested in materialistic benefit. You do karma and upāsana for artha kama, dhanyam dhanam bahu putra labham etc. all these promises are like the sugar coating on the pill. Bitter medicine is cittaśuddhi . Even kamya karma is also meant for cittaśuddhi , but never mention, says Sureśvarācārya. Body guard Īśvara, visa Ganesha. You do 11 pradakshinams before visa, then 108 pradakshinams after getting visa. Veda also promises all these phalams. Inside, vedic intention is one day or the other this person will get cittaśuddhi . Vastu tastu, really speaking, the hidden agenda is, even kamya karmas prescribed in the veda pūrva bhaga, is meant to turn people away from natural instinctive wrong activities, vihita karma includes kamya karma, nitya naimittika karmas, by engaging in, one day he will know the limitations. Because of Īśvara smaranam, even this will give cittaśuddhi . First we speak of Swarga prāpti and then trivida doṣa, dukkha mistritatvam, atruptikaratvam and bandakatvam. It gradually makes them get vairagyam and turn towards Vicārasagara class. Even gruhasthaśrama is not meant for getting stuck but grow out of gruhastaśrama, even if you do not leave physically, mentally you should leave... sanyase eva...even veda vakyas are meant for sanyāsa aśrama. All other arthavāda statements that praise heaven etc, in katopanisad, Swarga loka is glorified, in Chāndogya upaniṣad Brahmaloka is glorified, by mere sankalpa, he can have dance, music, bring relatives there etc. all these glorifications are finally meant for vairagyam towards brahma loka.

Gudajihvika nyāya..sugar coated pill, mother takes some gudam, jaggery and the finger of the mother is sweet, the mother will apply the sweet on the tongue of the baby and then puts medicine on the tongue, the baby takes the sweet and medicine assuming it is sweet, similarly vihita karmas are really for cittaśuddhi .

If you want kamya karma and prayascitta karma to work, you have to do sandhyavandam regularly. Those who do not do sandhyavandanam, all other pujas and prayascita karma will not work.

There is a sūtra called sarvapeksha sūtram.. all karmas are useful. Another statement that says karma is useless (agnidhyana danapeda sūtram). How do you resolve the contradiction, karma is useless with regard to jñānaṃ and mokṣā.

एवं व्याससूत्रात् ज्ञात्वा पुरुषः काम कर्मभ्यो निवर्तते। यथा सूत्रनिर्मितं जालं कण्टकेभ्यः पुष्पाणि निवारयति। तथा व्याससूत्रमिदम् (ब्रह्ममीमांसासूत्रम्) कामकर्मानुष्ठानात्पुरुषं निवारयतीति जालत्वेन रूपतिम् ।

चकार सूत्रं यो व्यासो नैष्कर्म्यार्थविबोधकम् ।

तमहं दासभूतः सन् प्रणमामि मुहुर्मुहुः ॥

By following the vyāsa sūtra, whether you study tatva bodhaḥ or ātmā bodhaḥ, they all contain vyāsa sūtra essence only. In the beginning itself in aparokṣānubuti, Śaṅkarācārya says by following varnaśrama dharma, you will not get jñānaṃ or mokṣā but the vairagyadichatushtayam. Gradually we have to drop papa or nishiddha karma, then kamya karmas, doing puja for worldly and family benefits, then give up all prayascita karma, give up astrologer business. Get out of the grip of astrology. Take your time but get out of them, you should have only nitya naimittika karma.... Ultimate aim of Vedānta is one has to remounce nitya naimittika karma by renouncing gruhasthaśrama and only focus on ŚRAVAṆAM MANANAM NIDIDHYĀSANAM . Even if we do not renounce gruhastaśrama, reduce kamya karma, reduce duration of puja. Finally even japa, parayanam etc are obstacles to Vedānta. This is our direction of the journey. PORT reduction... Niścala Dās connects it to the story. Forest, tree with thorn, flowers are there, dvaitācāryas are like cyclones, lift kamalam flower and drops them on thorn, the traveller separates the thorns, created a net out of sūtram to separate flowers and thorns. Vyāsa sūtra to bring students from karma to ŚRAVAṆAM MANANAM NIDIDHYĀSANAM .

The network made out of thread, the flowers are separated from the thorns by the network. In the same way, this vyāsa sūtram or brahma mīmāmsā sūtram, gets people away from port to sanyāsa ashram. Even time may be available, making mind available s initial task of spiritual seeker. Brahmasūtra is compared to the portioning network. Now he offers the Guru namaskāra. Our original topic is Maṅgalācaraṇam.... W can offer namaskarams sincerely from our heart.

Chakara sūtram......

Here Niścala Dās or Guru (dream). Agṛdhadevah, in the dream has come to a dream Guru, now they are going to start our third vedāntic course. All these are happening in dream. Śiṣya is the dasa of the Guru, Vyāsācārya, offering namaskarams to Vyāsa again and again. That Vyāsācārya who composed brahmasūtram. A Brahmasūtra that reveals I am akartā, abhokta ..all these are possible in advaita Vedānta darśaṇaṃ. You are kartā and bhokta... I'm free now and here. Mahavakyams were blacked out by Dvaita darśaṇaṃ people, that's why we require puṇyaṃ to come to advaitam and that's why we have to offer namaskaras to Śaṅkarācārya also.

Santam Śivam advaitam..Māṇḍūkyaupaniṣad clearly indicates..

Śiṣya Agṛdhadevah is going to ask 3 questions. Entire Vedānta course is answer to these 3.

Topic 352 अगृधदेवस्य त्रयः प्रश्नाः

(३५२) अगृधदेवस्य त्रयः प्रश्नाः –

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं ज्ञानमुत कर्माथवोपासनमथवा कर्मोपासने उभे अपि इति ।

Agrudadeva's 3 questions: They are introduced because in Gita it says tat viti pranipatena.... Without Śiṣya asking teacher should not give the teaching. Not anuprashana(in Tai.upa brahmanandavalli, based on teaching when he asks follow up Q) but pariprashna (student asking question for the first time).

Then student explains the q.

Who am I? 2) Who is the creator of saṃsāra or dvaitam? 3) whats the means of mukti? 4) is knowledge the means of liberation? Or upāsanam or meditation? Or karma and upāsana combination?

तत्र (१) हे भगवन्, ‘अहं कः’ इति प्रश्नस्यायमभिप्रायः – (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । ‘अहं मनुष्यः’ इति ‘मम देहः’ इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवानक्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

Now he explains why he developed the doubt regarding himself. Hey Bhagawan, this is my intention when I raise this question. Am I this body as held by all these scientists and human beings, this is not an ordinary question, if they (younger generation) are asking if śraddhām tarpanam last rites are needed because there is no proof for sūkṣma Śarīram. Many hindu next generation are turning atheists because of this.. why do upanayam spending so much money… very very serious issue. Our children are going away from puja, scriptures, religion etc. all acharams are questioned… kim aham deha svarūpaha. Is there someone other than the body surviving the body. Kato upa, yeyam prete… why this doubt? I myself use two expressions, when I say I’m the human being, I’m equating myself to the physical body…not suksha śarīram. Student says at other times I say my body is very weak today, then my body is not me but something possed by me like my book, possessor of the book is different from possessed book. Body is possessed by me. I’m different from the body, mama dehaha when you say I am not the body. Both these thoughts and expressions are possible, therefore I have got a doubt.

Second level doubt in next line.

29th December 2018

Page 232 topic 352 second para

तत्र (१) हे भगवन्, ‘अहं कः’ इति प्रश्नस्यायमभिप्रायः – (१) किमहं देहस्वरूपः, (२) अथवा देहाद्भिन्नः । ‘अहं मनुष्यः’ इति ‘मम देहः’ इति च द्विविधप्रतीतिसम्भवान्मे संशयो जातः । यदि भवान् मां देहाद्भिन्नं ब्रवीति तर्हि (३) अहं किं कर्तृभोक्तृस्वरूपः, (४) उताक्रियः । यदि मां भवानक्रियं कथयति, तर्हि (५) अहं किं सर्वशरीरेष्वेकः, (६) उतानेक इति ।

Agṛdhadevah in his dream has met with a vedāntic guru and asking the following 3 Qs, regarding jīva, īśvara, mokṣā sādhanam. With regard to jīva several sub questions were intended. Am I the jīva or jīvātma identical with the body or different from the body? If I the Ātmā different, then is Ātmā akartā abhokta or bhokta kartā. Then is Ātmā only one in all bodies or are they different. Different answers given by sāñkhya yoga pūrva mimasakas. I want to know right and wrong answers and why wrong answer is wrong.. since questioner is Tarkadṛṣṭi.

Second Q regarding Īśvara. Lots of sub questions as well. In next para.

(२) ‘अस्य संसारस्य कर्ता कः’ इति द्वितीयप्रश्नस्यायमाशयः – (१) अस्य संसारस्य कर्ता कश्चनास्ति वा, (२) अथवायं संसारः स्वयमेवोत्पन्नः । यदि कश्चन कर्तास्ति तर्हि (३) स कर्ता किं जीवः, (४) उतेश्वरः । यदीश्वरः कर्ता तदा (५) स ईश्वरः किमेकदेशे स्थितः परिच्छिन्नः, (६) उत स ईश्वरो व्यापकः । यदीश्वरो व्यापकस्तर्हि यथा (७) व्यापकादाकाशाज्जीवो भिन्नस्तथेश्वरादपि जीवो भिन्नः, (८) अथ- वेश्वराज्जीवोऽभिन्नः ।

With regard to second question on Īśvara. Īśvara is introduced by all systems as the creator. So first question, is there a creator for the universe or has it evolved by itself? Sansaraha means the universe. So many sub divisions. 1) is there a creator for the universe? 2) has the universe just come up by itself randomly? 3) if your answer is there is a creator then I have many questions. In Maṇḍukya kārika so many schools of thoughts, giving distinct answers to this. Jīva as creator, Īśvara as creator. If Īśvara is creator then, is this creator located in some time and space? Constantly churning out new creations:- tatashta Īśvara, somewhere he is seated. If he or she is located God, then he will be finite or do you want to say God is all pervading. All pervading God cannot have a form. If God is all pervading, is the all pervading God different from the finite Jīva (non pervading) like all pervading akāśa is different from every finite object. Just as Jīva is different from all pervading Īśvara. Or are you saying they are both the same. Sadhana centric question.

(३) 'मुक्तेः कारणं किम्' इति तृतीयप्रश्नस्यायमभिप्रायः – (१) मुक्तेः कारणं किं ज्ञानम्, (२) उत कर्म, (३) उतोपासनम्, (४) उतोभयम् । उभयमिति पक्षे, (५) किं ज्ञानकर्मणी, (६) उत ज्ञानोपसने, (७) उत कर्मोपासने ।

Means of liberation is main question (sāmānya questions..total 3 given on top). Sub questions to Q3. Now 3.1, 3.2, 3.3 etc

Does knowledge give liberation? Or does Karma give liberation? Or upāsanam meditation (or bhakti) or a combination. If you say combination, what type of combination? Is it a combination of knowledge and karma, or knowledge and meditation or karma and upāsana? Which is right which is wrong? And why behind it

The 3rd Vedānta course covers all this, meant for Tarkadṛṣṭi. Tattvadṛṣṭi and Adṛṣṭi were over. This is current very elaborate Vedānta course. 3rd course is answers to sāmānya viśeṣa prashna. Guru is ready to respond.

Teacher is going to answer in this order. Like Chapter 8 of Gita beginning. Remember this page 232 always...

Topic 253 to Topic 282 – 20 topics answer to generic question on Jīva centred questions.

(आ. ३५३-३८२) ‘अहं कः’ इति प्रश्नस्योत्तरम् –

Topic 353 आत्मा सङ्घातस्य साक्षी

(३५३) आत्मा सङ्घातस्य साक्षी –

शिष्यकृतप्रथमप्रश्नस्य गुरुरेवमुत्तरमाह – ‘त्वं सच्चिदानन्दस्वरूपोऽसि’ इति। अनेन ‘देहाद्भिन्नस्त्वम्’ इत्युक्तं भवति । देहो ह्यसद्रूपो जडरूपो दुःखरूपश्चास्ति । आत्मा तु तद्विलक्षणः सच्चिदानन्दरूपः ।

First right answer as per advaita philosophy, then he will refute others. You may feel I do not want to know about other philosophies here Tarkadṛṣṭi wants to know these details. Wrong answers and why they are wrong as well.. that’s why 3rd Vedānta course is 3rd, because students can withdraw if they want. This is for knowing about other schools of philosophy.

Am I the body or different from the body? Ātmā is not the body (sanghātaha term used to represent śarīratrayam or pañcakosa) but the sākṣī witness consciousness different from all of them.

Footnote: Ātmā is different from pañcakosa we are not elaborating in 3rd course because we have already covered earlier, like searching for needle in haystack..reference: page 160 to 176. Topic 273 to 287...we saw at vyaṣṭi as well as samaṣṭi level. This is very unique, samaṣṭi pañcakosa. Vyaṣṭi samaṣṭi bedaha is at kosa level but not sākṣī level. Tvam satcidānanda svarūpaha. Pure existence pure consciousness pure happiness... you should not say pure consciousness and existence.. you should say sat is cit, cit is Ananda. Ātmā is different from the body mind complex having diagonally opposite 3 natures..asat or mithyā, acit or jaḍam, ananandaha or dukkha roopaha. You are different from the body... nature of 3 fold body, asad means mithyā not non existent. Nasatobhava in Chapter 2 of Gita. Jada rupaha ca inert in nature, dukkha roopaha, nature of body and mind is dukham. Its naturally dukham ridden. The now and then happiness is due to getting reflection of Ātmā in the mind. When mind is sorrowful, its natural. When its happy, its borrowed or incidental. Anātmā according to Vedānta is of the nature of sorrow. Whereas Ātmā is sat cit Ananda svarūpaha.

त्वं कर्ता भोक्ता च न भवसि । (१) यस्य दुःखमस्ति स दुःखनिवृत्तये सुखप्राप्तये च कर्म करोति, अतः स कर्ता इत्युच्यते । (२) त्वयि दुःखा- भावात् दुःखनिवृत्तये न त्वं कर्मकर्ता भवसि । (३) त्वमानन्दस्वरूपोऽसि, अतः सुखप्राप्तये च त्वं न कर्मकर्ता भवसि । (४) यः कर्ता भवति स एव भोक्तापि भवति । त्वं न कर्ता अतो भोक्तापि त्वं न भवसि । धर्माधर्मजनक- शुभाशुभकर्मकर्ता तत्फलसुखदुःखभोक्ता स्थूलसूक्ष्मसङ्घातो न त्वम् । त्वं तु सङ्घातस्य साक्षी ।

If you go back to the jīva centred qs, he is going in the same order. Is that ātmā kartā bhokta or not? First advaita vedāntic answer. Simple reply as its already discussed. You are neither a kartā nor bhokta. Ātmā being Ananda Svarūpa, ātmā need not do any action. Ātmā need not remove sorrow as it is not there. Ātmā need not acquire happiness, it is the very happiness itself. It does not require dukkha Nivruti or sukha prāpti. All karmas are for only one of these two. Therefore, Ātmā is not kartā or bhokta. Your very nature is happiness like sugar does not need addition of anything to make it sweet. Only the body mind sense complex, BMS complex (kāraṇa śarīram or cidābhāsa is not mentioned here) , Anātmā is kartā is essence, ahaṅkāraha, alone is doing good and bad action. Which is producer of puṇyaṃ and pāpam. You are the witness consciousness ahaṅkāra's sākṣī. 2nd Q answered.

Next Q: is Ātmā parichinnaha or vyapaka?

Topic 354 आत्मा व्यापक एकश्च

(३५४) आत्मा व्यापक एकश्च – अत एवात्मा एक एव । न नाना । यद्यात्मा कर्ता भोक्ता च भवेत्तदा नाना भवेत् । तथा हि, एकः सुखी आस्ते । अपरश्च दुःखी । कर्तृत्वभोक्तृत्वादिधर्मविशिष्ट एक एवेत्यङ्गीकारे एकस्य सुखे सर्वेषां सुखम्, एकस्य दुःखे सर्वेषां च दुःखं प्रसज्येत । न तु तथास्त्यनुभवः । तस्माद्भोक्ता नानेत्येवाङ्गीकार्यम् ।

आत्मा त्वभोक्ता । अत एव एक एवात्मा । एक एवात्मा सर्वशरीरेषु व्यापकः ।

What is the nature of Ātmā? Ātmā vyapakaha ekashcha, all pervading and one. Therefore only..since Ātmā is akartā and abhokta it is one not many. If Ātmā is kartā and bhokta, naturally we have to accept many as in the world we experience multiple kartās and bhoktas going through multiple experiences.

5th January 2019

Page 233 3rd para

Topic 354 contd...

Author will first present the vedāntic answer. He will not elaborate the vedāntic answer as he has already dealt with it but he will focus on the wrong aspects of other schools of philosophy..sankhya yoga etc. it is manana pradhānam, therefore it will be tarka pradhānam. Sānkhya yoga nyāya vaiśeṣika. They accept veda pramāṇam but called tarkikas by Śaṅkarācārya as they primarily dependent on logic. Student happens to be Tarkadṛṣṭī.

Now advaita darśana reply for Ātmā question. First he said Ātmā is different from body mind. Now he says it is akartā abhokta. Ātmā need not get sukham or get rid of dukham as it is sukha svarūpam and no dukham, therefore it need be kartā or bhokta. Gita :

Prakruter guṇa karmani...all karmas are done by product of prakṛti...in all other schools of thought, ātmās are many...we alone say ātmā is one, obtaining in every body.

Logic given is borrowed from Sānkhya people. We are seeing that many people have got many different experience. Some people are happy, happier, happiest. The experiencers of happiness are many. This is based on pratyakṣa anubhava pramanena. Pluralistic pleasure and pain. If bhoktas are many kartās also must be many. If Ātmā also is a kartā and bhokta, then ātmā also will be many. Fortunately Ātmā is not kartā or bhokta therefore you cannot argue that ātmās are many based on the plurality of kartās and bhoktas. Sānkhya people are going to argue that ātmās must be plural because kartās or bhoktas are many. (but for advaitins, ātmā is not kartā bhokta).

M:One jīvātma is happy one is unhappy. Suppose you accept kartā bhokta is only one, when one person is happy all others are happy. When one person is unhappy all others would have been unhappy if kartā bhokta is one. Bhokta experiencers and doers are many. Advaitam accepts this. Suppose ātmā is kartā bhokta then ātmā also would have been plural, but ātmā is abhokta akartā ca, therefore Ātmā is only one. There is no pratyakṣa pramāṇam to prove ātmā is many, therefore as per śāstram we have to conclude that Ātmā is one. We have to accept that it (one ātmā) is in all the bodies. Therefore our conclusion is that one ātmā pervades all the bodies.

Others (sāñkhya Nyyāyika) give various logic for the wrong conclusion that ātmās are many....

Topic 355 साङ्ख्यमतनिरूपणम्, तन्निराकरणं च

३५५) साङ्ख्यमतनिरूपणम्, तन्निराकरणं च – साङ्ख्या हि आत्मा अकर्ता भोक्ता च इत्यङ्गीकुर्वन्तोऽप्यात्मनो नानात्वमभ्युपगच्छन्ति । तच्चात्यन्तविरुद्धम् ।

Sankhyas come under āstika darśaṇaṃ. But they are āstika nāstika as they do not believe in Īśvara but believe in Veda. The sāñkhya philosophers have come close to us, They say ātmā is akartā and abhokta. After accepting this, they conclude that Ātmās are many... That is very very illogical and contradictory. Sānkhya work is presented in sankhyakarika, it existed originally in the form of Sānkhya sūtrāni by Kapila muni and then got lost, then this book Sānkhya kārika was written by Īśvara Kṛṣṇa. Then based on the Sānkhya Karika an author reconstructed the sāñkhya sūtrāni. In all traditional schools of Vedānta, Sānkhya and other schools are presented briefly. Only after completing this, Vedānta will come. In sāñkhya kārika there is a shloka that says Ātmā is akartā and abhokta, only prakriti goes through everything. Verse no 62, we saw in Maṇḍukya Bhashyam class. In spite of saying this, they say Ātmās are many.

Summary of Sānkhya philosophy:

तथा हि, साङ्ख्यानां सिद्धान्तस्त्वेवम् – (१) सत्त्वरजस्तमोगुणानां साम्यावस्था प्रधानमिति कथ्यते । तच्च प्रधानं प्रकृतिरेव भवति । न विकृतिः । विकृतिर्नाम कार्यम्, प्रकृतिर्नामोपादानकारणम् । तदिदं प्रधानं महत्तत्त्वस्य उपादानकारणत्वात् प्रकृतिर्भवति । इदं च प्रधानमनादित्वाद्विकृतिर्न भवति ।

As follows: They have prakriti and purusha. Matter and Ātmā. They say purushas are many, one prakṛti only.. They do not have Īśvara. We do not require a God to create this world. Matter will naturally evolve into a universe. 24 tatvams. In Tatvabodha also we said. Chaturvimsati tatvam. Prakruti one matter was there. We discussed in Chapter 7 of Gita ..bhoomi rapa.....It is based on sāñkhya approach to creation. Prakriti is anādi, it is Kāraṇam not kāryam... Prakruti, mahat and ahaṅkāra (3)are one each. From Sativik ahaṅkāra manaha(1) comes, from rajasic sense organs or indriyani (10), from tamas sūkṣma bhūtāni (5)come out. From subtle elements gross elements come (5).

This grouping is done in sāñkhya kārika, 24 divided into 3 groups. First group is kevala Kāraṇam group, 2nd group is kevala kāryam, 3rd both Kāraṇam and kāryam from different angles like our parents.kevala Kāraṇam is mūlā prakriti, kevala laryam is vikriti. Kāraṇa kārya mixture is prakriti vikriti. From this chart we have to put them into these 3. 7 are intermediary, 16 are kevala kāryam, 1 is kevala Kāraṇam.

Imagine the chart... 16 final products; mind, 10 sense organs or indriyani, 5 gross elements equals 16. 7 items are prakṛti vikruti. Mahat (from prakṛti), Ahamkara (comes from mahat) and 5 sūkṣma bhūtāni. Purusha is neither prakṛti nor vikruti. In viveka choodamani Śaṅkarācārya says prakṛti vikruti bhinnaha...Purusha is the 25th Principle. 24 are subdivisions of matter and energy. 25th is non matter consciousness principle. Between Vedānta and Sānkhya difference is in one versus many consciousness. Purusha the consciousness' are many.

M: So the three guṇas in equilibrium is called prakriti or pradhānam. In Sānkhya when word guṇa is used it must not be translated as attribute or property, it is matter, sattvic component of matter, rajasic component of matter. 3 substances satva, rajas and tamas substance like intertwined three strands of a thread. Guṇa is the constituent strands of one thread called prakriti. When they are in equilibrium, its called prakriti not vikrutihi or product in time. Matter can never be created or destroyed. Prakriti or matter is eternal. It only changes from one state to another, manifest to unmanifest and vice versa sṛṣṭi and pralayam.Modern science and Sānkhya philosopher say they (matter) is as real as the consciousness puruṣaha. Vedānta says matter is an appearance, consciousness lends existence to the appearing matter like appearing dream.

Vikruti means product. Prakriti is material cause. Intelligent cause cannot be called prakriti. Prakruti, It can be used only for upadhāna Kāraṇam. Very derivation of the root prakṛti is that which is deliberately transformed into a product. Why upadānam? That which is resorted to by the intelligent cause for producing an effect. This Pradhānam, called so because whole creation is residing in prakṛti in dormant unmanifest form. Each prefix suffix in Sanskrit speaks to you...pradhānam: I am the repository of the entire universe...

Vicārasagara on 12th January 2019

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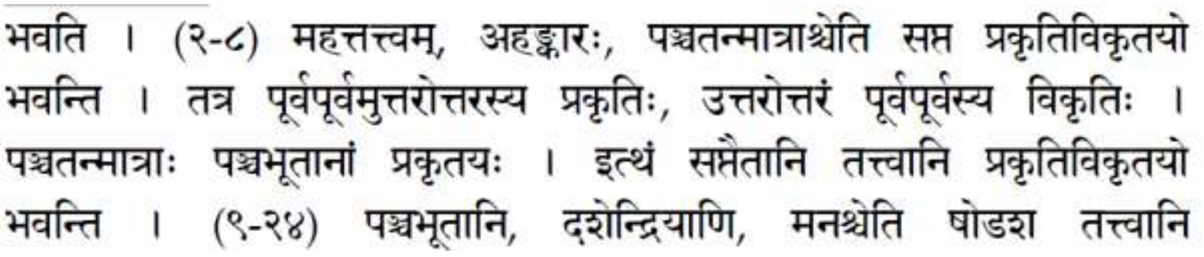
Tathāhi...krutirnabhavati line 5

Agṛdhadevah student is asking questions. Teacher presents vedāntic answers which is almost a repetition. He will present this as well as conclusions of other darśaṇaṃ and refute those schools of philosophy. All other darśaṇaṃ are tarka pradhāna, and hence he must be taught about the limitations if tarka. He relies more on tarka. Limitations of tarka is revealed by refulting tarka based schools of thought. Tarkika darśaṇāni. They are called tarkika darśaṇaṃ. In mananam, we also rely on tarka, relying on tarka too much is criticised. Revelation of limitation of tarka is required for Tarkadṛṣṭi. Not Tatva dṛṣṭi or Adṛṣṭī. Author presented the vedāntic jīva svarūpam. Ātmās features....Ātmā ekaha....sāñkhya also give most of the features except a critical one, ātmā anekhaha. Each ātmā is all pervading. Although veda says ātmā ekaha in svetasvatara upa, eko ātmā....

25 tatvams, 24 are material in nature. 25th is non material ātmā. Pradhānam, prakṛti and māyā are synonymous. We use all three words in vedānta also. Pradhānam and prakṛti sāñkhya uses, he does not use māyā because māyā signifies that pradhānam or prakṛti is mithyā or lower order of reality. He does not accept the mithyātvam of māyā. Pradhānam is called prakṛti as it is cause of everything. This mūlā prakṛti which is causeless cause, Upādāna kāraṇam for the first product called mahat. Mahat is used in vedānta darśaṇaṃ. Mahat appears in katopanisad. This is borrowed by sāñkhya, matter principle. With RC, mahat is called hiranyagarbha tatvam or sūtraātmā. Cetana mahat is hiranyagarbha born out of prakṛti or māyā. This pradhānam being anādi, is never born. Out of brahman. Māyā or prakriti or pradhānam is anādi. All 3 are one and the same.

(2-8) mahattatvam....upto bhavanti before 9-24



भवति । (२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति । (९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि

(२-८) महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राश्चेति सप्त प्रकृतिविकृतयो भवन्ति । तत्र पूर्वपूर्वमुत्तरोत्तरस्य प्रकृतिः, उत्तरोत्तरं पूर्वपूर्वस्य विकृतिः । पञ्चतन्मात्राः पञ्चभूतानां प्रकृतयः । इत्थं सप्तैतानि तत्त्वानि प्रकृतिविकृतयो भवन्ति।

One prakṛti, 7 prakṛti vikruti, 16 vikruti.

Footnote 1

१. मायायाः सकाशात् महत्तत्त्वमजायत । महत्तत्त्वाच्च सत्त्वरजस्तमोगुणभेद- विशिष्टाहङ्कारतत्त्वमजायत । तस्माच्च पञ्चतन्मात्रा अजायन्त ।

from māyā, mahat was born, from Īśvara Hiranyagarbha was born, (when you include cidābhāsa in māyā it called Īśvara). From mahat tatvam, according to sāñkhya (we say virat came in vedānta) ahaṅkāra tatvam is born. Ahamkara tatvam is similar to virat. They talk of three guṇas associated with ahaṅkāra. Satva rajas tamo guṇa beda viśiṣṭa. From satvik ahaṅkāra mind came, tasmat... tamasa ahaṅkāra pañca tanmatra (sūkṣma bhūtāni) came. Why they are called tanmatra? Because gross elements are not tanmatra. Each subtle element will have only that element. Sūkṣma akāśa, sūkṣma vayu etc they are in their pure form. Sthūla akāśa is not pure akāśa. Griss akāśa has got only 50 percent akāśa, rest 4 elements. They are alloys. These are tanmatrani.

Mūlam..mahat tatvam...these 7 items are prakṛti vikruti from different stand points. Among the 7 each one of the former one is cause of the later one. Each of the latter one is a product of former one.

Pañcasūkṣma bhūtāni...pañca sthūla bhūtāni are born. All these 7 are cause and effect, prakṛti vikruti.

9-24 Pañca bhūtāni dasendriyani......upto pañcavimsatitatvani bhavanti last but two line.

(९-२४) पञ्चभूतानि, दशेन्द्रियाणि, मनश्चेति षोडश तत्त्वानि विकृतय एव न प्रकृतयः । (२५) पुरुषो न प्रकृतिर्नापि विकृतिः । यद्वस्तु यदा वस्त्वन्तरस्य कारणं भवति तदा तद्वस्तु प्रकृतिर्भवति, यदा कार्यं भवति तदा तद्वस्तु विकृतिर्भवति । पुरुषस्तु न कस्यचिदपि कारणं भवति । तस्मान्न प्रकृतिः; न कस्यचिदपि कार्यं भवति । तस्मान्न विकृतिः । अतो- ऽसङ्गः पुरुषः । इत्थं साङ्ख्यमते पञ्चविंशतितत्त्वानि भवन्ति ।

Mere products are 16

Pañca sthūla bhūtāni, 10 sense organs and the mind. Sānkhya philosopher does not talk of pañca prāṇa. He includes prāṇa as śakti pervading all the indriyani therefore does not mention it as a tatvam. Here dasa indriyani are born out of rajo guṇa of ahaṅkāra, mind from satva of ahaṅkāra. Even jñānedriyams born out of rajo guṇa not satva as in vedānta. Vedānta accepts this as we are any way going to discard all this asanātmā. Pañca sthūla bhūtāni fromtamoguṇa of ahaṅkāra.

5 gross elements are not kāraṇam, it is said. A doubt may come, why they are not kāraṇam. How are our physical bodies born? From this stand point pañca sthūla bhūtāni are cause? How sāñkhya philosopher is saying it is not prakṛti.

Ans is here we are only discussing 25 tatvam. Not śarīram. We are not speakng of creation. In Maṇḍukya too, turiyam is beither kāryam nor kāraṇam.

A thing is called kāraṇam in relation to something else. It produces an effect, at that time its named prakrutihi. The same is called kāryam with respect to its own kāraṇam. All the 24 tatvams are jaḍam in nature, anātmā, drushyam. Omact.

There is something else beyond this. Like in the picture there is something which is constant not in the picture but its existence cannot be challenged....the camera. Similarly not seen in the body mind world can never be questioned, thats I the consciousness principle. Scientific process of enquiry cannot detect this. Modern science appreciates consciousness and assumes it is a feature or attribute of matter.

Sānkhya says its not part product or property of matter. We should admire sāñkhya for this. In fact there is a saying, sāñkhya bauda Śaṅkarat, sankarodayaha. Sankhyya and buddhism if you comine and create hybrid it is Śaṅkaras teaching. Sānkhya separated matter and consciousness, fantastic development in the history of philosophy. He however gave both equal degre of reality. From baudha we say matter is mithyā. Left behind is consciousness, unfalsified consciousness remains called vaidika darśaṇaṃ. Westerners say Śaṅkarācārya created advaitam by merging sāñkhya and buddhism. Sānkhya baudhā Śaṅkarat (Sarasvatī sa) unification led to Śankara philosophy. We don't accept this. We say Śaṅkara brought the philosophy out of vedānta teaching. Gaudapadācārya himself said this in Maṇḍukya kārika. These are the glorious conclusions. These are 25 tatvams, one is consciousness. Untill now we are aligned.

(2) sankhyamate iswaro nānghikriyāte....upto 8 sambhavataha..

(१) तत्त्वमिति पदार्थस्य नाम । (२) साङ्ख्यमते ईश्वरो नाङ्गीक्रियते । (३) स्वतन्त्रा प्रकृतिरेव जगतः कारणं भवति । (४) पुरुषस्य भोगमोक्षनिमित्तं प्रकृतिरेव प्रवर्तते । पुरुषो न प्रवर्तते । (५) प्रकृतेर्विषयरूपपरिणामात्पुरुषस्य भोगो भवति। (६) बुद्धिद्वारा विवेकरूपप्रकृतिपरिणामान्मोक्षः सिद्ध्यति। (७) यद्यपि पुरुषस्यासङ्गत्वात्तस्मिन् भोगमोक्षौ न सम्भवतः । तथापि ज्ञानसुखदुःख- रागद्वेषादयो बुद्धेः परिणामा भवन्ति । तस्या बुद्धेरात्मना सहाविवेकोऽस्ति, विवेकस्तु नास्ति । तस्मादात्मन्यारोपितौ बन्धमोक्षौ सम्भवतः ।

In sāñkhya there is no Uswara, only orakruti and purushas. Purushas are many prakṛti is one. Prakruti evolves into creation deliberately in a planned well designrd manner to benefit purusha. He us closer to vaidika darśaṇaṃ but away from modern scuence. Science says its random evolution. No earth, 14 lokas etc, no purposeful evolution, its just random. We say its designrd according to law of karma.

How is it purposeful? Then it shoukd be cetanam. Here sāñkhya sats prakṛti is inert only but it will purposefully evolve to benefit the purusha. Veda says purposeful evolution is possible because of Iseara. So kamāyāta.

In sāñkhya Īśvara is not accepted, he accepts veda oramanam. Purpose of creation is to benefit the purushas.

Nireeshwara sankhyam... then two more sankhyams we talk of saīśvara sankhyam. They add 26th principle Īśvara.Seshwara sankhyam due to sandhi. This is of two types, vedānta darśaṇaṃ is seswara sankhyam. Bhagawadgita chapter 2 is called sāñkhya yoga, seswara sāñkhya yoga.

Patanjalis yoga darśaṇaṃ is also called seswara sankhyam. Because patanjaliyoga darśaṇaṃ accepts 25 tatvams. He says there us an Īśvara who is also a consciousness principle without saṃsāra oroblem. Jīvātmā is saṃsāra mixed consciousness. Jīvātmās are many paramātmā is one.

19th January 2019

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Prakrutireva...sambhavataha

In this portion, Niścala Dās is analyzing the sāñkhya philosophy, especially the concept of ātmā and some fallacies in their conclusion regarding Ātmā. Many principles are similar to Vedānta. Matter and consciousness, then Matter into 24 sub divisions. Absolute cause Absolute product and relative products. In the 13th chapter, Krishhna says prakṛti vikurti.... Kārya kāraṇa.. in these portions there are so many similarlities between sāñkhya and Vedānta.

Now further details are discussed then fallacy.

Prakruti (mūlā prakṛti) is cause of entire universe. Prakruti's only aim is to serve the purusha. For giving bhoga to the purusha, also to give mokṣā to purusha. Purusha does not do anything. Prakruti helps purusha enjoy. Therefore he is called sāñkhya purusha. (on holidays when men sit idle, he can be referred as sankya purusha aka lazy boy purusha). When Prakruti modifies to become sense objects and sense organs for the purusha, prakruter guṇamanani... guṇa refers to three guṇas of prakṛti getting converted into viṣaya and indriyani.

Mokṣa is because of jñānaṃ. Jñānaṃ comes from "satvat sanjayate jñānaṃ" mind, satva guṇa, jñāna vṛtti and resulting in jñānaṃ. Prakruti contributes to all of these. Through the buddhi, when prakṛti and purusha viveka takes place, one gets mokṣā. For each step we have got relevant Gita quotation. Chapter 2 is in fact termed sāñkhya yoga. Kshetra kshetraynayor......Chapter 13, prakṛti purashayour antaram meaning viveka.

Really speaking, purusha does not have bandha and mokṣā...yadhyapi, really speaking, puruṣaha (Ātmā caitanyam is referred here) is asaṅghaha, in such an ātmā, there is neither bhoga nor mokṣā aka apavarghaha in sāñkhya language. All these phenomena called vṛtti jñānaṃ, belongs to prakṛti, sukha dukham jñānaṃ, raga dveṣa, avivekaha are all different types of vṛtti belonging to prakṛti only. They are all transformation in the buddhi and there is adhyāsa problem. Attributes of anātmā are transferred to the Ātmā. There is non-discrimination between prakṛti and purusha. Non discrimination is there. Because of this, both bondage and liberation do not belong to ātmā but transferred from buddhi or mind.

Where is the problem then?

(८) अविवेकसिद्धो य आत्मनि भोगस्तेनैव साङ्ख्यमते आत्मा भोक्तेति कथ्यते । (९) परमार्थत आत्मा न भोक्ता । बुद्धिरेव भोक्त्री । (१०) बुद्धिस्त्वात्मनो भिन्ना । (११) ईदृशज्ञानस्यैव विवेक इति सञ्ज्ञा । (१२) ईदृशज्ञानाभाव एवाविवेक इत्युच्यते । इत्थं च (१३) साङ्ख्यमते आत्मा असङ्गोऽस्ति । (१४) सुखादयो बुद्धेः परिणामत्वात् बुद्धेरेव धर्माः । (१५) आत्मा नाना च ।

Because of non discrimination, all the bhogas, they are transferred on ātmā and ignorant people say ātmā has bhogaha, and therefore call ātmā bhokta. In the end sāñkhya philosopher says purusha is really not bhokta. Due to transferred bhoga only Ātmā is referred as a bhokta, permanently its not. Really speaking, Ātmā is not bhokta. Buddhi (prakṛti) is different from ātmā. They have proximity but not one and the same. Clear understanding and claiming I am the Ātmā, sāñkhya philosopher will quote.lack of this discriminative knowledge is called avivika. Sukham dukham raga dveṣa, emotions, cognitions, confusions being a modification of buddhi, all these are attributes of buddhi. Until now, we were friends. Now the statement.

Ātmā nanacha. Ātmās are pluralistic exactly like nyāya philosophy. Ātmā bahutva vāda.

This fallacy we are going to showcase and attack. Sānkhya punching portion...rest...

Therefore, Ātmā is plural he says. Svetaswara upaniṣad mantra on Ātmā being one Sānkhya philosopher dropped. Niścala Dās is going to say what logic sāñkhya philosopher used to arrive at Ātmā being many. Niścala Dās does not discuss the point, (inert prakriti thoughtfully works for the benefit of purusha. Purposeful creation without intelligent principle..item no 4. Purushasya bhoga mokṣā nimittam.......). Advaitin says this is not logical, how can creation come out on its own? This particular sentence Purushasya bhoga mokṣā... Niścala Dās is letting sāñkhya off without attacking. He is attacking ātmā nanacha.

अत्रैवं सिद्धान्तः – तदेतत्साङ्ख्यमतमत्यन्तविरुद्धम् । सुखदुःखादीनामात्मधर्मत्वे तेषां प्रतिशरीरं भेदादात्मनो भेदः सिद्ध्येत् । तच्च सुखदुःखादिकं नात्मनो धर्मः, किन्तु बुद्धेरेव धर्मः । तस्मात्सुखदुःखादिभेदाद्बुद्धिभेद एव सिद्ध्येत् । न त्वात्मनो भेदः सिद्ध्येत्।

This is the conclusion of Vedānta. Sānkhya philosopher says jīvātmās are many. He does not refer to paramātmā. Whenever he talks about ātmā beda, he gives logic, different jīvātmās have different experiences of pleasure pain knowledge etc. plurality of attributes proves plurality of ātmās. Attributes actually belong to mind not Ātmā in reality. Minds are many, ātmā is one. Sankya says emotions are many therefore ātmās are many. Ātmā is actually attributeless therefore they are transferred to Ātmā. Then we say if attributes are transferred to Ātmā and therefore ātmās are plural, we say even plurality is transferred. Plurality of body plurality of mind creates plurality of ātmā. Advaitam says sarveshu bhooteshu samam thishtantu, ātmā is singular only. Even though each one uses first person singular, first person does not have plural. I I's etc. I can have a plural only when many I's are there. Suppose we say I has plural we. We say we is not the plural of I. I plus you plus he. All persons included. This wrong we is taken as plural of I. Sānkhya commits the mistake of taking multiple I's. in reality there is no one like I. plurality belongs to mind sense organs and body, this sāñkhya missed. Eko devaha sentence he missed, but he took dva suparna and misunderstood. Plurality of attributes they accept as belonging to ātmā.

If you say attributes are transferred attributes you accept that plurality is also transferred. Śaṅkarācārya borrows in Gita bhāṣyam, sukha dukkha moha rūpa parinama is the three guṇas. They are attributes of buddhi. Sukham and dukham have nothing to do with ātmā. Ātmā is witness only one.

यथैकस्मिन् व्यापके आकाशे नानोपाधीनां धर्मा उपाध्याकाशयोरविवेकात्प्रतीयन्ते। तथैवैकस्मिन् व्यापके आत्मनि नानाबुद्धीनां धर्मा बुद्ध्या- त्मनोरविवेकात्प्रतीयन्त इत्यभ्युपगम एव साङ्ख्यमतेऽप्युचितः । आत्मान- मसङ्गत्वेनाभ्युपगम्य तस्य नानात्वाङ्गीकारो निष्फल एव।

Here Niścala Dās says what should have been your conclusion. When Rama is happy and Kṛṣṇa is unhappy. Happiness and unhappiness are attributes of their respective minds. Ātmā is behind Rama's mind and Kṛṣṇa's mind. The Ātmā behind Rama's mind appears happy and Ātmā behind Krishn's mind appears unhappy. Do not conclude based on appearance. Example of akāśa within different containers given they seem to be contaminated, they seem to be plural.Unfortunately in the final round, you goofed up....

26th January 2019

Page 235, 3rd paragraph

In this portion, Niścala Dās is talking about the logical fallacies in Sānkhya mata with respect to the concept of Ātmā. Only Ātmā not other areas. Niścala Dās introduced jīva Svarūpa vicāra, Īśvara Svarūpa vicāra and mokṣā sadhana vicāra. Full 6th chapter, our views and other philosophers' views presented and defended. Their (sāñkhya) concept is very close to Vedānta. He says ātmā is bhokta experiencing varieties of emotion. He says so only in the beginning of the teaching...emotions belong to mind only but later he says the mental emotions are transferred to the ātmā. Therefore ātmā appears as Ātmā, he says. Gets closer to advaita. Then **he says this ātmā is plural**.

When we say how do you arrive at this? He cannot quote pratyakṣa, he says from anumānam or arthapathi I arrived at ātmās are many. Because each jīvātma has distinct emotions. Because of that Ātmā has transferred emotions in it. Advaitin says if emotions are transferred plurality also must be transferred. Arthapatti plurality cannot prove real plurality.

There is a question in Brahmasūtra, is jīva born or not? Yatho vā Imani bhūtāni jayante... birth and death of jīva. Another place we say jīva is anādi. How do you reconcile? From the standpoint of the body, jīva is born, Vyāsācārya says. Svarūpa drushtya jīva does not have janma. Similarly difference between one jīva and others is only in upadhis. Advaitin tells Sānkhya philosopher accept plurality this way.

There is one all-pervading akāśa. That one space appears to be many because of many containers. Ghatakāśa, wall space, stomach space etc. attributes are also transferred, dirty place etc. the containers have got various attributes and we transfer to the place and say place is dirty etc. because of non discrimination between container and contained. There is only one all pervading ātmā, attributes of many minds we accept, because of non-discrimination between mind and ātmā. Sankya must accept this. Sānkhya says there are many all pervading ātmās to accommodate different emotions. Advaitin says talking of plurality based on plurality of emotions is wrong conclusion. We have to come to Śāstra pramāṇam to understand ātmā and Sānkhya also accepts Śāstram. In Isavasya Ātmā ekatvam is proven.

Continuing...

किञ्च केचनात्मनो मुक्ताः, केचन बद्धाश्च भवन्ति । इत्थं बन्धमोक्षयोर्भेदादात्मभेदः सिद्ध्यतीत्यप्यङ्गतमेव । यदि बन्धमोक्षावात्मन्यङ्गीक्रियेते तदा बन्धमोक्षभेदादात्मनो भेदः सिद्ध्येत् । तौ च बन्धमोक्षौ साङ्ख्यमतेऽसङ्गे आत्मनि नाङ्गीक्रियेते । किन्तु बुद्ध्यविवेकाद्बन्धः, बुद्धिविवेकाद्बन्धान्मोक्षश्चाङ्गीक्रियेते तन्मते । यद्वस्तु अविवेकादुत्पद्यते विवेकाच्च नश्यति तद्वस्तु रज्जुसर्पवन्मिथ्या । आत्मनि बुद्ध्यविवेकाद्बन्धो

भवति । विवेकाच्च स बन्धो निवर्तते । अतश्चात्मनि बन्धो मिथ्या । यथा बन्धो मिथ्या तथा आत्मनि मोक्षोऽपि मिथ्यैव । यत्र बन्धः सत्यस्तत्र मोक्षोऽपि सत्यो भवेत् । आत्मनि बन्धस्य मिथ्यात्वान्मोक्षोऽपि मिथ्यैव ।

Sānkhya mata people give two arthapatti pramāṇam. First one we saw on emotions being different from individual to individual. Second one now: Some jīvas are liberated jīvas, some are bound jīvas. If there is only one Ātmā then you cannot have bound and liberated jīvas. For this you have to accept multiple ātmās. You have to accept some are almost free, some are near etc. First arthapati pramāṇam is sukha dukkha vyavastha siddhyartham. There are many ātmās not liberated, because of the presence of liberated and non liberated ones we have to accept the many ātmās.

Advaitin says such a conclusion is wrong conclusion. Ātmā is asaṅghaha. Liberation or bondage cannot touch Ātmā. Then bondage and liberation must belong to buddhi only (here mind). Bandha and mokṣā should belong to buddhi, ātmā has neither. If bandha and mokṣā belong to ātmā, then you can talk of some liberated and non liberated ātmās. In sankhya's own philosophy, "na bandaha na mokṣaha purushasya", a sāñkhya kārika says so. Because of non-discrimination, the problems of buddhi you are transferring to Ātmā, liberation is also transferred to ātmā. Sānkhya wrongly concludes that ātmās are many. Both bandha and mokṣā are superimposed on ātmā. Both are mithyā therefore the plurality also must be mithyā. Like rajju sarpa, its mithyā. Now next is nyāya matam. 3 types.

इत्थं मिथ्याबन्धमोक्षौ आकाशवदेकस्मिन्नात्मनि युज्येते । तस्मात् बन्धमोक्षभेदादात्मभेदो न सिद्ध्यति । तस्मात्साङ्ख्याभिमतात्मभेदो न युक्तः ।

In this manner, mithyā bandha and mithyā mokṣā, you can explain as possible in one ātmā itself. Based on the difference between bandha and mokṣā you cannot talk of difference in ātmā.

Why should we do sadhana to remove an unreal bondage? Until we know unreal bondage to be unreal, unreal bondage is taken as real. Once we know the fact, we do not need sadhana. for jñānaṃ, qualification is required.

Huge footnote: I'm going to list a lot of arguments to refute the plurality of ātmā.

Now next one.

(आ. ३५६-३६४) त्रिविधनैयायिकमतवर्णनम्, तन्निराकणं च –

(आ. ३५६-३६०) आत्मा व्यापक इति मतवर्णनं तत्खण्डनं च –

(आ.३५६-३५८) आत्मनो व्यापकत्वोपपादनम् –

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् – साङ्ख्यानामिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैयायिकसिद्धान्तः –

We take nyāya and vaiśeṣika together. We consider sāñkhya yoga we consider together. There is a primer in each darśaṇaṃ like Tattvabodha. Tarka sangraha for nyāya vaiśeṣika. 4 headings:

One is main, then sub, sub sub, sub sub sub heading.

Main: three types of nyāya philosophy we are introducing hereafter. We call for refuting each one of them.

Sub heading: ātmā is the biggest one (another will say smallest, another will say in between madhyama parimana, we have not seen this discussion even in Brahmasūtra) and its refutation

Sub sub heading: first Nyyāyika gives proof to establish the all pervasiveness of ātmā.

Sub sub sub heading: jīvātma has the following features. 1) anekatvam...many ātmās 2)each ātmā is all pervading 3) nityatvam eternity 4) saguṇaha has many attributes we will enumerate 14 attributes of ātmā. Most important attribute is consciousness. It is one of the many attributes. Ātmā is jadaha, in that Chaitanya guṇa is present called jñānaṃ here. Jñāna guṇavatvam..bahuvrihi...

Tarkadṛṣṭi requires this, not us...

Like sāñkhya philosophers, plurality of ātmā is propounded by Nyyāyikas. It is illogical. He says just as in sāñkhya philosophy, a bird eye view will be presented. Like the 24 tatvams, prakṛti vikruti etc.

Among the features plurality of ātmā is an attribute, only this is going to be refuted. All of them were refuted in Brahmasūtra in chapter 2. We are interested only in jīvātma svarūpam now. Even vishistadvaitins also says jīvātmās are many.

2nd February 2019

Topic 356 जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम्

(२५६) जीवस्यानेकत्वव्यापकत्वनित्यत्वज्ञानगुणकत्वादिवर्णनम् – साङ्ख्यानामिव नैयायिकानामप्यात्मभेदोऽसङ्गत एव । एष च नैयायिकसिद्धान्तः –

Niścala Dās has introduced 3 main topic in this chapter 6, jīvātma svarūpam, Īśvara svarūpam, mokṣā sadhana svarūpam. We are in first topic. Chaitanya svarūpam, all pervading, seemingly many but essentially one identical with paramātmā exactly like pot space. sāñkhya say ātmās are many….he also pointed how this blunder was committed. Having negates sāñkhya now Nyyāyika matam, he has introduced Nyyāyika no 1.

Jīvasya..plurality, all pervasiveness, of the nature of consciousness (attribute of jīvatna) are all jīvātmās characteristics. This is the difference. 13 more attributes are there. In advaitam ātmā is nirguṇaha, for Nyyāyika it is endowed with 14 attributes. This is siddhānta of Nyyāyika.

I would like to mention 2 topic as introduction. Nyāya vaiśeṣika. Entire universe is divided into 7 categories. Each category is translated by him as padārtha. Meaning of a word. 1) substance 2) attribute 3) actions 4) universal 5) particular 6) intimacy or intimate relationship 7) non existence or absence. Dravyam, guṇaha, karma, sāmānyam, viśeṣa, samavāya, abhāva. Entire tarkaśāstram exists in verse form... nyāya siddhānta muktavali.. theories in shloka form. Rest of tarka śāstra is subdivision of these 7. Then he takes about each of the padārtha and divides further. Substance he divides into 9, attribute into 24, karma into 5, universal into 2, one intimacy (samavāya) and infinite particulars and four abhavas. Each one will be explained. Niścala Dās avoids all of them. Where does ātmā come? **First padārtha is dravyam, among 9 one substance is ātmā**. Substance is first padārtha, second is attribute. Like color, height, weight etc, actions are various actions we do. 4th one is universal and 5th is particular. All people sitting in the class. Universal character is humanness, manuṣyatvam. Particular we understand. Samavāya is substance and attribute although they are two padārtha, they go together they cannot be separated. Green color and flower cannot be separated. Similarly substance and karma cannot be separated. **Dravya guṇa dravya karma dravya sāmānyam dravya viśeṣa pairs have got non-separable relationship**. These 4 pairs have got intimate relationship **called samavāya the 6th category**. We have covered 6 so far, 7th is absence, darkness is a padārtha. Absence of light...prakāśa abhāva rūpa tamaha.

First dravyam, it has got 9 types... shloka for this. Pañca bhūtāni, kalaha time, (past present time future time), 7th is dik or direction, (it can take attributes, eastern, west, north etc), ātmā is the 8th substance, 9th is manaha or mind. Of these 9, Niścala Dās is going to ignore 8 of them. He ignored 6 padārtha and took dravyam, now amongst 9 dravyams, he is going to focus on Ātmā. Vyśeṣika does not ccept God, nyāya accepts God. Jīvātmā and paramātmā pair in nyāya, paramātmā is one, many jīvātmās are there.

Now Niścala Dās wants to speak of 14 attributes of jīvātma.

(१) सुखम्, दुःखम्, ज्ञानम्, इच्छा, द्वेषः, प्रयत्नः, धर्मः, अधर्मः, ज्ञान-जन्यसंस्कारः, सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, इति चतुर्दश गुणा जीवरूपात्मनिष्ठाः।

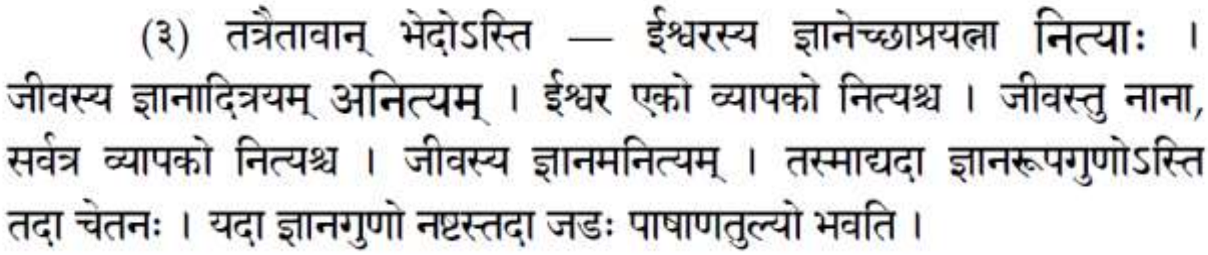
14 attributes, jīva rūpa ātmā, Īśvara rūpa ātmā. Now jīvarupa ātmā 14 attributes. In Vedānta Ātmā has no attribute. Here 14, happiness, unhappiness, consciousness not knowledge, raga dveṣa

likes dislikes, prayatnaha or will not effort, puṇyaṃ, pāpam, vāsanas or imprint formed through every experience, number (we say 24 guṇas therefore no is an attribute, jīvātma has Ananta sāñkhya, paramātmā has eka sāñkhya), parimāṇam or measurement, size or quantity etc, prutaktvam distinction or difference (ātmā is different from other dravyas etc), samyogaha or combination like śarīra vastra samyogaha after bathing, viyogaha association and disassociation, jīva rūpa ātmā nishtā. Of these 14, upto samskaraha, first nine are considered specific attributes that belong to ātmā only. Happiness is possible only for ātmā not pañca bhūtas or kala or dik or mind. Sānkhya parimāṇam, putaktvam is there across all dravyams therefore called sāmānya guṇaha. Rest 9 are called viśeṣa guṇa. According to tarka śāstram.

(२) सङ्ख्या, परिमाणम्, पृथक्त्वम्, संयोगः, विभागः, ज्ञानम्, इच्छा, प्रयत्नः, इत्यष्टौ गुणा ईश्वरनिष्ठाः ।

Of the 14 guṇas mentioned 6 of them you have to remove and retain 8 for Īśvara ; sāñkhya ekaha Īśvara, parimāṇam measurement : infinite, vibhu parimāṇam, Īśvara is different from the bhūtas, jīvātma etc., putaktvam is there, samyogaha is there during creation etc, vibhāgaha, Īśvara gets separated, jñānaṃ or consciousness, icchā, desire to create, sṛṣṭi sthiti laya Kāraṇam, prayatnaha will to do.

Sukham dukham, dveṣa not there for Īśvara, dharmaha, adharmaha, no vāsanas also. Other 8 are Īśvara guṇa.



(३) तत्रैतावान् भेदोऽस्ति — ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति ।

(३) तत्रैतावान् भेदोऽस्ति – ईश्वरस्य ज्ञानेच्छाप्रयत्ना नित्याः । जीवस्य ज्ञानादित्रयम् अनित्यम् । ईश्वर एको व्यापको नित्यश्च । जीवस्तु नाना, सर्वत्र व्यापको नित्यश्च । जीवस्य ज्ञानमनित्यम् । तस्माद्यदा ज्ञानरूपगुणोऽस्ति तदा चेतनः । यदा ज्ञानगुणो नष्टस्तदा जडः पाषाणतुल्यो भवति।

Between jīvātma and paramātmā, 8 guṇas are common. Whats the difference between 8 guṇas of Īśvara and jīva. In Īśvara consciousness is eternal, desire is eternal, will is also eternal. For Jīva they are not so. For jīva consciousness is temporary. During sleep we are jaḍam. Īśvara is one, vyapakaha: all pervading parimāṇam and eternal. Jīva is many and all pervading and eternal. Since the consciousness of jīvātma is temporary, jīvātma will be senscient only when temp consciousness is available, in deep sleep state no consciousness therefore body becomes jaḍam. Like a rock or a stone.

(४) जीवेश्वराविव आकाशकालदिङ्मनांस्यपि नित्यानि ।

Other 8 dravyams now, he has talked about Ātmā which is the only relevant topic for us. Other 8 are not relevant. Pañca bhūtāni kala dik manaha other than ātmā. Following dravyams are eternal like ātmā, akāśa, kala is also eternal, dik direction is also nityam, manaha is also eternal. Out of 8 dravyams, 4 are eternal. Other 4 dravyams, prutvi, jalam, agni and vayu not yet discussed. Next para.

Vicārasagara on 9th Feb 2019

Page 237 second para no 3..and 4 tatratāvan bhedosi..upto Topic of jīvātma svarūpa vicāra is going on, vedāntic definition of jīvātma has been given. Now other schools of philosophy are bring discussed and negated. Sānkhya was negated based on ātmās being plural. Now nyāya vyśeṣika. First classification was sapta padārtha. No details. Only first oadarthaha or dravyam is being analysed. In their philosophy dravyam is of 9 tupes, pañca bhūtāni, kala dik ātmā manaha, 5 were discussed. Ātmā divided into jīvātma dravyam and paramātmā dravyam. In 2nd para that we read now...eternal and all pervading, but paramātmā is ekaha and jīvātma is anekhaha but all are all pervading. Paramātmās consciousness is eternal but jīvātmās consciousness attribute is only temporary in the waking state. In dream state jīvātma will lose consciousness attribute and becomes jadaha and pashāna tulyaha. Both jīvātma and paramātmā are considered ātmā dravyam. 4 more dravyams were discussed. Kala dik ātmā and manaha are eternal. Mind in vedānta is a product of satva guṇam and a product in time. In tarka śāstra it is eternal and of paramanu size. In vedānta mind is medium size depending kn size of the body, manomāyā kośa. Akāśa also was nitya dravyam in nyāya vaiśeṣika. Kala dik are also nityam.

4 more are left out. Vayu agni jalam and pritvi.

(५) पृथिवीजलतेजोवायूनां परमाणवो नित्याः। गवाक्षजालकनिर्गतेषु सूर्यकिरणेषूपलभ्यमानसूक्ष्मरजसः षष्ठो भागः परमाणुरिति कीर्त्यते। स परमाणुरात्मवन्नित्यः।

These 4 have got 2 versions. One is during pralaya kalam and another during sṛṣṭi kalam. During pralayakalam they remain as kāraṇa dravyam, all of them exist in atomic size. Paramanu version is nityam cannot be destroyed. Each (pritvi etc) will have infinite atoms. At the time if sṛṣṭi kalam activated by Īśvara and adhrushtam karma these Paramāṇu will combine and form molecules we called it diads. Each diad will have fwo paramanu. In tarka śāstra they have a name parimāndalyam. Size of paramanu considered to be smalkest possible size, diad is dyanukam. Three dyanukams will form tryanukam. 6 Paramāṇu together is a tryanukam otherwise called trasa renuhu. Trasarenuhu is the smallest visible version. When in the morning, sunlight is passing through the window, we see a patch of sunlight, when we clean and see a small dust particle, that single floating dust particle is trasarenu. Size of paramanu is 1/6th of the floating particle. Dyanukam is anityam because it is firmed at the time of creation and dismantled at pralayam. Karya dravyam is anityam. Tryanukam is also anityam.
Jīvātmā is our enquiry.

(६) जात्यादयोऽन्येऽपि केचन पदार्था न्यायमते नित्याः सन्ति । वेदविरुद्धसिद्धान्तानां बहूनां लेखने जिज्ञासूनां प्रयोजनं नास्तीति नात्र ते लिख्यन्ते ।

Here only one padārtha dravyam was discussed, 9, both nityam and anitya dravyam, all these 9 put together is called padārtha, there are 6 more, guṇaha karma sāmānya viśeṣa samavāya abhāva. Tarkaśāstra discusses whether it is nityam anityam, paramanu rūpa or vibhu etc. Niścala Dās says there is another padārtha which is nityam. Guṇa karma is anityam. He gives example of sāmānya , universal of things is nityam. There us a common feature among human beings because of which we call certain living beings as human beings, that common feature manuṣyatvam pervades all the human beings thats the sāmānyam. Jati ..sāmānyam is otherwise called jatihi. Manuṣyatva jatihi... this universal is eternal. Individuals are non eternal, but jati is eternal. Nityam, ekam, anekha anugatam...we refute the very existence of jati in vedānta śāstra. This is one if the cardinal principles of tarkaśāstra. Like adhyāsa is to advaita. We are not interested in this, we are interested in ātmā dravyam. Samavāya sambandhaha. Why advaitin attacks? To talk of sāmānya we need plurality, multiple human beings only can give sāmānyam. Space cannot be many. Advaitin cannot accept sāmānyam as there is only one essential truth. All these concepts of tarka śāstra are against the veda. In introducing all the contrary concepts, these topic are not relevant for serious seekers. So we are not elaborating further.

Next topic he wants to take up is what is their diagnosis for the problem of saṃsāra. Eastern philosophy we call darśaṇaṃ because all these discuss the purpose, they uniformly declare for removing the human problem of saṃsāra. They all declare that we are introducing a medicine for bhavarogam. Only when cause is known, the medicine can address. All of them say ajñānaṃ and adyasa are the reason for saṃsāra. They call adhyāsa as bhrānti jñānaṃ. In Brahmasūtra, tat tu samanvayat bhāṣyam, Śaṅkarācārya says all of them except pūrva mīmāmsāka (they say karmanad eva) say jñānad eva kaivalya .

(७) 'अहं मनुष्यो ब्राह्मणः' इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर- सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

Here he talks of cause of saṃsāra, a person identifies with the body which is not ātmā but anātmā. Only viśiṣṭādvaitins and dvaitins questions adhyāsa. Ramanujācārya talks of sapta vidha anupapathihi 7 fallacies with adhyāsa. In viśiṣṭādvaitam also there is adhyāsa but they have not recognised it. After adhyāsa every human being has got raga dveṣa. Raga dveṣa will lead to pravṛtti and nivruti. Pravṛtti and nivṛtti will produce puṇyaṃ and pāpam, and they will produce śarīra sambandhaha. Flowchart...Naiṣkarmyasiddhi first para ...same thing is repeated. With regard to diagnosis of saṃsāra. Bhrāntijñānam also in a way comes from ajñānaṃ. Sometimes we say bhrāntijñānam is the reason for saṃsāra. Śaṅkarācārya also says adhyāsa is the kāraṇam. Reason given is pure ignorance does not cause any problem. Ignorance is bliss!!!! Thats why people do not want to go for master check up. Proved by deep sleep state, we do t have saṃsāra.. suṣupti is an e ample for mokṣā, briha upa says. In the waking and dream state ignorance is followed by bhrānti jñānaṃ, therefore saṃsāra. In suṣupti brati jñānaṃ nāsti and therefore no saṃsāra. Therefore bhrānti jñānaṃ eva saṃsārasya kāraṇam.
point 8,9 sub item 1 only.

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।

(१) तेन तत्त्वज्ञानेन 'अहं मनुष्यो ब्राह्मणः' इति भ्रान्तिर्निवर्तते । (२)

For ajñānaṃ, there is only one solution jñānaṃ which will destroy ajñānaṃ and bhrāntijñānam. I should know I the ātmā am different from all the padārtha. Ātmā anātmā viveka jñānaṃ, kṣetram kṣetrajña vibhāga jñānaṃ. Once tatva jñānaṃ comes, all bh products like raga dveṣa sukha dukha etc will go away,

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(७) ‘अहं मनुष्यो ब्राह्मणः’ इति देहे आत्मभ्रान्तिर्भवति । ततो रागद्वेषौ भवतः । ताभ्यां धर्माधर्मनिमित्ते कर्मणि प्रवृत्तिर्भवति । ततः शरीर-सम्बन्धद्वारा सुखदुःखादयो भवन्ति । इत्थं न्यायमते आत्मनः संसारं प्रति भ्रान्तिज्ञानमेव कारणम्।

(८) तच्च भ्रान्तिज्ञानं तत्त्वज्ञानान्निवर्तते ।

(९) देहादिसकलपदार्थेभ्य आत्मा भिन्न इति निश्चय एव तत्त्वज्ञानम् ।
(१) तेन तत्त्वज्ञानेन ‘अहं मनुष्यो ब्राह्मणः’ इति भ्रान्तिर्निवर्तते । (२)

Nyyāyika matam is being analysed. Nature of Ātmā was mentioned as nitya sarvagata dravyam (inert) ātmā. This ātmā was divided into many jīvātmās and one paramātmā. They all get the attribute of consciousness in waking and dream state and lose consciousness in deep sleep. Whereas paramātmā enjoys the attribute of consciousness all the time. This jīvātma is saṃsāra. Cause is ignorance and misunderstanding of Ātmā as body which is really anātmā. Adhyāsa as a cause of saṃsāra, jñānaṃ as a solution to saṃsāra is common to 5 schools of philosophy, 5 āstika darśaṇaṃ exclude pūrva mīmāmsā. All 5 say adhyāsa is saṃsāra Kāraṇam and solution is jñānaṃ.

Item no 7 has the nyāya sūtra, dukkha janma pravṛtti doṣa mitya jñānanam, cascading flow. Like cards, domino effect...utarotara apaye, lowest one is removed, one by one will go, floor by floor, tadanantara apayat..all other consequences will go away,,,apavargaha..mokṣaha.

In yogasūtra also we see the parallel. Adhyāsa is the Kāraṇam and called avidyā. Anitya ashuchi dukkha anātmāsu nitya shuchi sukha ātmā Bhrānti. Bhrānti means adhyāsa. Mokṣa is avidyā nivṛtti. Yoga sūtra 2.5. It is described here. There is misconception. From that raga dveṣa originates, then pravṛtti and Nivruti, puṇyaṃ and pāpam, then through śarīra sambandam (next śarīram) we make sure of next birth in this birth itself. Once body comes pleasure and pain cannot be avoided. First half physical joys, 2nd half is physical pain. Flow of saṃsāra. You remove adhyāsa and pravṛtti Nivruti, puṇya pāpam, śarīra sambandha, remove sukha duka, you are free.

M: here ātmā jñānaṃ is not advaita jñānaṃ, their ātmā jñānaṃ is said in item no 9. I'm the Ātmā different from all the anātmā. In nyāya śāstra, all anātmās are satyam only. Ātmā anātmā viveka jñānaṃ is tatva jñānaṃ here. How is the Ātmā to be known? Ātmā is self-evident. We need pramāṇam only for adhyāsa nivṛtti. Ātmā meaning cidābhāsa and cit mixture. I negate cidābhāsa as mitya in advaitin. In nyāya ātmā is dravyam with temp consciousness. In Vedānta śāstra, ātmā does not require a pramāṇam, but in nyāya śāstra ātmā has to be known through anumānam pramāṇam. Niścala Dās does not give process of anumānam.

Once I gain that knowledge, I'm human, I'm brahman, misconception goes away. Jīva bhava goes away.

भ्रान्तिनाशे रागद्वेषौ नश्यतः । (३) रागद्वेषयोरभावे धर्माधर्मार्थकर्मणि प्रवृ- त्तिर्न भवति । (४) प्रवृत्त्यभावे शरीरसम्बन्धरूपजन्माभावः सिद्ध्यति । प्रारब्धं तु भोगेन नश्यति । (५) शरीरसम्बन्धाभावे एकविंशतिदुःखानां ध्वंसो भवति ।

When delusion goes away, raga dveṣa go away, actions towards things and away from things pravṛtti Nivruti will go away, when there are no more karmas, no agami puṇya pāpam, prārabdha will be exhausted through our present experiences. Next body cannot come, punar janma is avoided. Prārabdha will get exhausted, just survive for some more days. Sukha dukkha will go away as śarīra sambandha goes away. 21 types of sorrow are enumerated. Nyyāyika is committing a blunder. We note: agami karma is avoided, prārabdha is exhausted. Sancita karma is left out by Nyyāyika.

Advaitin negates sañcita karma through jñānaṃ. In advaitam sañcita karma is mithyā. For Nyyāyika sañcita karma is satyam hence cannot be negated by jñānaṃ.

(१०) न्यायमते तादृशदुःखध्वंस एव मोक्षः । शरीरम्, श्रोत्रत्वङ्नेत्रजिह्वाघ्राणमनांसीति षडिन्द्रियाणि, षण्णामिन्द्रि- याणां

विषयाः, षडिन्द्रियजन्यज्ञानानि, सुखदुखे इति तन्मते एकविंशतिदुःखानि । शरीरादिकं दुःखजनकत्वात् दुःखम् इति कथ्यते । स्वर्गादिसुखमपि नाशभयाद्दुःखकारणम् । तस्माद्दुःखमित्युच्यते ।

In the nyāya vaiśeṣika system, end of dukham that happens because of previous causes, are eliminated through jñānaṃ. Final dukkha elimination is mokṣā. Mokṣa is end of sorrow. In Vedānta mokṣā is not only removal of sorrow but claiming Ananda also. No ānanda prāpti in nyāya matam.

21 dukhams, 1 śarīram,2 (6)shrotra, netra, ...5 jñānedriyani plus manaha, this is a big debate amongst different schools of thought. Is mind a sense organ. In tarka śāstra, mind is a sense organ.

In Vedānta as per Vācaspati matam, mind is indriyam. In vivarṇa matam, mind is not accepted as sense organ. We won't enter this quarrel. They want to find out whether self-knowledge happens in śravaṇam or nididhyāsanam. Depending on if mind is sense organ or not, both groups argue.

7 sorrows till now. Object of the 6 sense organs, 7 plus 6 = 13. 6 indriyani janya jñānani, 6 experiences or anubhavaha. 13 plus 6=19. Every experience produces sukham or dukham therefore plus 2. 21 Niścala Dās explains of these 21 items, 21st item is dukham, rest 20 are all dukham, why are you enumerating twice. Niścala Dās says first 20 items are dukkha Kāraṇam, 21st is kāryam dukham. What is the 20th dukham? Why is sukham counted? Sukham is also a cause

of dukham, worldly sukham. In Gita, ehi samsprashaja bhogat... all worldly pleasures will cause pain one day when they go away. As much pleasure so much pain. Even heavenly pleasure, because of fear of ending, while there we are constantly worried. Veeta raga bhaya kroda....thats why we are always worried about our family.. only neighbours enjoy our children. No parent enjoys as we are worried about their future. Because of fear of losing the particular person, Gita chapter 1, hands are trembling thinking of losing near and dear ones. In Vedānta also, janya sukham is considered to be dukham only. Pareekshya lokan karma citan... renouncing worldly pain is easy but renouncing worldly pleasures is difficult. We have very strong attachment to family members. LK says you should be detached from your spouse and children.

यद्यपि न्यायमते श्रोत्रमनसोर्नित्यत्वात्तयोर्नाशो न सम्भवति । तथापि येन रूपेण श्रोत्रमनसोर्दुःखहेतुत्वं तद्रूपं नश्यति । पदार्थज्ञानोत्पादकत्वात् श्रोत्रमनसी दुःखहेतू भवतः । मोक्षकाले श्रोत्रमनसी पदार्थज्ञानं न जनयतः । कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

Here nyāya philosopher is imagining a pūrvapakṣī. against mokṣā definition. All 18 items, sukha dukam will go away with Śarīram going away. pūrvapakṣī: according to nyāya matam, there are two things which are eternal, mind also is eternal, 9 dravyams,,,,pañca bootani, kala, dik, ātmā and manas. All these 4 are eternal. Mind happens to be one of the 6 indriyams. One dukham will survive. Manaha..dukha nasha cannot be complete. This is pūrvapakṣī no 1. This has to be explained.

pūrvapakṣī no 2 According to nyāya, among 5 sense organs, one sense organ, ear is unique sense organ, ears are nothing but eternal akas. Space functions as ears. But not space in original form, but apace enclosed within ear lobe, karna golakam, within ear lobe akāśa is there. Enclose akāśa is śrotra indriyam. Therefore shrotra indriyam is akāśa. Avacchinna akāśa eva śrotrendriyam. **pūrvapakṣī no 2** Even after death, even though body is not there, śrotrendriyam will be there, therefore one more indriyam besides mind is eternal. Both are dukham. 19 dukhams can go away in mokṣā, 2 cannot go away.

Summary: even though akāśa is nityam, after death since body is not there for a tatva jñāna too, karna golakam will not be there. Enclosed akāśa is not there. Therefore akāśam cannot function as śrotrendriyam and hence cannot generate sukha dukkha anubhavaha. Śrotrendriya dukham is gone, mind by itself cannot be the cause of dukham, because mind is jaḍam in tarka śāstra, ātmā is also jaḍam. In jāgrat Svapna when they combine consciousness is generated, only here sukha dukham anubhavam comes. In mokṣā mind will be there but it will not generate consciousness. After mokṣā, ātmā and mind will separately be jaḍam, but no dukham, because dukham cannot be generated after maraṇam.

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कर्णगोलकेनावच्छिन्न आकाशः श्रोत्रम् इत्यभिधीयते । तच्च कर्णगोलकं मोक्षकाले नास्ति । तस्मादाकाशरूपश्रोत्रेन्द्रियसत्त्वेऽपि गोलकाभावाज्ज्ञानं न भवति । अनया रीत्या ज्ञानजनकं यच्छ्रोत्रेन्द्रियस्य स्वरूपं तदेव दुःखम्, तस्यैव नाशः ।

As a part of analyzing the jīvātma svarūpam, Niścala Dās presented the jīvātma svarūpam according to Vedānta and he is presenting jīvātma from the view point of other schools of philosophy. Now trivida Nyyāyika matam. First type he is discussing. He talked about nature of ātmā from Nyyāyika perspective. Ātmā is inert and gets consciousness temporarily. This ātmā suffers saṃsāra because of identification with the body. Therefore, mokṣā is by removal of bhrānti jñānaṃ by right knowledge. Sukha dukham, śarīra abhimana everything is removed. In Nyyāyika mata, we do not speak of Ananda prāpti, but dukkha dwamsa alone is mokṣā. Dukam is defined as 21 items. 20 are dukkha Kāraṇam, 1 is kāryam dukham. 6 sense organs (mind inclusive), 6 sene objects, 6 sensory experiences born out of their contact. 3 are śarīram, sukham, dukham. By jñānaṃ jñāna will remove all the karmas, jñāna will not have karma and 21 dukhams will end. Tarkadṛṣṭi means intellectually overactive, hence he needs all these discussions. A pūrvapakṣī is raised now. 1) śrotra indriyam is nothing but akāśa itself. Space within karṇa golakam is shrotra indriyam. Space is nityam and hence śrotrendriyam must be nityam. Therefore śrotrendriyam will not end at the time of mokṣā. Even though śrotrendriyam may be there in the form of space but for it to exist it requires karma golakam. Therefore śrotrendriyam cannot give dukkha or sukha anubhava. Tasmat ..due to absence of golakam, no jñānaṃ is possible. Knowledge producing śrotrendriyam is not possible in mokṣā kala. PP1 answered by Nyyāyika.

Now 2nd pūrvapakṣī.

आत्मना सह मनसः संयोगेन ज्ञानमुत्पद्यते । स च संयोगो न्यायसिद्धान्तेऽन्यतरस्य क्रियया अथवोभयोः क्रियया भवति । यथा (१) वृक्षविहगयोः संयोगो विहगस्यैकस्यैव क्रियया भवति । (२) द्वयोर्मेषयोः संयोगस्तूभयक्रियया भवति । तथा विभावात्मनि क्रिया न कदापि भवति । मोक्षकाले मनस्यपि क्रिया न भवति । तस्मात्संयोगवन्मन एव मोक्षकाले नास्ति ।

first pūrvapakṣī was that śrotrendriyam will continue, now another objection. In tarkaśāstra mind is also eternal. (in Vedānta mind is born from satva guṇa). Mokṣa kale, mind will not end therefore dukham will not end. This is PP2. Answer he gives is : mind by itself cannot be the cause of sorrow because mind by itself is inert. According to tarka śāstra, inert ātmā and inert mind come together to produce consciousness. Here consciousness is not eternal. It is produced. In tarka śāstra no RC concept, no eternal consciousness. Consciousness joins mind in tarka śāstra. In mokṣā kala, ātmā, mind will continue to exist.combination will not happen. Samyogaha na bhavati. Atomic size infinite minds are there, sarvagata infinite ātmās are there. Which ātmā must join which mind, law of karma will decide. In jñānis mind karma ends so no sukha dukkha anubhava... dukkha dvamsa rūpa mokṣā sambhavati.

Ātmā and mind, when they contact, jñānaṃ arises. Footnote person: so much given... I'm not going there. In Sanskrit medium, there I went through the footnotes. Additional information regarding tarka śāstra. This contact can happen because of three different reasons. Left hand and right hand are there. If they have to come in contact, 3 ways. Left hand stationery, right moves, opposite, then both move. It can happen because of movement of one of the combining factors or both factors. Like a tree and bird. Vigahaha. When bird flies and perches, bird moves not tree. Goats will fight, both will push each other, until blood comes. In the all pervading ātmā, motion is not possible, so ātmā cannot move towards mind. In saṃsāra kala, in the mind , it joins the ātmā (one of the all pervading ātmās), combination being decided by karma, puṇyaṃ pāpam belonging to (2/14) ātmā, this decides the joining with mind. A jñāna ātmā will not have puṇyaṃ and pāpam and hence will not get associated with any mind. In the mokṣā kala mind is there, combining mind is not there. Sensciency is saṃsāra, become a stone you are liberated, that the teaching.

Topic 357

(३५७) त्वङ्मनसोः संयोगेनात्मनि ज्ञानमुत्पद्यते, आत्मा स्वभावतो जड इत्येकदेशिनैयायिकमतम् –

There is another sub division of Nyyāyika no 1. 1a of Nyyāyika. He says consciousness is generated ātmā mind are both jaḍam and eternal. Consciousness is generated. 1a has a difference of opinion. He says its not combination of ātmā and mind but combination of mind and skin indriyam. pūrvapakṣī asks will not saṃsāra continue, in 21 items mind is eternal. Ia philosopher says even though mind continues **it can produce consciousness by combining with tvag indriyam and tvag indriyam is not there at mokṣā kalam**. Tvag indriya manas samyogaha....either way mind will be there but it cannot generate consciousness both in first group and 2nd group.

कश्चनैकदेशी त्वचा सह मनसः संयोगं ज्ञानस्य कारणमाह । आत्मना सह संयोगं न कारणमाह । सुषुप्तौ पुरीतन्नामकनाड्यां मनः प्रविशति । अत- स्त्वचा सह मनसः संयोगो नास्ति । तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत- न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो

नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते ।मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

First subgroup of first Nyyāyika, combination of mind with tvak, tvacā, tṛtīya vibhakti, jñānaṃ here means consciousness. Consciousness is the most difficult phenomenon to understand, even for scientists. Some scientists say we may not be able to explain at all (some say near future). We take this for granted. Vedānta alone has the most unique concept. Sānkhya yoga philosopher comes very close, independent and eternal..there are so many consciousness. Most unique are the 5 features of consciousness. Viśiṣṭadvaitin says there is one eternall all pervading consciousness and many attributive consciousness.

Non-eternal skin and eternal mind produce temporary consciousness. Generated consciousness will join the ātmā.

It is not the combination of ātmā and mind as said by previous group of Nyyāyika. During suṣupti consciousness is generated or not. According to tarka śāstra consciousness is not generated in suṣupti.

During deep sleep state the mind will be travelling through the various nāḍīs in waking state and in sleep state will go to hrudayam, there is a membrare around heart called puritat, ajatasatru brāhmaṇam of Bri upa, nāḍīs connect hrudayam and pureetat, mind goes to pureetat nāḍī. Because of that tvaca saha manadaha samyogaha nāsti. Mere mind does not produce sorrow, it produces sorrow when combined with tvagindriyam. Therefore tvak associated mind is called dukham, not the pure mind. In suṣupti also tvam mana samyogaha is not there..in mokṣā too, skin is not there, body not there because karma is not there. Although mind is there during mokṣā. That mind which becomes a cause of sorrow because of joining with skin that is not there.

2nd March 2019

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तस्मात्सुषुप्तौ ज्ञानं नोत्पद्यते । एत- न्मते त्वचा सह संयुक्तं मन एव ज्ञानद्वारा दुःखहेतुत्वात् दुःखम् इत्युच्यते । न तु केवलं मनः । मोक्षे त्वचो नाशात्तया सह संयोगाभावाज्ज्ञानं नोत्पद्यते । मोक्षकाले मनोऽस्ति । परन्तु दुःखहेतुज्ञानजनकं त्वक्संयुक्तं यन्मनस्तस्य संयोगनाशान्नाशो भवति ।

The ācārya is analyzing nyāya vaiśeṣika darśaṇaṃ. 3 types of this darśaṇaṃ. Ācārya is analyzing first one. They defined mokṣā as cessation of 21 types of sorrow. 20 are not actual sorrow but causes of sorrow. 21st is actual sorrow. 18 groups of 6 each shad indriyani, shad vishayaha, shad indriya janya anubhavaha, 19 śarīram, then sukha and dukkha. At the time of mokṣā since all karmas have ended all 21 end. They themselves raise two objections and answer. 1 **how can shrotriya indriam end**? As t is akāśa and it cannot end. The answer was it is akāśa enclosed within earlobe. Therefore avacchina akāśa is not eternal. The golakam is not eternal. Therefore this ends at death. 2 **One item is manaha and according to tarkaśāstra manaha is eternal**, therefore mokṣā kale manodwamsa cant take place. Mind will continue but consciousness generating mind is not there. Mind cannot generate consciousness. **Two types of Nyyāyikas are there within first group giving two different answers.** Mind can generate consciousness only when **mind and ātmā combine together**. This happens only due to karma, but mokṣā kale karma has ended. 2nd view was according to 2nd group consciousness is generated by **mind and tvag indriya samyogaha**, once that ends once the samyoga ends. Temporary ending happens during suṣupti. Mind and tvagindriyanam hav no samyoga as mind enters puritat nāḍī (pericardium..the membrane surrounding heart). When mind comes out of pericardium during jāgrat avasthā, there is samyoga. In mokṣā, manaha tvak sambandha permanently ends. Saṃsāra kale dukkha kāraṇa bhoota manaha asti.

Mind continues but problematic mind is not there, consciousness generating mind is problematic which is not there in mokṣa.We are only presenting Nyyāyika matam, our refutation is going to come much later..page 243

(११) इत्थं मोक्षदशायां परात्मनो भिन्नो दुःखरहितो व्यापक आत्मा जडरूपस्तिष्ठति । ज्ञानगुणेन ह्यात्मा प्रकाशते । जीवस्य सर्वं ज्ञानमिन्द्रिय- जन्यमेव; न नित्यम् । तच्चेन्द्रियजं सर्वं ज्ञानं मोक्षकाले नष्टम् । तस्मात्प्र- काशरहितो जडरूप आत्मा मोक्षदशायां वर्तत इति न्यायसिद्धान्तः ।

In this manner during the state of liberation, liberated all pervading ātmā remains. Ātmā different from so many other all pervading ātmās (infinite are there!!). ātmā is like akāśa jada roopaha. We have become inert. Because the self will become senscient only when associated with consciousness. It does not declare its existence. (Self awareness plus awareness of others is the charasterictic of a living senscient being. ...Vedānta) modern science does not understand how it happens.. self-awareness. When does matter reach a state when self awareness is possible, not only self but awareness of others, this stage of evolution is researched by modern scientisits till date. No answer. Nyyāyika says ātmā produces consciousness when it comes in contact with matter mind. Modern science does not accept material ātmā or material mind. Very serious subject matter. This extraordinary self awareness dropping is mokṣā according to nyāya vyśeṣikas. Jīvasya, for this jīvātma, sarvam jñānaṃ is born out of indriyam. It is temporary. For advaitins, consciousness is satyam, jñānaṃ, anantam brahma.. mind does not produce consciousness, it only manifest consciousness, this philosophy belongs to Vedānta darśaṇaṃ. **Sānkhya also says consciousness is non material eternal principle**. That generated consciousness in nyāya during liberation, it is gone. Nyāya is closer to modern science, they both conclude that matter is fundamental and consciousness is an off shoot. Prakāśa rahitaha, lightless, means inert ātmā which is all pervading. In advanced Vedānta books, this is discussed, sarva darsana sangrahas...all 12 schools discussed. Authored by Vidyāraṇya?? Not sure. Vicārasāgara has not used additional new words from other philosophy.

Based on sarva darsana sangraha, survey into schools of philosophy written by Motilal Banarasi, Chandradar sharma. All 12 plus vishistadvaita and dvaita also. It is somewhat an equivalent book.

Topic 358 न्यायमते आत्मनोऽनेकत्वव्यापकत्वयोरुपपादनम्

(३५८) न्यायमते आत्मनोऽनेकत्वव्यापकत्वयोरुपपादनम् –

While presenting the nyāya darsana, we say it classifying world into sapta padārtha and 7 categories. One was substance and it was divided into 9...one substance is Ātmān d it is all pervading and there are many all pervading ātmā. How can there be many all pervading ātmās? **Definition of all pervasiveness is different from Vedānta. Here second thing is not possible**. Nyāya defines in its own way and they can have many all pervading ātmās. He is going to explain plurality and pervasiveness.

न्यायमते पूर्वोक्तरीत्या सुखदुःखबन्धमोक्षा आत्मनः सम्भवन्ति । अतः आत्माऽनेकः सर्वत्र व्यापकश्च । सकलाल्पपदार्थैः सह संयोग एव न्यायमते व्यापकस्य लक्षणं न तु सजातीयविजातीयस्वगतभेदशून्यत्वम् । न्यायमते यद्यप्यात्मनो निरवयवत्वात् स्वगतभेदशून्यत्वमात्मनि सम्भवति । तथापि सजातीयविजातीयभेदशून्यत्वं न सम्भवति । किन्तु सजातीयद्वितीयात्मनो भेदः आत्मन्यस्ति । तथा विजातीयघटपटादिरूपानात्मभेदश्चात्मन्यस्ति । तस्मात्सजातीयविजातीयस्वगतभेदशून्यत्वं न व्यापकस्य लक्षणम् । किन्तु सर्वाल्पपदार्थ- संयोगित्वमेव तल्लक्षणम्।

In the nyāya school of philosophy as discussed in previous pages, sukham dukham bandha and mokṣā are possible for ātmā because they have defined how each of these come. He explained liberation also. All these are possible for every ātmā, infinite ātmās. Therefore Ātmās are many and allpervading. Vyapakatvam or all pervasiveness being analysed. In nyāya it is defined in this manner, for all finite entities (Trka śāstra uses the word moorta dravyam and amoorthadvayam) sakala alpapadarthahi saha, connection must be there with every finite object, then the connecting one is all pervading like space. Space has connection with every object.whereas in Vedānta this is not the definition. That which does not have 3 fold differences. Sajāteeya vijātīya svagat beda. Pañcadasi Vidyāraṇya presents..vrukshasya svagato bheda.. when you talk of difference between two members of same species, sajāteeya bedaha, tree and tree, chair and clar. Both belong to same class.

When you talk of them belonging to two groups. If you compare tree and man, man and chair, here it is vijātīya bheda, svagata bheda 3rd pne, within same member, tree..internal difference, branch and leaf, lef and fruit etc. chair seat and leg difference.. as long as these three differences are there, it cant be all pervading.. Vedānta says..footnote has discussed this in detail. Vidyāraṇya explained chāndogya mantra ekameva adviteeyam... negate sajāteeya vijātīya svagata beda. **Plurality of jīvātma belongs to plurality of body, but ātmā is not plural**. As long as anātmā is accepted, difference , vijāteeya bedaha alone applies. If we accept mattr, ātmā will have vijātīya beda. Advaitam for junior students introduces consciousness and matter. If the student comes to Maṇḍukya kārika successfully, 2, 32rd verse na nirodho..... vaimuktaha..ityesha paramārthatha. Matter is an appearance in consciousness, it doe not have existence of its own. It borrows existence from consciousness. This matter is called māyā. We do not negate appearance of a second thing, we negate existence of a second thing. If a second thing does not exist no vijāteeya difference is possible. Nyāya matam, this definition is not accepted, they say sarva alpa padārtha samyogatvam....

23rd March 2019

Niśცala Dās is analyzing the ātmā svarūpam from the standpoint of NV school of thought. Definition of all pervasiveness of Ātmā is being discussed a it is all pervading in Vedānta and NV also. Niścala Dās says even though both of us say all pervading, definition is different in bot the cases. A very fine observation not seen anywhere else. Niścala Dās defines as per Vedānta first, **sajatiya vijateya svagata beda shoonyatvam vyapakatvam sarvagatatvam,** a thing can be all pervading only when its free from all these bedas. Ātmā is free of these 3 differences. Even though there appears to be several jitamātmā, this is only seemingly different, plurality belongs to minds and bodies. Jīvātmā by itself is not plural, therefore no jīvātma jīvātma beda, sajateeya beda. Jīvātmā paramātmā beda also we cannot accept even though śarīra level there is difference. Paramātmā śarīram is prapañca. At ātmā level no difference. Therefore sajātīya beda not there. Between ātmā and anātmā, then difference between the two will come under vijātīya beda as they belong to different species. We do not accept ātmā anātmā beda as anātmā cannot exist independently at all. IT only appears but does not exist. It appears borrowing existence from ātmā. It cannot be counted as a second one. Similarly Swagata bheda is also not there. Ātmā is sajātīya vijateya Swagata bheda rahitam therefore all pervading.

This is not applicable in nyāya matam. In nyāya philosophy there are many ātmās, each ātmā is saguṇa ātmā with 14 guṇas. Guṇas of one jīvātma is different from guṇas of other jīvātma. In nyāya matam, other than ama there are many dravyams. Nine were enumerated. There are many other than dravyams. Difference between ātmā and these dravyams are vijātīya bheda. They do say ātmā does not have internal differences, niravayavam. Even though ātmā does not have svagata bheda, it has sajāteya and vijateya bheda therefore it cannot be all pervading.

They (Nyāya) say we don't apply vedāntic definition of all pervasiveness (only seen in vicārasāgara). Whatever is in contact with all the limited objects in the world, sarva alpa padārtha samyogatvam vyapakatvam. According to this definition ātmā is in contact with every object in the world like space.

Is space all pervading according to Vedānta definition, akāśa cannot be all pervading as it does not fulfill sajatiya vijateya Swagata beda... akāśa has got vijātīya beda, it is different from agni jalam etc. According to Vedānta akāśa is not all pervading. When we say so its according to nyāya matam. (because of vijatiya bhedavatvat)

Niścala Dās is going to analyses vyapakatvam according to nyāya matam. Ātmā being without any internal part, its free from internal differences, ātmā cannot be free from sajātīya bedaha in nyāya mata and cannot be free from vijateya bheda. In nyāya there is sajātīya beda between one ātmā and another as they have different attributes, happiness is the attribute of ātmā, sorrow, raga, dveṣa too. Although each ātmā is all pervading. Not only sajateeya beda is there, in the same way there are so many anātmā, pañca bhūtas, kala, deśa, manaha. Not only these they are all eternal also. Difference between ātmā and anātmā will come under vijateiya bheda. Pot is different from ātmā. In nyāya pot is satyam, ātmā is satyam, difference is there vijateya beda. Vedāntic efinition of all pervasivesness is not the definition accepted by nyāya philosopher. He is not advaitin. If this definition is not possible, how do you say it is all pervading, he says it is all pervading according to his efinition, it is in contact with every blessed thing in the creation. We are going to get a pūrvapakṣī to Nyyāyikas definition of all pervasiveness. Nyyāyika is going to defend.

अत्रैवं यदि कस्यचित् शङ्का स्यात् – ‘न्यायमते आत्मवत् आकाशकालदिशोऽपि व्यापकाः । परमाणुश्च सूक्ष्मो निरवयवश्च । तादृश- परमाणुना सह सर्वव्यापकपदार्थानां संयोगो न युज्यते । परमाणुर्यदि सावयवः स्यात्तदा तस्य क्वचिद्देशे आत्मनः संयोगो देशान्तरेषु चेतरव्यापकपदार्थानां संयोगश्च भवेत् । न तु परमाणुः सावयवः । किन्तु निरवयवोऽतिसूक्ष्मश्च । तस्मात्परमाणुना सहैकस्मिन्नेव देशे सकलव्यापकपदार्थानां संयोगो वक्तव्यः । स च न घटते । एकस्य व्यापकपदार्थस्य संयोगेन निरुद्धे स्थाने व्यापक- पदार्थान्तरसंयोगस्यासम्भवात् । तस्मान्नानापदार्थानां व्यापकत्वं न

युज्यते । तस्मादेकस्यैव पदार्थस्य व्यापकत्वाङ्गीकारो युक्त इति' इति । तदैवं समाधानं नैयायिको ब्रूयात्–

Here pūrvapakṣī says, in nyāya philosophy, there are many all pervading things, ātmā, kala, space, dik too. Therefore all of them can be called all pervading when all of them contact an object. They should also contact paramanu. According to Nyyāyika, paramany must be cobtacted by many all pervading dravyams, ātmā, akāśa, kala and dik. Paramanu is partless principle. You cant say one part is contacted by akāśa, one by kala etc… one paramanu must be contacted by akāśa kala and dik. Since in one place since it is already contacted by akāśa, it (the same portion) can't be contacted by kala or dik. Place is blocked by one all pervading dravyam, others cant contact as it is blocked like once you are seated on the chair, another person cannot sit there. No other object can contact the surface of the chair if somebody is already sitting. Therefore only one all pervading material can be there.

M; A pūrvapakṣī may have this doubt, in nyāya like ātmā, akāśa, kala dik all are pervading, vyapaka. paramanuscha which is atomic and sūkṣma without several parts. In paramanu four parts are not there for contacting. If paramanu had several parts, one all pervading material can contact one part and others can contact other parts but paramanu does not have 4 parts. Paramanu is accepted only by NV, Vedānta does not accept paramanu. (NV says nirguṇa brahman nāsti, pramāṇa abhāvat). Like Atheist says there is no God. It is very subtle. You have to talk of one paramanu connecting with 4, which is not possible. One all pervading dravyam has contacted the paramanu, it blocks. You can never have several all pervading dravyams. You accept the all pervasiveness of any one of your choice. One iti is enough.

Then nyāya philosopher says it is possible..

He is going to say many all pervading objecs can exist. Experientially its possible.

सावयववस्तुनः संयोग एवान्यवस्तुसंयोगं प्रति विरोधी । (१) यस्मिन् भूमिप्रदेशे हस्तस्य संयोगो भवति तत्र पादस्य संयोगो न सम्भवेत् ।

निरवयववस्तुसंयोगस्तु न स्थानस्य निरोधकः, तस्मात्स नान्यसंयोगस्य विरोधी। सोऽयमनुभवसिद्धोऽर्थः ।

Nyyāyika says what you say is true but only under certain conditions. When you are talking abut samyoga, which are with parts, soli tangible materials, when one material contacts with the other material then it blocks the area thereafter no other object can contact that part, like our hands meeting. If one of them is niravayavam like akāśa several niravayava partless things can simultaneously contact. He will explain experience later, now the law. Only the contact of savayava vastu with savaya vastu can become a block. Suppose you keep your hand on a particular part of the ground, you cannot keep your foot on that part of the ground. You can keep foot only on the hand. If that part of the ground is contacted by a niravayava vastu like akāśa, then that akāśa can contact the bhoomi pradesa and will not block and it will be available for contact with other things. That's why the akāśa contacts the ground and we can also walk or place a book. Therefore kala can also contact after akāśa has contacted. Niravayava vastu can contact and leave the place for other objects as well. Anubhavaha is the pramāṇam.

30th March 2019

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Top line

Trivida nyāya matam introduced..first one spoke of all pervasiveness of Ātmā, vyapakatvam. In Gita sarvagatam is used. Word vyapakatvam is used by vedāntins as well as tarkaśāstra too. Niścala Dās gave the definition of all pervasiveness sajāteeya vijātīya svagate beda rahit jnapakatvam.. this definition is not acceptable to nyāya philosophers. They say all pervasiveness is something through which a thing can be in contact with all the objects finite things in the world, like space, sarva alpa dravya samyogatvam vyapakatvam. In tarkaśāstra, vyapaka dravyam is not one but many, ātmā, akāśa, kala and deśa all are all pervading. Desa is dik here. Not only ātmā is all pervading, but all pervading ātmās are many...An objection was raised against the nyāya concept of multiple all pervading entity.

One all pervading entity if it comes in touch with an object, it will obstruct other all pervading entities from contacting this, like if we sit in a chair, no one else can..all the all pervading entities are niravayavam, partless portionless like akāśa. Kala also, ātmā also...once the all pervading entity is understood as partless entity, when it comes in contacts an object say chair, but it will not block other niravayava sarvgata vastus from contacting say the chair. Sarvagata akāśa will have chair sambandha and allow sarvagataniravayava kala also to come in contact with chair. Suppose deśa sambandha blocks kala sambandha then Swamijis body in āstika samajam will become kalatheethaha or eternal...that's how my ātmā will contact all the bodies as per nyāya philosophy..because ātmā is niravayavam.

M: unlike a savayava vastu, any partless niravayava vastu like akāśa cannot be used for blocking a seat (object). That's why we are able to sit on a chair, even though akāśa is there. This is an experienced phenomenon.

(२) घटे यत्र देशो आकाशस्य संयोगोऽस्ति तत्रैव देशो कालदिशोरपि संयोगोऽस्ति । घटस्य यः कोऽपि देशो यदि आकाशकाल- दिग्भ्यो

बहिः स्यात् तस्मिन् देशे आकाशकालदिशां संयोगो न स्यात् । किन्तु न तथास्ति घटादीनां आकाशकालदिग्भ्यो बहिर्भूतः कश्चन देशः । किन्तु सकलपदार्थानां सर्वोऽपि देश आकाशकालदिक्ष्वेव वर्तते । तस्मात्सर्व- पदार्थानां सर्वेष्वपि देशेष्वाकाशकालदिशां संयोगोऽस्त्येव ।

You take a pot, take a portion of the pot, in every potion of the pot, there is akāśa samyoga, in the same part of the pot, kala and dik samyoga is there. Every finite object is simultaneously associated with 3 all pervading entities, deśa kala dik, our anubhavam is pramāṇam, māyā kalpita deśa kala kalanāt..vaicitrachtreekrutam...every part of every object in the creation is akāśa kala dikshu eva (dvandva samasa). Dik...kshakaranta streeningam, Saptami, bahu vacanam. All the all pervading entities can contact all the Paramāṇu also he says.

इत्थं परमाणावप्येकस्मिन्नेव देशे नानानिरवयवव्यापकपदार्थानां संयोगो युक्त एव । नात्र कश्चिदपि दोषोऽस्ति । तस्मादात्मा नाना भवति । सर्वत्र व्यापकश्च भवतीति ।

In this manner, same rule can be extended to paramanu also, difference between paramanu and chair is that chair has many portions, paramanu is a dot so top, bottom etc. paramanu is also niravayavam. Paramanu and akāśa are diagonally opposite in dimensions..niravayava akāśa will be in contact with all the Paramāṇu. In that one partless paramanu, all samyoga of akāśa deśa kala fik is possible.

Now special topic is jīva. In advaitam, ātmā is ekaha**. Nyyāyika says ātmās are many**..sankhya talks of many jīvātmās, yoga, nyāya, vaiśeṣika, pūrva mīmāmsā, vishtadvaitam (jīvātmās are different from paramātmā), dvaitam too. Advaitins stand as unique system, here jīvātma is ekaha even though jīvātma appears to be many since it is available in many bodies. Plurality is transferred from bodies to ekaātmā. Characharavyapāśraya adhikāraṇam...in Brahmasūtra...trees are immobile śarīrams.

Here tarkika says ātmās are many and each ātmā is all pervading.

Advaitin is going to speak of the fallacies of this theory. It will contradict their own philosophy as week as experience anubhava. The same all pervading plurality, is going to dig your own grave, advatin is going to argue.

३५९) 'आत्मा व्यापकः, अनेकः, कर्ता, भोक्ता च' इति न्यायमतस्य निराकरणम् –

nirakāraṇam meaning refutation of nyāya system, a system that holds the following idea, " ātmā is all pervading, pluralistic, kartā, bhokta". An aside note, in all 5 schools of philosophy, all of them says jīvātmās are many and all pervading, in viśiṣṭādvaitam, jīvātmās are many bt not all pervading, size is anuhu or atomic...in Gita, **it**

is sarvagataha, vishtadvaitin says you should not split as sarvagata sthanuhu, but sarvagasthaha anuhu. We say karmadharya samasa, vishtadvaitin says sarvagata paramasthaha he is in paramātmā and anuhu. ...43 minutes

Continues upto end of page 244...refutation

सकलात्मनां सकलपदार्थैः सह संयोगोऽस्तीति न्यायमतम् । नानात्मनामव्यापकैः परिच्छिन्नैः सकलैरपि देहेन्द्रियमनोभिः परमाणुभिश्च संयोगोऽस्तीति नैयायिकमतं न सङ्गच्छते । तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः । तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् । यस्य कर्मणा यच्छरीरमारब्धं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत । यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत् तस्मात्कर्मापि सकलात्मसम्बन्ध्येव भवेत् ।

All the ātmās has got connection with all objects in the world. If you say, all the Ātmās have connection with all finite objects, then every ātmā will have connection with all the bodies, mind, sense organs, Paramāṇu, therefore no particular ātmā can be connected with a particular body. this will create a problem. you can never say a particular jīvātma is associated with a particular body only. This does not belong to another body you cannot prove, no identity. I can never claim a particular body as myself. Each ātmā will be viswarupa Īśvara. You are however connection one ātmā with one body. this will be baseless.

Nyyāyika says: there is an identity, every ātmā has 14 attributes. See page no 236, mūlam last para, chaturdasha guṇa, if you read the list dharmaha and adharmaha referred together as karma. Every ātmā is associated with prārabdha karma, that will decide which ātmā will be connected to which body. Niścala Dās says there is a problem...

6th April 2019

Topic 359

तथा हि, व्यापकानां नानात्मनामङ्गीकारे सर्वशरीरैः सर्वेषामप्यात्मनां संयोगोऽङ्गीकार्यः। तदा चेदं शरीरमस्यैवात्मनो नेतरस्यात्मन इति निश्चायकप्रमाणाभावात् एकैकस्यात्मनः सर्वाण्यपि शरीराणि सम्बन्धीनीत्यापतेत् ।

Ācārya is analyzing Nyyāyika mata. Ātmā vyapakaha...Ātmā is all pervading and are many. It is doer and enjoyer of the results. To explain the fallacy, if they accept many ātmās that are all pervading, all ātmās will have to get connected with all the śarīrams. his definition of all pervasiveness is Ātmā comes in contact (we say asaṅghaha) with every parichinna vastu. At that time, this particular body belongs to this particular jīvātma only, not the neighbouring jīvātma. You cannot specify as there is no pramāṇam to connect a particulat ātmā to a particular body. therefore each ātmā will have connection with all the bodie. Each jīvātma will suffer pain of all the bodies.

यस्य कर्मणा यच्छरीरमारब्धं तदेव शरीरं तदात्मसम्बन्धि इति व्यवस्थापि न युज्येत । यतो येन शरीरेण यत् कर्म कृतं तेनापि शरीरेण सकलात्मनां सम्बन्धोऽभूत् तस्मात्कर्मापि सकलात्मसम्बन्ध्येव भवेत् । न त्वेकात्ममात्रसम्बन्धि भवेत् ।

Nyyāyika offers a remedy, whichever body has been originated due to karma of whichever jīvātma, that jīvātma will be connected to that body. it is karma which decides which ātmā will be connected to a particular śarīram. We say no this is not logically proper. Yataha yena... before origination of body, previous janma karma must have been accumulated and this body was created according to that karma, therefore in previous janma some particular śarīram nust have done particular karma. Now that śarīram must be associated with which ātmā since all ātmās are all pervading, so all karmas will be connected to all ātmās. If my body does rudrabhisekham now, this puṇyaṃ will be connected to which ātmā? It will be connected to all the ātmās. Karma also will be connected to all the ātmās, just as śarīrams were mentioned earlier.

यस्यात्मनो मनःसहितं यच्छरीरमभूत् तस्यात्मनः तदेव शरीरमित्युक्ति-रपि न समीचीना ।

Let us bring in the mind of the size of anu, countless minds are there. Mind alone produces caitanyam in the mind. Produced consciousness (from mind and ātmā). Aparticular body mind mixture will come in contact with Ātmā and generate consciousness, that ātmā will be connected to that śarīram. Here he introduces the mind also. This solution is also not good, wont work.

(१) शरीरेणेव मनसापि सकलात्मनापि सम्बन्धस्य साधारण्यादिदं मनोऽस्यैवात्मन इति निश्चयेऽपि प्रमाणं नास्ति । किन्तु सकलात्मनां सकलान्यपि मनांसि सम्बन्धीन्येव भवन्ति । तथैवेन्द्रियाण्यपि सकलात्म- सम्बन्धीन्येव भवन्ति ।

From here onwards he has started numbering... even if you say mind generates consciousness along with body, therefore consciousness is associated with ātmā we cannot say. Mind comes in contact with all the ātmās so it will end up creating consciousness in all the ātmās. Mind also is connected to every ātmā. Connection being common, this mind belongs to this particular ātmā we can never say,, kintu every jīvātma will be connected with all the minds, all these have a common doṣa, experience, we do not experience all bodies, minds. Don't bring sense organs now into this picture. It is the same treatment only.

From yasya karmana it should have started numbering

(२) बाह्यपदार्थेषु 'अयं पदार्थो मदीयः, अयमन्यदीयः' इति व्यवहारः शरीरनिमित्तकः । प्रदर्शितरीत्या सर्वशरीराणां सर्वात्मसाधारण्यात् सर्वेऽपि बाह्याः सर्वात्मसम्बन्धिन एव भवन्ति ।

I feel a particular house is mine, so whichever house the body mind etc are there we connect. Mamakara. My son, my parents or my wife or my house will determine the connection. Door no is the distinguishing feature. This also cannot be a pramāṇam, this expression is done by the body and that particular body is connected to all the ātmās.

अथ यदि नैयायिको ब्रूयात् – यस्यात्मनो यस्मिन् शरीरे अहं-ममबुद्धी भवतस्तस्यात्मनस्तदेव शरीरम् । अहमिति बुद्धिरेकैव । तथा ममेति बुद्धिरप्येकैव । तस्मात्सर्वेष्वात्मसु सा बुद्धिर्न भवेत्; किन्त्वेको धर्म एक- धर्म्याश्रित एव भवेत् । तस्मादेकस्यैवात्मनः सम्बन्धी भवति । तथा च यस्या- त्मनो यत् शरीरं सम्बन्धि भवति तेन शरीरेण सम्बद्धानि मनइन्द्रियबाह्यवस्तूनि तदात्मसम्बन्धीन्येव । तस्माद्व्यापकनानात्मनामङ्गीकारेऽपि न दोष इति।

This whole para is another solution from Nyyāyika. Suppose Ny says, I thought and My thought, that's an attribute that should belong to one substance only, so particular ātmā is connected to

particular I or my thought and through that to body. an attribute can belong to only one substance, thought belongs to a particular ātmā only. One body, rama jīvātma, that we experience. That I thought is only one. Whichever jīvātma ges connected to whichever śarīram through the I thought, that's the pramāṇam, through this external things can also be connected.

Advaitin says:

सापि वार्तासङ्गतैव – अहमिति बुद्धिरेकस्मिन् शरीरे एकस्यैवा- त्मनो भवतीत्येतत् न्यायमते न युज्यते । किन्तु सर्वेषामप्यात्मनामेकस्मिन् शरीरे अहमिति बुद्धिर्भवितुमर्हति । तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

The above mentioned solution is also illogical according to nyāyas own principle. Buddhihi can have different meanings, here vṛtti jñānaṃ. Buddhi is self knowledge. In a particular body there is self awareness in only one ātmā you cannot say. The I thought or self awareness you cannot connect to one ātmā, because all ātmās are connected to all the bodies. Self awareness will belong to all the ātmās as they are all available. To explain, tathā hi, - in Nyyāyika, buddhihi means knowledge or awareness. Caitanyam cidābhāsa and vṛtti jñānaṃ have their own meaning in advaita.

Here, ātmā mind sense organs sense objects, if this series of comibination happens, knowledge will arise /associated with Ātmā. He will add two... mind sense organ and then object or body. **the rising knowledge ghata or pata jñānaṃ will be connected with ātmā, this knowledge will take place simultaneously in all ātmās together.**

13th April 2019

Page 244 4th para 3rd line

तथा हि, न्यायमते बुद्धिर्नाम ज्ञानम् । तच्च ज्ञानमात्ममनसोः संयोगेनोत्पद्यते । मनसा सह संयोगः सर्वेषामात्मनामस्ति । अतश्च मनसा संयोगेन यदा एकस्मिन् शरीरे एकस्यात्मनो अहंबुद्धिरुदेति, तदा सर्वेषामप्यात्मनां अहंबुद्धिरुदेतुमर्हति ।

The ācārya is dealing with type 1 of Nyyāyikamatam, ātmās are countless and each is all pervading. Countless physical bodies, minds etc. mind of atomic size. We ask, If there are infinite ātmās, every ātmā will be connected with everybody. how will you connect one ātmā with one body?

Nyyāyika is suggesting different solution. Every jīvātma develops aham mama buddhi with respect to one particular body. I thought should belong to ātmā. Nyyāyika will use term I awareness or I knowledge and not I thought. Advaitin: I thought is connected to one particular body but you cannot connect because every jñānaṃ will get connected to all ātmās. So particular ātmā cannot be connected to particular body. buddhi is used to refer to knowledge. That I knowledge rises because of combination of ātmā and mind. You cannot say one ātmāis connected with the mind. For all ātmās, I thought should raise as within one body all ātmās are there. Aham buddhi cannot be the determinant.

Now Nyyāyika is going to make one last attempt.

अथ यद्येवं प्रत्यवस्थीयते – यद्यपि मनसा सह संयोगः सर्वात्मसाधारणः । तथापि यस्मिन्नात्मनि ज्ञानजनकादृष्टमस्ति । तस्यैवात्मनोऽहंबुद्धि- रुत्पद्यत इति । तदप्यसङ्गतमेव । तथा हि, यो व्यापकनानात्माङ्गीकर्ता तस्य मते एकशरीरस्थशुभाशुभकर्मभ्यां तच्छरीरसम्बद्धसर्वात्मनामप्यदृष्टोदयोऽव- श्यमङ्गीकर्तव्यः । इयं वार्ता पूर्वमेवोक्ता । तस्माद्व्यापकनानात्माङ्गीकारे एक- स्मिन् शरीरे सर्वेषामप्यात्मनां सुखदुःखभोगापत्तिरपरिहार्या । न तु तथा- स्त्यनुभवः । तस्मात् ‘आत्मा व्यापको नाना कर्ता भोक्ता च’ इति न्याय- सिद्धान्तो न समीचीनः ।

And suppose Nyyāyika comes with final suggestion, in the following manner it is responded by Nyyāyika. “mind has got combination with all the ātmās uniformly. There is a particular factor connecting ātmā with I thought. Factor is karma. In all āstikadarsanams karma is a very common aspect. Nyāya adopts this solution. Ātmā to I thought to śarīram, this is determined by puṇyapāpam of this ātmā. Ahamkara mamakāra thought is adrushtam, self awareness I thought identification will happen.

Our reply: that’s also not logical, to explain, you accept there are many all pervadingātmās connected with finite things in the creation, adrushtampuṇyam and pāpam are generated by body with karmendriyams. When a particular body does puṇya papa, that will belong to which ātmā, because as per you, it will be connected to all ātmās. This we have already told you before (in previous page 3rd para, topic 359...last 4 lines from yasyakarmanā.....) we talked of ātmā and śarīram connection we spoke of, now ātmā and I thought connection we spoke about.

Karma cannot be the determining factor in nyāyamatam. If you accept many all pervadingātmās, all ātmās will experience all the pains happening in all the bodies...our anubhava is I experience the pleasures and pains of only my body. first nyāyamātmā concluded, ātmās are all pervading, many and saguṇa with attributes and ātmā is kartā and bhokta.

We defined all pervasiveness. In nyāya… sarvālpadravya or vastusamyogavatvam, simultaneous association with all the finite objects of the world. We will not accept association term itself.

Vyapakatvam in advaitam is (only in Vicārasagara) sajāteyavijāteeya Swagata rahitatvamvyapakatvam… definition we have seen for non duality. In previous books, advaitam was deined this. Vicārasagara's uniqueness is same definition he uses for vyapakatvam.

How does advaitin connect ātmā to a particular body? if you have only one ātmā that's all pervading you will also have same problem of connection with all bodies. This is pūrvapakṣī raised by others. How do you explain sukha dukkha in each body…we need not connect as ātmā is not connected to any body. A jñāna who knows he is ātmā is nirmamahanirahaṅkāraha? How do you explain different jīvātmās identifying with different particular bodies.. this portion is really not required.

Topic 360

(३६०) अन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना मध्यमपरिमाणं चेति वेदान्तसिद्धान्तकथनम् –

We do have ekātmā one all pervadingātmā from paramārthikadṛṣṭī and anekha many non pervadingjīvātmā from vyavaharkadṛṣṭī.

One Ātmā can be reflected in many sūkṣmaśarīram just as one Sūrya can be reflected in many bowls of water. Definition of jīvātma is reflected consciousness which is finite and many. Finite and many because RMs are finite and many. Sūkṣmaśarīram in general or mind in particular. Every mind with cidābhāsa becomes a jīvātma. Infinite jīvātmās are there...

Many of you will get liberated that means so many jīva numbers are becoming less, every generation number will go down. One day last jīvātma will get liberated. ŚṛṣṭiBhagavān will also end because Bhagavān will not have work. Our answer is jīvātmās will never end as they are infinite in number. Each jīvātma is kartābhokta finite and according to puṇya papa will be connected to a particular body.antahkāraṇam or chidabhasasahitasūkṣmaśarīrameva is kartā and bhokta, when jñāna claims imakartā and abhokta he identifies with cit, cit is all pervading, ahambrahmasmi is possible... that antah Kāraṇam vyavahārikajīvātmā are many infinite, and this jīvātma is neither atomic in size but finite in size.

वेदान्तसिद्धान्ते त्वन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना । तच्चान्तःकरणं न व्यापकम्, नाप्यणु । किन्तु शरीरपरिमाणकम् । दीपप्रकाशवदन्तःकरणं बृहच्छरीरप्राप्तौ विकसति । अल्पशरीरप्राप्तौ सङ्क- चति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः प्रतिपादितः । यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य तस्मिन् शरीरे भोगो भवति।

Because we have ekaparamātmā superior I , and many jīvātmās we can manage. In chapter 13, in one śarīram, cidābhāsa and citparamātmā is also there. Cit is all pervading, jīvātmācidabhasa is tamil “all” pervading, this body. advaitin is able to win over all others because of vyavahārikaparamārthika levels only, degrees of reality makes the difference. Niścala Dās writes antahkaraṇam, but it is with cidābhāsa equal to jīvātma which is kartābhokta, they are many. It is neither of biggest size not smallest size, its of intermediary size. Size depends upon the size of the body. tai upapañcakosaviveka, when prāṇamāyā is talked about, size is discussed tasyapurushavidata... in the next birth if it enters buffalo or snake body accordingly size will change. Śarīraparimānikam...bahuvreehisamasa. Since every janma since bodies will vary the sūkṣma śarīram has to expand and contract. Example of prabhā, rays of flame. Size of prabha will be as big as room. Depending on room, the rays will pervade, small or big, dīpaprakāśavat, like the light of the lamp. When it enters a bigger body, it expands, in a smaller body it contracts. Nirvanadasakam written by Śankaracārya..10 verses. Dasashloki also ...nabhoomirnatoyam...tadeko...shivakevaloham.. commentary written by MadhusoodanaSarasvatī called Siddhāntabindu..Ramarayakavi wrote commentary Siddhāntasindhu on this book. Mind can expand and contract, it is said. Whichever mind is connected to whichever body, because of karma, that mind can experience sukha dukkha bhoga only in that particular body. in Brahmasūtra there is a discussion, travel of jīva after death, first Swarga loka-transit, megha, pritvi, through rains, through vegetables enters fathers body, then mothers body. pancāgnividya..chapter 3.1.1. Śaṅkarācārya raises a question, in vegetable so many jīvātmās are there. Imagine a ladies finger. Will not jīvātma suffer when ladies finger is cut, he says no there is no sambandha with ladies finger there is no pain. Only when body develops there can be pain. Mothers sukha dukkha cannot be experienced by foetus. No karma sambandha between mothers body and foetus. Throughout **antahkaraṇam must be translated as jīvātma**.

20th April 2019

अल्पशरीरप्राप्तौ सङ्कुचति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः प्रतिपादितः। यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य तस्मिन् शरीरे भोगो भवति।

Ācārya is analyzing 3 types of nyyaikas based on size of ātmā, vibhuparimāna- all pervading, madhyamaparimāna-medium size, anuparimāna or smallest. First group analysis completed, we have refuted them. Now madhyama. But in between ācārya is presenting difference between Nyyāyika and advaita. (nyyayika) He talks of plurality as well as kartṛtvam. Advaitins view of kartā and bhokta. Nyyāyika says ātmā is kartā and bhokta, advaitin says ātmā is akartā and abhokta.

Mind is of medium size, mind is plural, mind is kartābhokta, its blessed by ātmā, chetanāntahkāraṇam is kartābhokta. Senscient mind is called jīvātma very often. Jīvātmā is used in different contexts, different meanings. Śāstra uses it loosely and in an inconsistent manner. 5 factors form an individual, **śarīratrayam, cidābhāsa, cit**. jīvātma can refer to any one, two, three, four or all five.

1. Jīvātmā is born...sthūla śarīram..yathovā Imani bhootanijāyante
2. Jīvātmā travels from one body to another...sūkṣmaśarīram plus cidābhāsa
3. Aikyam..jīvātmā refers to OC

Jīvātmā and jīva...are they one and same..both are synonymous. Śāstra expects the student to apply the mind.

Here when we say antahkaraṇam is kartābhokta, it refers to senscient mind. In deep sleep state, mind withdraws from the body. (ajatashatru brahman...supta purusha). Mind goes back to hrudayam. In Siddhānta Bindu, MadhusoodhanaSarasvatī says. My senscient mind can contact only my physical body. based on prārabdha, my mind can contact only my sthūla śarīram. Whichever jīvātma because of whichever prārabdhacomes in contact with whichever physical body, will experience pains and pleasures of that physical body. here there are infinite jīvātmās. A vedāntic listener must be attentive active listener and relate to jīvātmās contextual meaning. Anupravesaśruti...you should use appropriate jīva meaning...sūkṣma śarīram plus cidābhāsa?? Will give you one month time to solve this..Śankaracārya gives two meanings, chāndogya and taitriya...

अन्तःकरणस्य व्यापकत्वस्वीकारे सर्वशरीराणि सर्वसाधारणानि भवेयुः। भोगोऽपि सर्वेषामापद्येत। अन्तःकरणस्य व्यापकत्वास्वीकारे नैष दोषो भवति। अन्तःकरणस्याणुपरिमाणत्वस्वीकारे शरीरैकदेशेऽन्तःकरणस्य स्थितिर्वाच्या। तथोक्तिरप्यसङ्गता ।

In advaita Vedānta darśaṇaṃ (not vishtadvaitadvaita...note), size of the senscientmind.. is this senscient mind called jīvātma and whats the dimension, it has to be of medium size, a size capable of contraction and expansion. It is a deliberate choice, if senscient mind is said to be all pervading or anu there will be a problem. if senscient mind becomes all pervading, senscient mind will contact all the physical bodies, then my mind will experience all the pleasures and pains of all the bodies. If we reject the idea of all pervasiveness, my mind will only contact my body.

why can't we take anuparimānam? He had to take anuparimānam as he wanted mind to be eternal (Nyyāyika). As per tarkaśāstra anything of medium size would die. Vibhuātmā and anu mind, both are eternal as per him. Now he says if you choose mind as anuparimana, at any time mind can contact only one part of the body. if mind is in foot it won't be in head. If somebody touches both I will recognize only one of them. That statement(anuparimāna) will go against our experience.

तथा सति युगपदेव पादे मस्तके च कण्टकवेधे सति द्वयोरपि स्थानयोर्युगपदेवानुभूयमाना पीडा नोपपद्येत । यद्यन्तः- करणमणु तदा तदेकस्मिन् काले एकस्मिन्नेव स्थाने स्यात् । ततश्च यस्मिन् स्थानेऽन्तःकरणं स्थितं तत्रैव पीडानुभवो युज्येत । न तु द्वयोः स्थानयोः युगपदेव पीडानुभवस्य युक्तिरस्ति ।

If senscient mind is atomic in size and occupies one part, if a thorn pricks the leg and the head another thorn, simultaneously, in both places simultaneous experience of pain in both parts cannot be explained in this approach. Because if mind is atomic size, at a particular time, it can only be in one place at one time. Senscient mind is jīvātma, plural, kartābhokta, medium size, subject to expansion and contraction. That's why in dream they say senscient mind travels through the nādi (ajatashatrubrahmanam, briha 2.2.1), in the nādi it experiences all the vāsanamāyāprapañca. Here jīvātma travels means mind...it can squeeze in through nādi. When the jīvātma dies, the jīvātma can squeeze through sushumanādi and go out through brahma randram.

तस्मादन्तःकरणं नाणु नापि व्यापकम् । किन्तु शरीरसमानपरिमाण- कम् । अतो न कोऽपि दोषः। अणुव्यापकाभ्यां यद्विलक्षणं तन्मध्यमपरि- माणकम् इति कथ्यते ।

Therefore, the senscient mind jīvātma is not anu, nor is it all pervading, but medium and will be of the size of the body. in this

janma, it can only be my body size. Medium sizes, infinite.... All measurements in tarkaśāstra are classified into 3, anu vibhu and madhyama.

Nyāya philosopher said mind is anu and said if it is madhyama it will perish. He wanted mind to be eternal therefore chose mind as anu. He will argue with advaitin saying mind being medium it will be perishable. In advaitam, other than brahman (and māyā..leave aside) everything else is perishable.

Mind is subject to birth during sṛṣṭi, body is born in every janma. Kāraṇa śarīram is anādi not born. You can restudy Tattvabodha after vicārasāgara as well. Delve deeper.

So mind is perishable that's fine. If somebody asks where will the sañcita karma go? It will remain in kāraṇaśarīram. In waking state mind expresses ignorance, whereas kāraṇaśarīram holds all the ignorance and sancitakarmāni. With this first Nyyāyikamatam, vibhu or vyapakaparimanaātmāvādiNyyāyikaha is over.

Now second Nyyāyika...not popular at all. Unique to vicārasāgara. Even Śaṅkarācārya does not mention second and third Nyyāyika.

(आ. ३६१-३६२) आत्मनो मध्यमपरिमाणत्ववादिमतनिरा- करणम् –

Topic 361 आत्मनो मध्यमपरिमाणत्ववादिनैयायिकमतकथनम्

(३६१) आत्मनो मध्यमपरिमाणत्ववादिनैयायिकमतकथनम् – न्यायमते केचन नवीना एवमाहुः – (१) आत्मा नाना, कर्ता, भोक्ता च । न तु व्यापकः । अतो न भोगसाङ्कर्यम् । (२) नाप्यणुरात्मा ।

Their philosophy (medium). Of this second group, their philosophy is briefly presented. Salient features. Some later Nyyāyikas (maybe they were not there during Śankaracārya's time) said, ātmās are many (not minds), ātmā is kartābhokta. But not all pervading or vibhu. Ātmā is also of madhyamaparimana. Even jaina philosophers are madhyamaparimana..brahma sūtra 2 chapter..anekantabhavaha...for mokṣā forgetting all this is better. Problem of first Nyyāyika is avoided by second Nyyāyika. Ātmā all pervading therefore contacting all bodies and experiencing pleasure and pain simultaneously. My ātmā will contact my body only. No mixing up of pleasure and pain.

10th June 2019

Page 245 topic 361 at the bottom

Printing mistake...parimānatva

Ātmāno madhyama..

अतउभयत्रकण्टकवेधजन्यपीडानुभवासम्भवदोषोऽपिन।किन्तुयथा वेदान्तिमतेअन्तःकरणंमध्यमपरिमाणंतथाआत्मापिमध्यमपरिमाणो भवति।तस्मिन्नात्मनिचतुर्दशगुणाः सन्तीति।

One of the students reminded me of the homework given just before the vacation. Two of them I mentioned. One was meaning of the word jīva, will vary according to the context, I said. A student must be very very alert. In the context of anupraveśa vākyam, Bhagavān created the world and sthūla sūkṣma śarīram and Bhagavān enters each of these as jīva. Śaṅkarācārya gives two meanings one in Tai and another in Cāndogya. In this context, it is OC plus RC, jīva enters the sthūla sūkṣma śarīram.

Is Māyā perishable or eternal? Was second homework? We give both answers from two different angles. Physically and vyavaharically māyā is not perishable, it will be there eternally, that's why we say Bhagavān is eternal. Vyavaharically māyā is eternal, process of creation is also eternal. From spiritual angle we talk of "end of māyā". By knowledge when we understand māyā is mithyā, māyā does not have its own existence. Māyāya: mithyātva nischayaha.. māyāya: badha: bhavati, therefore sublation...has to be translated as "end". After jñānaṃ, from jñānis angle, māyā is as good as absent.

We are focusing on superiority of vedānta in comparison to other schools of philosophy. We can feel proud not arrogant. We have to study other schools of philosophy. Intellectual scholarship is required for claiming the superiority of Vedānta. Student happens to be Tarkadṛṣṭi. For Tarkadṛṣṭi 6th chapter is presented. We saw sāñkhya earlier now trivida Nyyāyika matam. This logician divides into 3 groups based on what? Size of ātmā. Biggest vibhu or vyapaka, smallest or anu and the medium madhyama parimana. Niścala Dās has completed the first group. We are entering into madhyama parimanavadi.

M: naveena because Śaṅkarācārya does not talk of varieties 2 and 3 in Brahmasūtra. Maybe these two were not there. Some modern people say, Ātmās are many, kartā, bhokta (both group 1 and 2 are same so far). First group faced a problem of ātmā being all pervading as it can contact all the minds.

Second group says ātmā does not contact all the minds. There is no overlap of sukha dukha anubhava. Nāpi anuhu ātmā..Why can't you take ātmā as smallest size? If it is atomic in size, it cannot be all over the physical body, it will be in one part of the body at one time. Only one part's experience can be realized at one time. M: when in two parts of the body are stung by thorn, both cannot be experienced. Therefore

I don't say Ātmā is anu it is not vibhu, it will be the size of our body. for nyāya mata size of mind is anu parimāṇam, in Vedānta size of mind,, madhyama parimana. Ātmā in Vedānta is vibhu, in second Nyyāyika it is madhyama parimāna. In that ātmā there are 14 attributes. In Vedānta matam, zero attributes. Page 236, they were enumerated. End of mūlam.

Topic 362 पूर्वोक्तमतनिराकरणम्

(३६२) पूर्वोक्तमतनिराकरणम् –

१.

यथानानाघटानांव्यापकत्वाङ्गीकारोनिष्फलस्तथाप्रतिशरीरंकर्तृभोक्तृरूपनानात्मनांव्यापकत्वाभ्युप-गमोनिष्फलः।

अथवानानान्तःकरणाभ्युपगमेनैवभोगासाङ्कर्यसिद्धेर्व्यापकस्यात्मनोनानात्वाङ्गीकारो निष्प्रयोजनः। अयमपिपक्षोनसमीचीनः—

(१)आत्मनःसङ्कोचविकासशालित्वाभ्युपगमेदीपप्रभेवात्मापिविकारीविनाशीचस्यात्। ततश्चमोक्षप्रतिपादकशास्त्रस्यमोक्षसाधनानांचवैयर्थ्यंभवेत्।

(२)मध्यमपरिमाणत्वमात्मनोऽङ्गीकृत्यसङ्कोचविकासयोरनङ्गीकारे 'आत्माकेनशरीरेणसमान परिमाणः' इत्यत्रनिश्चायकप्रमाणाभावः।

Upto 2 end.

Refutation of the second group of Nyyāyika. 1) Once you say Ātmā is madhyama parimānaha, does the size of ātmā change contract and expand? In each janma, the bodies will differ. So ātmā size can change. Suppose you say there will be, like the light of a lamp. Light is subject to expansion and contraction, like that ātmā is subject to change. Then it can go through 6 fold modification and it can perish like body, then attainment of eternal mokṣā becomes useless. Mokṣa śāstram, sadhana will all become useless.Vaiyartham..2) to avoid this he should say ātmā does not expand or contract, then he has to say it will be of human size eternally. Permanent size of Ātmā will be the same human size, so what is the permanent size, human, mosquito or elephant? You cannot answer. Bodies are different. This is second doṣa.

(३) आत्मनोमनुष्यशरीरसमानपरिमाणत्वाङ्गीकारे, यदाआत्माहस्तिशरीरमाप्नोति-
तदाकृत्स्नेशरीरेआत्मा नभवेत्।
ततश्चयत्रदेशेहस्तिनआत्मानास्तितत्रपीडानुभवोनस्यात्।

(४) यदिहस्तिशरीरसमानपरिमाणआत्मेत्यङ्गीक्रियते,
तदाहस्तिशरीरादपिबृहच्छरीरंयदात्माप्राप्नोति-
तदातस्यशरीरस्यैकदेशेपूर्वोक्तरीत्यापीडानुभवो नस्यात्।सर्वशरीरापेक्षयाबृहत्परिमा
णकंनकस्यचिदपिशरीरमस्ति।येन समानपरिमाणकआत्माअभ्युपगम्येत।

(५) सर्वशरीरापेक्षयाविराट्च्छरीरंबृहत्। आत्मनोविराट्च्छरीरसमानपरिमाण-
कत्वाङ्गीकारेविराट्च्छरीरेसर्वशरीराणामन्तर्भूतत्वात्सर्वेषामात्मनांसर्वैःशरीरैःसम्ब
न्धःसिद्धः। ततश्च-पूर्वोक्तोदोषोऽवस्थितएव।

Upto 4th end

3) you cannot fix the size because body sizes are variable, he said. Suppose you fix based on human body as it is superior and therefore standard. Even within humans we have a problem. Niścala Dās says Ātmā will fit into the body perfectly. In next jenma suppose I get elephant body, then ātmā can occupy only one leg. Then other parts' experience of pain or pleasure will not be possible.

4) suppose you say size is elephant and in next jenma it gets whale size. (blue whale) tada hasti śarīradapi, bigger size jenma it has (eg

whale), similarly one part of the body cannot experience pain or pleasure. Another point mentioned in Brahmasūtra in jaina mata opposition, madhyama parimana here, in elephant śarīram it will occupy only one part we said, suppose it occupies mosquito body, then ātmā will remain outside..

Why can’t we take ātmā as size of the biggest body? in madhyamana parimāṇam, even the biggest will have next bigger size. Biggest is not possible.

We have to say Ātmā is viradātmā.

(५)
सर्वशरीरापेक्षयाविराट्च्छरीरं बृहत्।आत्मनोविराट्च्छरीरसमानपरिमाणकत्वाङ्गीकारेविराट्च्छरीरेसर्वशरीराणामन्तर्भूतत्वात्सर्वेषामात्मनांसर्वैःशरीरैःसम्बन्धःसिद्धः।ततश्च पूर्वोक्तोदोषोऽवस्थितएव।

5) here Nyyāyika may argue there is one body which is biggest body, virat śarīram. Let us fix the size of all the ātmās. Size of the universe... in next jenma there will be no problem of bigger body. what problem in 1) we will have here too. This Ātmā will have connection with all bodies and minds as they are all in virat śarīram. Dosha mentioned before will continue, bhoga sankharyam, overlapping of all pleasure and pains was mentioned in vibhu paramātmā ātmā vādi and topic 261 2nd line bhokgasankharyam.

15th June 2019

Sarva shareerāpekshayā.....

Here the author is discussing the three fold Nyyāyika matam..I talked of another problem, which is a bigger body cannot enter into a smaller body. in the case of madhyama parimana. To avoid this problem, he has to stay it is stretchable, then ātmā will become savikara and therefore will become anityam like śarīram. Then mokṣā śāstra will be useless because it is nitya mokṣā. Then anitya ātmā cannot enjoy nitya mokṣā.

Kinca...

किञ्च 'यद्वस्तुमध्यमपरिमाणंतदनित्यम्, शरीरवत्' इतिनियमोऽस्ति। तस्मादात्मापिमध्यमपरिमाणत्वादनित्योभवेत्।वेदान्तसिद्धान्तेत्वन्तःकरणं ज्ञानेननश्यति।तस्मादन्तःकरणमनित्यम्।अन्तःकरणस्यमध्यमपरिमाणत्वाङ्गीकारेनदोषोऽस्ति।इत्थंनवीनतार्किकमतमप्यसमीचीनमेव।

This is a vyāpti like yatra yatra dhoomaha tatra tatra vahni.. yatra yatra madhyama parimanatvam, tatra tatra anityatvam... biggest and smallest one is eternal Nyyāyika says, akāśa as well as mind both are eternal. Whatever is in between is non eternal, Nyyāyika established this vyāpti. Therefore by using your vyāpti, ātmā is anityam because of this. Nyyāyika says, according to vedāntin, mind is madhyama parimāṇam, therefore will become anityam. Vedāntin says its not a problem for me, mind is anityam only. Mind perishes two times, temporary end at the time of pralayam dissolves into māyā, at death mind will not perish, it will travel and take another mind. All kāraṇa śarīrams will be in Māyā. Temporary because the next shushti it will again be born. During Videha mukti, mind will end. Antahkāraṇam.through jñānaṃ it will persish, Videha mukti. During jīvan mukti, it will be falsified. At Videha mukti it merges into Hiranyagarbha. Therefore we have no problem in accepting that mind is of the size of the body.

Manomāyā will be of the shape of sthūla śarīram. Whereas in Nyyāyika matam there will be a problem.. madhyama parimana case. Second Nyyāyika is over this.

Ātmā is anu... next one.

Topic 363 आत्मनोऽणुपरिमाणत्ववादिमतनिराकरणम्

(३६३) आत्मनोऽणुपरिमाणत्ववादिमतनिराकरणम् – अन्येकेचननैयायिकाः 'आत्मानानाअणुपरिमाणश्च' इत्याहुः। सापिवार्तानयुज्यते। (१)
आत्माकर्ताभोक्ताचेत्यङ्गीकारेअन्तः-
करणस्याणुत्वपक्षेयोदोषउक्तःसोऽत्रापिप्रसज्येत। (२)
आत्माकर्ता भोक्ताचेत्यनङ्गीकारेआत्मनोनानात्वाङ्गीकारोनिष्फलोभवति।व्यापकस्यै-
कस्यात्मनएवसर्वशरीरवृत्तित्वाङ्गीकारएवश्रेयान्।

Ātmānaha....this Nyyāyika matam is spoken only in vicārasāgara. In Brahmasūtra only first one is mentioned. Some other nyāya philosophers they declare ātmās are many (common to all 3 plus sāñkhya yoga), size is of the atom, this statement is not logical. Why? Advaitin asks a question.. ok you say its anu, do you say its kartā bhokta or akartā abhokta? Both answers will have a problem.

first..kartā bhokta;; he will face a problem. problem that I mentioned before will come. Whatever problem has been mentioned when antahkaram is anu same problem will come. Previous page second para...page 245 2nd para a defect has been mentioned. Dosha mentioned is if ātmā is anu and it is kartā and bhokta then bhokta ātmā can occupy only one part of the body at one time, say hand part, then what happens in the leg we will not know. Suppose both experiences happen simultaneously, listening and writing notes..to avoid this problem only when ātmā is kartā bhokta it's a problem, so he Nyyāyika will say mind is all over the body kartā bhokta and of madhyama parimana, and ātmā is akartā abhokta.

Nyyāyika speaks of pluralistic ātmā. In our lives we experiences many kartās and bhoktas, each kartā and bhokta is different. (all other philosophers speaking of plurality of ātmā say this). Therefore ātmās are many, in these darśaṇaṃ, **plurality of ātmās is established based on assumption that ātmā is kartā and bhokta**. Niścala Dās says if you say ātmā is akartā and abhokta on what basis will you arrive at plurality of ātmās? Ingenious argument....

Advaita siddhānta alone is safest, ātmā is ekaha vibhuhu akartā bhokta...how do you account for plurality of kartā and bhokta? Sūkṣma śarīrams are many, kartā bhoktas are many we say. This is the best method.

आत्मनःकर्तृत्वभोक्तृत्वानङ्गीकारेनैयायिकस्यस्वसिद्धान्तत्यागोऽपि भवति।ज्ञानसुख दुःखधर्माधर्मादयआत्मनोधर्माइत्यणुवादिसिद्धान्तः। तस्मादात्मनोऽणुत्वाभ्युपगमेय स्मिन्शरीरदेशेआत्मानास्तिसदेशो मृतसमानोभवेत्।तत्रपीडाद्यनुभवोनस्यात्।

Suppose 3rd Nyyāyika says ātmā is anu, ātmā is nana, akartā and abhokta, basis for establishing plurality of ātmā goes away , there is another problem if you say ātmā is akartā abhokta, you are giving away your fundamentals (ātmā is kartā bhokta). Adhoc stand can go against your fundamental theory svamata parityagaha. He is repeating the problem, original siddhānta is ātmā is kartā bhokta and has many attributes like jñānaṃ or consciousness, happiness, pain ..14 guṇas, dharma puṇyaṃ, adharmam pāpam etc you said (anuvadi siddhānta). If ātmā is occupying a particular part of the body, there experience will take place and in other parts of the body, it appears like dead. Like sometimes our leg goes to sleep after class. You will not experience pain in that part. Page 247

Topic 364

(३६४) आत्मनोऽणुत्ववादिनआक्षेपः, तत्समाधानम्, आत्मनोऽणुत्ववाचिश्रुतितात्पर्यंच –

The 3rd Nyyāyika argues further. I know you will talk about these doṣas and therefore I have a solution to all the problems you have mentioned and I have śruti vākyam to prove ātmā is anu size. What are the śruti vakyams? Katopanisad 1.1.21. deve..anuresha dharma. Yamadharmaraja says Ātmā is anuhu. Muṇḍaka upaniṣad 3.1.9.

yeshonurātmā chetasa veditavyaha. Ātmā is anu. (Niścala Dās does not mention here)

Then you said Ātmā is anu means it will occupy only one part of the body, there is no such problem. Ātmā is anu and has an attribute consciousness. The consciousness is not anu. Like sunlight reaches several million miles away, consciousness spreads from the anu ātmā. Substance may be located like sun and attribute can pervade. Ātmā is in one part but consciousness is all over the body. whatever happens in any part of the body, consciousness will register the experience.

M: Ātmāna vadis objection to our objection and we have to answer these and we have to explain the śruti statements which says ātmā is anu. We cannot remove any portion of the veda, we have to explain.

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानं कृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Suppose Nyyāyika is presenting his view, although Ātmā is anu kartā bhokta many and occupying a small part of the body, still ātmā is in one corner of the body but consciousness is not in one part but body it pervades. Vishistadvaitam also says jīvātma is anu and it has consciousness as property and it can contract and expand. Very similar. Here also it says consciousness pervades all over the body like the kasturikāmodam, musk deer has a substance produced in its body, this is very very fragrat, its used for so many things as a perfume. Although musk is located only in one part of the musk deer, the gandha guṇaha pervades everywhere. Kasturikā + āmodaka. Āmodaka is used only for good smell ..fragrance, gandha used for any smell. Therefore that caitanyam can experience favourable experience pleasure and unfavourable experience pain. I'm eating a sweet and a mosquito is biting simultaneously, I will know both. Therefore, we have no doṣa, Nyyāyika says.

22nd June 2019

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानं कृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Niścala Dās is analyzing the three fold Nyyāyika matam based on the size of ātmā. We are analyzing the 3rd one. **According to Vedānta consciousness is not an attribute of ātmā but ātmā itself**. In Nyyāyika matam, it is a substance having an attribute consciousness. Its an unique concept in Vedānta. In Nyyāyika ātmā is of anu category, inert in nature having consciousness as attribute. We pointed out a problem saying anu ātmā cannot pervade the body. anuvadi gave a solution. He suggested that even though substance ātmā occupies only a part of the body, attribute consciousness pervades entire body therefore body is able to sense in the leg, hand etc. eg: like a flame occupying a corner of the room, the light pervades everywhere. Dīpaha is dravyam, prabhā is guṇaha. 2nd example kasturika the musk coming from the musk deer. Kasturika āmodaha. Āmodaha is fragrance...it pervades the entire room. Similarly consciousness. In the entire body we experience pleasant as well as unpleasant sensations simultaneously in the entire body.

Vedānta has to refute this.

तदप्ययुक्तमेव।यत्रगुणिद्रव्यमस्तितत्रैवगुणोवर्तते।तथाआत्मनो ज्ञानमप्यात्मनोऽन्यत्रन स्यात्।कस्तूरिकायाःसूक्ष्मोभागोयावन्तंदेशं व्याप्नोतितावन्तमेवदेशंकस्तूरिकामोदोव्याप्नोति।तस्मात्कस्तूरिका- दृष्टान्तोऽत्रनघटते।अतश्च 'आत्माअणुः' इतिपक्षोऽयुक्तएव।

Here we refute Nyyāyika by using his own fundamental principle. Substance is called dravyam, attribute is guṇaha. According to nyayka the relationship between substance and attribute is samavada sambandhaha relationship of inherence. Having spoken about samavayasambanda he makes a general rule saying the relationship is eternal. Attribute cannot exist without substance. If this is the rule accept by you, how can you talk about ātmā the dravyam occupying one corner of the body and attribute being all over. It will mean consciousness in left foot is existing without the ātmā. Therefore you can never talk of consciousness pervading it goes against your own theory of samavāya sambandha.

Suppose he says I am changing this theory based on these two examples, kasturika and fragrance, lamp’s flame and light. Vedāntin says we accept samavāya sambandha we accept in worldly context. Minute parts of Kasturi is actually flying as minute partciles that’s how we experience fragrance. Guni dravyam kasturika vartate. So you cannot talk of substance attribute separation. Flame and light was another example. Flame is only one. Advaitin says prabha is not an attribute of dīpaha, both dīpaha and prabha are not related as substance and attribute but both ar agni dravyam only. Light prabhā is not an attribute agnehe guṇaha nāsti, whats the relationship between flame and light, flames parts are intensely together like solid (atoms are densely together). Dīpaha is nibida avayavaya agni dravyam. Prabha is virala avayava agni dravyam. Now suppose Nyyāyika says ātmā is also like kasturika, particles of ātmā with attribute of consciousness is pervading all over the body. why? In the case of musk and agni particles are there in musk, parts in agni. Therefore partciles floating is possible. According to Nyyāyika, ātmā is anu and therefore cannot have avayavam. What does not have avayavam is anu… therefore anu ātmā cannot have parts or particles, ātmā itself is a particle. The attribute of consciousness can be located only where ātmā is located. You cannot have part or particles of ātmā. Therefore the stand that ātmā is anu is incorrect.

क्वचिच्छ्रुतौ ‘आत्माअत्यन्ताणोरप्याणुः’ इतियदुच्यतेतदात्मनो दुर्ज्ञेयत्वाभिप्रायेणोक्तम्।यथाअत्यन्ताणुवस्तूनांज्ञानंमन्ददृष्टीनां

पुरुषाणां नसम्भवति।तथाबहिर्मुखानांपुरुषाणामात्मज्ञानंनभवति।तस्मादणु-समानआत्माइत्येवश्रुतेस्तात्पर्यम्; न 'अणुपरिमाणः' इति। "महतो महीयान्" (क. १.२.२०, श्वे. ३.२०), "ज्यायानाकाशात्", "महान्तं विभुमात्मानम्" (क. १.२.२०), "सएषोऽनन्तोऽपर्यन्तः"
इत्यादिना बहुषुस्थलेषुश्रुत्यैवात्मनोव्यापकत्वप्रतिपादनात्।तस्मादात्मानाणुपरिमाणः।

एवंच 'आत्माव्यापकोनानाच', 'आत्मामध्यमपरिमाणोनाना च', 'आत्माअणुपरिमाणोनानाच' इत्युक्तयोऽत्यन्तमसङ्गताः।

Then the nyāya philosopher raises another objection, if you say its not anu parimāṇam, you will go against śruti. Two śruti kata 1.1.21 anuresha dharma, muṇḍaka 3.1.9 eshonurātmā chetasa....if you refute anu vāda you are violating śruti pramāṇam. Here we have to apply mīmāmsā method whenever śruti is logically contradicting. Can we swallow śruti vākyam? Illogica statement? We are not supposed to without analyzing. Intellect will always vote for logic only, if we nod our head no use, intellect will not accept it. We don't reject śruti vākyam. "ātmā anuhu". Mimasa method says Word anu means it is like anu, anuhu iva. We need special instrument to discern. You need śāstra magnifying glass to understand ātmā, ateeva sukshmum, dur vijñeyam.. anuhu final meaning is durvijñeyam.

How do I know if ,my interpretation is right. Vedāntin says if śruti means ātmā is small like anu, there are many śruti statements saying ātmā is all pervading. Anoho aneeyam, mahataha maheeyān. No doubt in some śruti statements it says ātmā is smaller than even atom. Wherever such statements are there, don't take them literally. They are stated to show that ātmā is not easily comprehensible. Gaunarthaha...guṇa sāmanyam between an and ātmā, common character is both are not easily recognizable. Just as the knowledge of minute things like atom , is not understood by people not having sharp intellect. The extrovert students want to experience ātmā inside, looking for ātmā anubhava is manda buddhi. Bahirmukhanām...they are called so, self knowledge is not possible for such people. Self knowledge is possible only in one way. Claiming I am the ātmā. This is the intent of the śruti, don't take it literally as anu. According to visjishtadvata, jīvātmās are all pervading and are part of paramātmā which has anu parimāna ātmā. Śruti clarifies by giving other statements...it is bigger than the biggest, ātmā is bigger than even akāśa. Space is born in ātmā. Jāyan akāśat is from chand upa 3.14.3. mahantam vibhum ātmānam...kato . sa eshaha....anantaha aparyantaha...ityadina.... Śruti itself clearly says all pervasiveness of ātmā is mentioned therefore it is not of atomic size.

In this manner ātmā is not all pervading and many (no1), ātmā is not of medium size and many (no 2), ātmā is not anu size and many(no 3). All have been refuted, they are totally inappropriate.

What is appropriate. Ātmā is ekam and all pervading....Niścala Dās is going to define ātmā the vedāntic way.

29th June 2019

Page 247..

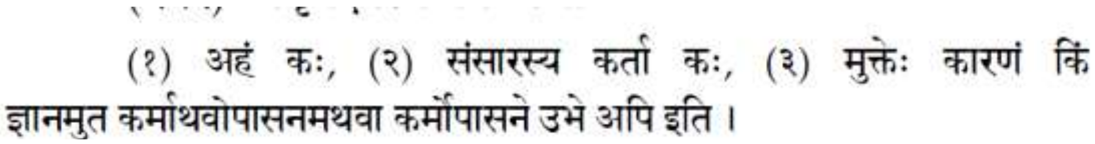
Last para of topic 364

एवंच ‘आत्माव्यापकोनानाच’, ‘आत्मामध्यमपरिमाणोनाना च’, ‘आत्माअणुपरिमाणोनानाच’ इत्युक्तयोऽत्यन्तमसङ्गता:।

Here the authpr Niścala Dās is concluding the discussion of 3 types of Nyyāyika who claimed Ātmā is all pervading but of three sizes. That was negated. Having discussed both sāñkhya and Nyyāyika philosophy, author now wants to present the vedāntic view.

We should now reflect on the development we had in 6th chapter. In the beginning author discussed dṛṣṭi sṛṣṭi vāda discussed. Through DSV, author established that both vyāvahārika prapañca and Svapna prapañca both enjoy Prātibhāsika status only, no vyāvahārika. We see them differently because of double standards. We look at jāgrat prapañca as a waker and Svapna prapañca as waker. As long as double standards is there DSV cannot be understood. You have to lear to look at Svapna prapañca as dream individual experiencing dream in dream state. You need to look at both worlds from their observer stand points respectively. Then it will be like hastamalakam. In spit of this student is unable to accept dsv.

He further argues that jāgrat prapañca has objective existence and long life. Since student is not convinced, guru decides to teach entire Vedānta. He does so in a peculiar manner. Whole Vedānta teaching is happening in dream with dream guru and dream disciple. Agṛdhadevah was introduced, he enters the dream, we are now in second part of the 6th chapter, no dsv but a new vedāntic course. This teaching is happening in Agrudadevas dream. Agṛdhadevah after meeting dream guru in dream asked 3 questions in page 232,



(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं ज्ञानमुत कर्माथवोपासनमथवा कर्मोपासने उभे अपि इति ।

At end Agṛdhadevah will wake up, then Guru will disappear... Who am I, who's the creator of this world? Whats the means for liberation? There the student himself gives several options, am I the body? Am I different from the body? am I one? Are there many jivtmas? Is it atomic in size? Is it all pervading? All these options given based on various philosophies. Similarly options regarding second question, is there a creator? Is there one or many? Each question is based on a particular philosophy. Our enquiry will involve the study of other schools of philosophy. Student is Tarkadṛṣṭi. Mokṣa centred last...will karma give mokṣā? Upasana or jñānaṃ? Or combination? Several Qs regarding mokṣā Kāraṇam.

Bodendra Śaṅkarācārya has written a book vehemently arguing nama sankeertanam can give liberation, quoting Śaṅkarācārya, Brahmasūtra etc. whoever criticizes nama siddhānta will go to naraka, don't say its an artha vāda. Throughout life there will be newer and newer systems coming.... If we don't have clarity we will be doing Guru shopping... entire chapter 6 analyses these 3 questions. We are in first topic discussion, there we discussed sāñkhya and trivida Nyyāyika theory of who am I?

sāñkhya says ātmā is akartā abhokta Chaitanya svarūpaha, sarvagataha, nitya muktaha, but said these ātmās are many..mokṣa does not require understanding this any case. Nyyāyika said ātmā is different from śarīratrayam, all pervading, but he said ātmā is inert matter and consciousness is a temporary attribute that comes in ātmā, mokṣā is permanently getting rid of consciousness and eternally remain as Ātmā. We saw three sizes, vibhu anu and madhyama parmana. Now dream guru says, after studying Nyyāyika and sāñkhya we may forget advaita Vedānta. Dream guru is going to consolidate the advaita Vedānta ātmā and present to Agṛdhadevah. **Simhāvalokana nyāya:** at regular intervals you have to pause and study what I have studied and what I have to study..lion being the king of forest it wants to make sure whole orest is under its control, lion looks and walks and looks around and checks if any one is there to challenge it and if there is finish off, like the PPs are finished off. After taking 4 steps , it will give a pause and then it will take a few steps to check back if there is any body behind ..any pūrvapakṣī. we have to see what we have learnt,,,, Nyyāyika or sāñkhya should never challenge me wrt jīva svarūpam.

(आ. ३६५-३६७) सिद्धान्तप्रदर्शनम् –

Topic 365 आत्माएकोव्यापकः

(३६५)

आत्माएकोव्यापकः।सुखादयोऽन्तःकरणधर्मा अन्तःकरणोपहितात्मनिकल्पिताः –

Presenting the advaita Vedānta version, who am I? Ātmā (jīvātma) is one and identical with paramātmā, two adjectives jīva and parama are born out of ignorance. Only namarupa is different when you remove that, there is no difference. Ātmā ekaha, vyapakaha all pervading..sankhya philosophy is knocked with word ekaha. Nyyāyika says ātmā has got 14 attributes, happiness unhappiness puṇyaṃ pāpam etc, here dream guru knocks of entire nyāya by saying sukhadayaha (14 attributes- Page) are not ātmā's attributes, ātmā does not have any attribute even consciousness is not an attribute, it is Ātmā. These attributes belong to Anātmā, an intimate one called mind which is an object of experience. We all commit a blunder. I'm aware of the unhappy mind. Instead we say I'm unhappy. All emotions of the mind are taken as our own emotions because of false transference. Mind's attributes are transferred to the consciousness which is enclosed within the mind, not the all pervading consciousness. Antahkāraṇa upahits ātmāni...

पारिशेष्यात्आत्माएकोव्यापकश्च।आत्मनिधर्माधर्मसुखदुःखबन्धमोक्षाणामङ्गीकारेकेषाञ्चित्सुखंकेषाञ्चिद्दुःखंकेषाञ्चिद्बन्धःकेषाञ्चिन्मोक्षश्चेतिव्यवहारोनसिद्ध्येत्।अतोधर्मादयोबुद्धेर्धर्माः।

Once you have negated the views of all the others sāñkhya, 3 fold Nyyāyika, what's left behind is ātmā ekaha and vyapaka. All sizes are refuted, atomic, medium. Left out is vibhu, we also said attributes do not belong to Ātmā therefore it should belong to anātmā. Saguṇa anātmā. In 14th chapter, nanyebgunenya kartāram....Gita. All the kartṛtvam and bhokṛtvam belong to satva guṇa, rajo guṇa and tamo guṇa, nirguṇa ātmā cannot have any guṇa or attribute. Definition is in footnote 2.

> २.
> प्रसक्तानांबहूनांमध्येइतरनिषेधेसतियदवशिष्यतेतद्विषयकनिश्चयःपारिशेष्यम्इत्युच्यते। "प्रसक्तप्रतिषेधेऽन्यत्राप्रसङ्गात्शिष्यमाणेसम्प्रत्ययः" इति (प. चि. २४५श्लोकव्याख्या)।

Rare definition of pariśeṣa nyāyam, a pair of chappal that's mine is taken, it does not belong to the other person. The other pair remaining here belongs to the left out person. Law of exclusion.

Ātmāni dharma…in the ātmā puṇyaṃ pāpam sukha dukkha, sukham here belongs to mind as an attribute, it is pratibimba anandam. When you say happiness belongs to the ātmā, it is bimbānanda. Happiness is of two types OH bimbānanda and RH pratibimbānanda. Bimbananda is ātmā. As you start learning Vedānta more and more, your speech will become clearer and clearer. Here author is talking of pratibimbananda. We talked of 4 differenes in tai upa, one, many. Eternal, temporary. Satyam, vyavahārikam. Non experiential (only available for claiming I am) and experiential. Sukham is pratibimba sukham. Dukham no pratibimba, dukham is only in anātmā…not in ātmā. Bandha mokṣā… all belong to anātmā.. all these attributes if you say belong to ātmā then if one jīva is happy all jīvas are happy we have to say. We cannot explain different people experiencing different emotions. If you conclude they belong to mind, we can explain some minds are happy unhappy informed uninformed have more pāpam, more puṇyaṃ etc. we don't have varieties of ātmā. Therefore varieties of experiences cannot be connected to ātmā.Therefore connect attributes to the mind. Dharma occurs twice, in the first expression it means puṇyaṃ, buddhehe dharma it means attribute.

यद्यपिबुद्धेर्जडत्वात्तत्रापिधर्मसुखादयोनयुज्यन्तेतथापितेषामात्मधर्मत्वंनसम्भवतीत्यभिप्रायेणबुद्धिधर्मत्वोक्तिरितिज्ञेयम्।तेबुद्धेर्धर्माइति नाभिप्रायः।

In this para, dream Guru introduces a serious problem advaitin will face if he presents this view, ātmā nirguṇaha, anātmā is saguṇaha. Problem alone different schools are trying to addresss, when we say saguṇa anātmā we say it has attributes, shabda, rūpa, sparsha etc which will include happiness unhappiness also, varieties of emotions. They all come under attribute. Emotions or attributes should belong to ātmā or anātmā, we say emotions belong to anātmā. We ask which anātmā? Chair table are also anātmā, we choose certain anātmās, mind anātmās for placing attributes of emotion. Other schools of philosophy ask ātmā is cetanam anātmā is acetanam, you say. Therefore mind is also acetanam. How can you place emotional attributes in insenscient anātmā? We have to explain that. Other philosphers will say let's place emotions in ātmā. Vedānta has various prakriyās to answer this. Niścala Dās uses a difficult method.

7th July 2019

Yadhyapi…

Niścala Dās refuted the Sānkhya school of philosophy as well as the three types of nyāya school of philosophy. Jīvātmā topic these were dismissed. Now Niścala Dās is talking of vedāntic conclusion regarding ātmā. He pointed out that nyāya schools of philosophy takes all emotional attributes as belonging to ātmā. Each ātmā has its own raga dveṣa, Ātmās are many.

Vedāntic philosophy does not require many ātmās as different emotions are explained by accepting different minds. Minds are many, emotions are many. Kshetram term used by Kṛṣṇa, all emotions belong to kshetram and not kshetrajñaha which is ātmā.

A serious Q arises. How can you say emotional attributes belong to the mind? It is made of pañcabhootani which is jaḍam. Brahmasūtra discussion, a textual analysis, fine thinking and ultimate answer is simple for the question on inert mind having emotions.

Even though mind by itself is inert, it has become senscient because of borrowed sensciency, jīvātma is kartā, bhokta has got all emotions. Mind plus RC is jīvātma. OC is akartā abhokta and does not have emotions. This is one prakriyā, where two senscient entities are introduced, jīvātma paramātmā. This is simple answer.

Second answer: all the kartṛtvam bhokṛtvam and emotions do not belong to the mind also. We maintain mind as inert and say it does not have emotional attribues. Ātmā also cannot have emotional attributes, anātmā also being inert cannot have emotional attributes. Where are they located then? The attributes do not belong to ātmā or anātmā but they are superimpositions upon the ātmā, therefore ātmā is seemingly kartā, seemingly bhokta, seemingly endowed with all emotions. They are two different prakriyās, first emotions belong to anātmā, second emotions belong to ātmā, seemingly. First answer emotions belong to anātmā, you've to add another statement. Anātmā is superimposed on ātmā. 2nd answer, instead of saying so, we say emotions are superimposed on ātmā. This answer is given in Brahmasūtra through a discussion. Second one is elaborately discussed in Brahmasūtra.

M.. no doubt, emotional attributes cannot belong to inert mind (avoiding cidābhāsa). When we say emotional attribute belongs to inert mind, we do admit it belongs to inert mind, still we say so to emphasize that it does not belong to ātmā. When we say emotions belongs to kshetram, Tātparyam is emotions do not belong to ātmā. Emotion belongs to buddhi it says casually, strictly speaking, it does not belong to buddhi also as buddhi is also inert. Niścala Dās says this has been discussed in Brahmasūtra.

They do not belong to ātmā or anātmā. Emotions, They are superimposed on ātmā because of ignorance.

गुहाधिकरणभाष्यानुसारीदंवाक्यम्।तथाच
"'तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्।अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्य तिज्ञः। तावेतौसत्त्वक्षेत्रज्ञौ' इति।सत्त्वशब्दोजीवः।क्षेत्रज्ञशब्दःपरमात्मेतियदुच्यते।

Brahmasūtra discussion. This discussion comes in Brahmasūtra 1.2.12, guha adhikāraṇam or guhapravishta adhikāraṇam.

Brahmasūtra has got 4 chapters, each divided into 4 sections. 1 chapter second section 12th sūtra. A katopanisad mantra 1.3.1 ritam pibantau is being analysed. Second line says guham pravishtau...therefore sūtra says guham pravishta and adhikāraṇam is called so. Śaṅkarācārya completely discusses and concludes. Every individual within himself has two ātmās. Jīvātmā and paramātmā, one kartā bhokta and other akartā abokta. Both are available.

Jīvātmā is RC, Paramātmā is OC. In RC mind is included as RC cannot exist without RM. Mind with RC, or RC, or RC with mind is jīvātma. At death, mind and RC, jīvātma goes out. In Katopanisad, rata Kalpana comes. Now I think I am jīvātma, through Vedānta vicara we should disidentify from mind and cidābhāsa and learn to claim I'm the paramātmā.

After concluding the mantra vicara, Śaṅkarācārya makes an observation. Same interpretation can be given to muṇḍaka upaniṣad. Vyāsācārya has not included muṇḍaka mantra. Here we are going to get headache. He introduces Muṇḍaka mantra, dva suparna sayujasakhāya..samānam vruksham.. there are two birds occupying a tree, jīvātma RC (with mind) and paramātmā OC. Rc is available only in the body, OC is available in the body. jīvātma is kartā bhokta saguṇaha saṃsāra experiences karma phalam in the form of sukham and dukham. In Katopanisad and Muṇḍaka also these are there. Even though this interpretation is possible for muṇḍaka mantra, there are few others who object to this interpretation. This muṇḍaka mantra is interpreted by veda elsewhere. When vedic interpretation is there why go in for our interpretation of muṇḍaka mantra. In which part of veda is muṇḍaka mantra interpreted. In paingirahasya brāhmaṇam, in that brāhmaṇam, veda itself interprets the mantra. It does not take the two birds as jīvātma and paramātmā, the two birds are inert mind and the consciousness. When the pūrvapakṣī objects to jīvātma paramātmā interpretation, it can lead to a question, mantra says consciousness is sākṣī caitanyam does not experience anything sukham dukham, only the other bird or mind experiences the sukham and dukham. In this interpretation, if you don't accept cidābhāsa and say inert mind is experiencing sukha dukham, how do you explain the inert mind experiencing sukham dukham. In Brahmasūtra 1.2.22 this is already discussed. Exp: it is mithyā, it is superimposition on the sarva adhistana ātmā, like mirage water does not belong to sand or observer. All emotions are superimposed on ātmā.

M: the previous para is based on Brahmasūtra. Paingirahasya brāhmaṇam is quoted here. "tayoranyaha..." when the muṇḍaka mantra says one of the bird experiences sukha dukkha, it is inert mind experiencing. Occurring in Muṇḍaka upaniṣad, the second bird witnesses everything, which is none other than consciousness. Satva kshetrajñau iti... the previous interpretation given by Śaṅkarācārya extending to Muṇḍaka mantra, is wrong. (one bird as jīvātma as cidābhāsa and paramātmā OC, this kind of first interpretation is not correct.) such a study is called mīmāmsā. Uttara mīmāmsā. So many reference texts are required. When analysis is text based and interpretation based, it is called mīmāmsā class. If your intellect is not tuned for this, you will get sleep or headache.

13th July 2019

गुहाधिकरणभाष्यानुसारीदंवाक्यम्।तथाच
“‘तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्।अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौसत्त्वक्षेत्रज्ञौ’ इति।सत्त्वशब्दोजीवः।क्षेत्रज्ञशब्दःपरमात्मेतियदुच्यते।

The original topic is to find out the locus of emotional attributes like raga dveṣa sukham dukham etc and whether they belong to ātmā or anātmā. pūrvapakṣī says advaitin will find it difficult to answer as **emotional attributes** cannot belong to ātmā or anātmā. Anātmā cannot have emotions at all. Because it is jaḍam. This can be answered in a simpler way by using **abhāsavada** prakriyā by saying cidābhāsa will become cetanam and it can have attributes. In this particular reply, emotional attributes belong to anātmā, an anātmā which has become senscient because of cidābhāsa.

Second answer is emotional attributes belong to ātmā only by avoiding cidābhāsa. Q is how can ātmā have attributes it being nirguṇa. These emotional attributes are superimposed on ātmā, entire world is superimposed on ātmā any case what about emotions this is based on **avaccheda vāda** where ātmā enclosed within the body is the adhiṣṭhānam. Since they are superimposed, they belong to ātmā as it were. He arrives at this in a roundabout manner using brahma sūtra. There in guhadikāraṇam, śankaracārya introduced the muṇḍaka mantra where one bird is experiencing the karma phalam and other is watching. What are the two birds is the discussion. Śaṅkarācārya says jīvātma and paramātmā. Another person suggests another interpretation based on paingirahasya brāhmaṇam, a vedic mantra. Two birds are mind and sākṣī and not jīvātma paramātmā. Niścala Dās has discussed this mantra in a previous topic, page 105...topic 186.. interesting part adding to confusion, third dimension he has added there.

Two birds of muṇḍaka mantra should not be taken as jīvātma and paramātmā as per paingirahasya brāhmaṇam, pūrvapakṣī is saying. Śaṅkarācārya is not against this as difference is ābhāsa vāda and avaccheda vāda. 4th line we saw. This brāhmaṇam says one bird is satvam meaning mind. Second bird is not paramātmā but kshetrajñaha.. tvam pada lakṣyārtha... when I choose the word consciousness, we should remember there is no RC here, kṣetrajña means caitanyam and mind is satvam.

तन्नसत्त्वक्षेत्रज्ञशब्दयोरन्तःकरणशारीरपरतयाप्रसिद्धत्वात्।तत्र चैवव्याख्यातत्वात्
– 'तदेतत्सत्त्वंयेनस्वप्नंपश्यति।अथयोऽयंशारीर उपद्रष्टासक्षेत्रज्ञः।

Third person says, in the paingirahasya brāhmaṇam two birds are explained further, one bird is none other than satyam with whose help alone one experiences dream. And the other bird is not paramātmā but the jīvātma itself, śarīra jīvātma. Lakṣyārthaha…which is nothing but sākṣī Chaitanya rūpa jīvātma. This mind and caitanyam is the interpretation for the two birds. We can accept the paingirahasya brāhmaṇam but one bird is mind other one is sākṣī, one does not experience karma phalam but just witnesses without partaking. If sākṣī is the witness then who is experiencing the emotions. Mind. We have avoided cidābhāsa. Q will be how come mind acetanam have emotions. Then the third person justifies when the upaniṣad says emotions belongs to the mind really upaniṣad does not want to say so. (person wants to know if a person is at home, answer is he has gone to market, person answering does not say hospital because he is not interested in this). Emotions are not there in ātmā is tātparyam.

We all experience emotions but we don't have emotions is the tātparyam so don't probe into details of if mind has emotions. Tātparyam is not in the idea that emotions belong to mind. You should not take literal meaning. Upaniṣad wants to talk about nature of ātmā and not details of anātmā. Vakshyami..uttama purusha.. aham means śrutihi here. (Paingirahasya brāhmaṇam). If that's not the intention? Aim of upaniṣad is to take away the emotions from ātmā and dump. Once I know I'm consciousness without emotions then it is very easy to claim I'm brahman. Now whats blocking us are these emotions which make me a problematic individual. The moment I neighbourise the emotions aham brahmasmi. Brahmaswabhavatham cha... I’m of the nature of brahman.

तावेतौसत्त्वक्षेत्रज्ञौ’” इति। “नेयंश्रुतिरचेतनस्य सत्त्वस्यभोक्तृत्वंवक्ष्यामीतिप्रवृत्ता।किंतर्हि, चेतनस्यक्षेत्रज्ञस्याभोक्तृत्वं ब्रह्मस्वभावतांचवक्ष्यामीति।तदर्थंसुखादिविक्रियावतिसत्त्वे भोक्तृत्वमध्यारोपयति।इदंहिकर्तृत्वंभोक्तृत्वंचसत्त्वक्षेत्रज्ञयोरितरेतरस्वभावाविवेककृतं कल्प्यते।परमार्थतस्तुनान्यतरस्यापिसम्भवति।अचेतनत्वात्सत्त्वस्य, अविक्रियत्वाच्चक्षेत्रज्ञस्य।अविद्याप्रत्युपस्थापितस्वभावाच्चसत्त्वस्यसुतरांनसम्भवति।

All these are mīmāmsā portion. It is mīmāmsā pradhānam not tarka. Śruti is mīmāmsā, yukti first, tarka is just supportive. These are fantastic portions of mīmāmsā. Tadartham...for the sake of removing the emotions from ātmā, upaniṣad is looking for a dumping ground it finds mind nearest. Even this dumping of emotions in the mind is not casual and thoughtless. All emotions are modifications, thoughts are nothing but modifications of the mind. It is better to attribute changing emotions to changing anātmā not nirvikara ātmā. Experiencerhood is superimposed even though mind cannot become an experiencer as it is inert. As though the mind is an experiencer. Adhyaropayati word used for this superimposition. Really speaking emotions cannot belong to ātmā or anātmā (on real analysis). From the stand point of reality, factually, emotional attributes cannot belong to either ātmā or anātmā. This kartṛtvam and bhokṛtvam are attributed by ignorant people to either ātmā or anātmā, both kartṛtvam and bhokṛtvam, because of non understanding of nirguṇa nature of ātmā, it is attributed to either ātmā or anātmā. Because the mind is inert, it cannot have emotions. If emotions cannot belong to either, it belongs to what then? You cannot **say it belongs to neither ātmā or anātmā. Advaitam comes with its own unique concept of adhyāropa. Whatever is an appearance cannot have a legitimate location. You need not speak about location only under one condition, anirvacanīya mithyā vastu.** Anirvacaneeyam...you cannot talk of its location also. Mirage water does not belong to either... it is a mysterious appearance, it does not belong to any location. I need not talk about a legitimate location.

Anything anirvacaneeyam mithyā still should have adhiṣṭhānam from which it borrows existence. Q will come, emotions should have an adhiṣṭhānam. For this we are gping to say ātmā is not the possessor of emotions but adhshtānam. Possessor means equal degree of reality, adhiṣṭhānam means different degrees of reality... ultimate adhiṣṭhānam of everything is ātmā including emotions. In Ātmā emotions appear with a lower degree of reality. According to avaccheda vāda..(mind is emotional in ābhāsa vāda, here ātmā is adhiṣṭhānam in avaccheda vāda). When we lose to New Zealand, Jñānī can **either say I am not unhappy, in my presence the mind is unhappy**. He will not say I or my mind is unhappy. In avaccheda vāda, **he will say I'm unhappy as though**. Mithyā emotions are superimposed on me, the ātmā.

तथाचश्रुतिः – ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ. ४.३.३१) इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारंदर्शयति। ‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५) इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

All these are occurring in 1.2.12 Brahmasūtra bhāṣyam. A few lines have been dropped. Now answer is based on avaccheda vāda, jñāna will say I'm kartā, bhokta, I'm unhappy etc, jñāna will say as though. Ajñānī will stop without as though. Jñāna knows in vyāvahārika plane these are all superimposed on I the ātmā. There is an experience of emotion and emotional attribute all in vyāvahārika dṛṣṭi, just as in Svapna I experience an elephant.. and run away. I'm intensely aware I'm part is satyam.. rest are mithyā. Briha 4.3.31, everything is understood as ātmā, then who is there to see, hear, from pāramārthika dṛṣṭi this world is as good as non existent. Mastāni sarva bhūtāni...Gita. A jñānī can say...

Emotions belong to ātmā or anātmā was the question from Nyyāyika. Nyyāyika said ātmā has 14 attributes and asked in your advaitam, emotional attributes belong where? Nyyāyika treats ātmā and anātmā as same order of reality including emotional attributes. Here in advaitam, emotions are adhyāsa, difference in the orders of reality. **Advaitin ātmā is guṇa adhiṣṭhānam. In Nyyāyika ātmā is gunāśraya. Therefore advaitin and Nyyāyika are appearing similar.**

19th July 2019

तथाचश्रुतिः – ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ. ४.३.३१) इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारंदर्शयति। ‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५) इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

We have entered a discussion regarding locus of emotional attributes like likes dislikes pleasure pain. In advaita ātmā is nirvikāra and anātmā is jaḍam or inert. There is no third entity. We have a problem in locating the attributes in either of these two. In Ātmā problem is vṛtti there is parināma or change. In anātmā also it cannot be located as it is inert and emotions cannot be located there. Similarly kartrutva bhokṛtvam.

We can say anātmā mind is senscient and solve this problem. pūrvapakṣī will ask how, we can say it’s become senscient because of cidābhāsa and senscient mind has all these attribute we can say. This is different from pratibimba vāda, although pratibimba vāda considered a primary prakriyā initiated by pañcapada vivaranam. Ultimate answer is emotions belong to ātmā only, it is the adhiṣṭhānam of all mithyā emotions. If it can be āshraya for entire world, it can definitely be adhiṣṭhānam of savikara śarīram and mind. Changes in the mind are called emotions. When you ask a jñāna you ask the jñāna if he is unhappy he can answer through ābhāsa vāda prakriyā or avaccheda vāda. **He can say I’m not happy**

the ahaṅkāra is unhappy, I'm the ātmā who can never become unhappy. Avaccheda prakriyā answer: **I'm unhappy, as though**. I am is pāramārthika satyam, unhappy adjective is vyāvahārika satyam. But it cannot touch me. Svayamjoti brāhmaṇam.. unhappiness is a vyāvahārika event caused by prārabdha karma.

We are talking about two birds, mind and consciousness. Upaniṣad says mind has got motional experiences, Ātmā does not have. Pyngirahasya brahman we were seeing.. how can inert mind have emotions. Really speaking emotions belong to neither of them. Mind or consciousness. Whatever has no locus it is mithyā or anirvacaneeyam, all emotions are mithyā and exist in ajñana kalam and negated in jñāna kalam. How does upaniṣad show this? It shows that only inajñāna avasthā we accept emotions. Anyat eva is very important word in advaita. As though there is duality..location is anirvacaneeyam. There is subject object duality are all in ignorance only...like seeing an elephant in dream... after waking up from dream, you cannot locate it anywhere not even in your brain as brain is too small. Vishaye eva (yantavantadesa sandhi). Yata tu.. during vidhya avasthā there is no duality at all, no anātmā, There are no emotions to find the location. Who is there to experience any object? Tripuṭī is gone. Conclusion: emotions are mithyā, they have no location.Even though they do not have a location for the sake of worldly transactions until knowledge comes, emotions must be given a location. During jñānaṃ, they need have a location. But during ignorance they must be given a location. As attributes require a location temporarily. What should that temporary location. This vākyam says if you want a location, really speaking it cannot be ātmā, **but ātmā can be said to be the location of emotions, but superimposed emotions**. Anātmā mind cannot be location of real emotions or superimposed emotions (mithyā). **Because mind itself is mithyā therefore anātmā can never be the locus of real or unreal emotions also**. Paramarthastu....the emotions cannot be located either in ātmā or anātmā because mind is inert.. Ātmā being nirvikara. Avidyā pratyupasthapita svabhavam....means mithyā. The mind being mithyā can never be the locus of real or unreal emotions.

बुद्धिःसुखादयश्चात्मन्यध्यस्ताः। (१) यद्यत्राध्यस्तंतत्तत्रनपरमार्थतोऽस्ति।यथारज्ज्वाद्यध्यस्तंसर्पादिनपरमार्थतोरज्ज्वादावस्ति। तथाबुद्धिसुखादिकंनात्मनिविद्यते। (२) अध्यस्तंवस्तुनकस्यचिदप्या- श्रयोभवति।

All the emotions are not in the mind (guhadhikāraṇam discussion over). Upaniṣad also does not mean it is in the mind, it wants to say kartṛtvam bhokṛtvam are really not in ātmā but temporarily the superimposed emotions are in ātmā. Buddhi here means vṛtti jñānaṃ knowledge of objects, pleasure pain raga ‘. They are superimposed upon ātmā. Emotions are in ātmā. Emotiona belong to ātmā Nyyāyika says, so whats the difference. Nyyāyika says emotions are attributes of ātmā. Advaitin says they are in ātmā. For Nyyāyika attributes are real and ātmā is also real. We advaitins say emotions are unreal attributes, they are superimposed on the seeming substance, adhiṣṭhāna ātmā. We use word adyastham, they use ātmā ashritaha gunāha. Nyyāyika will say I’m unhappy, advaitin will say I’m unhappy as it were. Pashyan sprushan jigran naiva kincit karomi.

Yat yatra ...whatever is superimposed on ātmā does not really exist in ātmā. There is sorrow, the isness attributed to sorrow does not belong to sorrow but belongs to ātmā. Like in dream I handover isnesss to all the objects and suffer. It is really not there we say to show isness is borrowed. Thathā...I don’t have happiness or sorrow..na me dveṣa ragau..... even when mind has all these, jñāna will say they are not there. Masthāni sarva bhūtāni na ca masthani...I have sorrow, I don’t have sorrow immediately. Adhyastam vastu...mithyā mind, superimposed, can never become the locus of emotions. Buddhihi api sukhadyāśrayaha, buddhi cannot be the locus of emotions.

अतोबुद्धिरपिनसुखाद्याश्रयः।परन्तु (१) अज्ञानंशुद्धचैतन्येऽध्यस्तम्।(२) अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहितेधर्माधर्मौ, सुखदुःखे, बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात्धर्माधर्मादयोऽन्तः- करणस्यधर्माइतिव्यपदिश्यन्ते।

Now he wants to make finer observation, all emotions are superimposed on ātmā. Ātmā is all pervading. Can emotions be superimposed in ātmā obtaining in the chair.He says it is superimposed on ātmā but not on all pervading ātmā. First we should say ajñānaṃ or māyā is first superimposed on ātmā and then 2 you should say upon māyā enclosed ātmā you should say all minds are superimposed. 3 Emotions inclusive of kartṛtvam and bhokṛtvam are superimposed on mind enclosed consciousness. Certain conditions and rules are there for superimposition. **Like one space is enclosed in all containers. Within pot space you can accommodate few litres of space but we cannot say we can conduct class in the pot**. In accommodating there are certain rules. In the caitanyam, ajñānaṃ is superimposed. No difference between micro and macro difference done first. Shuddha chaitanye adhyastam ajñānaṃ. Some ācāryas says ajñānaṃ ajñāna avachinna adhyastam. Ajñāna upahite caitanyam, in this all minds are superimposed. Antahkāraṇa upahita chaitanye, in the small consciousness (mind enclosed consciousness) called living being, dharma adharma, sukha dukkha, banda mokṣā is located.

Let us assume 1000 people can be accommodated here. Accommodation is an attribute belonging to akāśa. The space in narada gana sabha can accommodate 1000 people, hall enclosed space can accommodate, but we make a casual mistake.. hall can accommodate 1000 people. Hall is enclosure, space is enclosed. Instead of saying space accommodates we say hall accommodates. Emotions are superimposed upon mind enclosed consciousness, so they are located in consciousness, but we wrongly say emotions belong to enclosure mind. We should say mind enclosed consciousness has emotions superimposed on this.

Itham ...even though really speaking mind enclosed consciousness is holding the emotions since mind is serving as an enclosure, we loosely say dharmadharmadayahha we say wrongly that emotions are attributes of mind. Correct statement is mind enclosed consciousness. This is figuratively referred as mind. Pot enclosed space can accommodate 1 litre milk. Not pot accommodates milk.

27th July 2019

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Last 3 lines at bottom, item 3

(२) अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहितेधर्माधर्मौ, सुखदुःखे,
बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वा
त्धर्माधर्मादयोऽन्तः- करणस्यधर्माइतिव्यपदिश्यन्ते।

Here the ācārya is analyzing the location of the emotional attributes. Jnaya vysheshika philosopher located these in ātmā. 2 approaches, we place them in the mind, then question will be mind is anātmā and jaḍam. Vedāntin says even though mind is inert by itself but with RC it has become Sensient. Ātmā becomes free from emotional attributes... 2nd is based on Brahmasūtra, pyngirahasya brāhmaṇam. Dva suparna mantra is analysed. Location of kartṛtvam and bhokṛtvam analysed. it belongs to mind only it says. Mind also cannot have we conclude because it is acetanam. Ātmā as well as inert mind cannot have kartrutva bhokṛtvam. Therefore it is mithyā, as it is not logically locatable. Being mithyā they require adhiṣṭhānam which is satyam, ātmā is the only option. Kartrutvam bhokṛtvam are superimposed on ātmā. This is the conclusion in guhadikāraṇam. Now Niścala Dās extends this rationale to emotional attributes. Once the emotional attributes are located in ātmā, ātmā will become saguṇa.

Ist prakriyā emotional attributes are located in senscient mind (ābhāsa vāda) in avaccheda vāda 2nd prakriyā emotional attributes are superimposed on ātmā.

Do you say emotional attributes are superimposed in general ātmā or in a particular enclosed ātmā? Upahita caitanyam or enclosed caitanyam. In sāmānya caitanyam, māyā or avidyā is superimposed, in māyā enclosed consciousness or ātmā all minds are superimposed. Mind's emotional attributes are also superimposed only in māyā enclosed mind enclosed consciousness. Mind enclosed ātmā is adhiṣṭhānam of sukha dukkha bandha mokṣā. Even bandha mokṣā are superimposed on mind enclosed consciousness.

Why can’t we say banda mokṣā superimposed on māyā enclosed consciousness or general ātmā? Hw

Here he says since emotional attributes are superimposed on mind enclosed ātmā, we loosely say emotional attributes belong to mind. Like we say class is conducted in the hall, correct one is hall enclosed space. **Credit which belongs to the enclosed is transferred to the enclosure**.

Topic 366 धर्मादयोऽन्तःकरणविशिष्टात्मनिनकल्पिताः

(३६६) धर्मादयोऽन्तःकरणविशिष्टात्मनिनकल्पिताः –

धर्मादयोऽन्तःकरणविशिष्टात्मन्यध्यस्ताइतिनयुज्यते। विशेषणसहितंहिविशिष्टम्इत्यभिधीयते। धर्मादेरध्यासाधिष्ठानस्यात्मनोऽन्तःकरणं विशेषणमित्यङ्गीकारेअन्तःकरणमपिधर्मसुखादेरधिष्ठानंभवेत्।तन्नयुज्यते। मिथ्यावस्तुनाधिष्ठानंभवेत्।तस्मादात्मनिधर्माद्यध्यासं प्रत्यन्तःकरणंन विशेषणंभवति।किन्तूपाधिर्भवति।उपाधेरयंस्वभावः – यउपाधिःसस्वयंतटस्थःसन्यावतिदेशेस्वयमस्तितावतिदेशेस्थितंवस्तुबोधयति। विशेषणस्यायंस्वभावः – द्विशेषणंतद्यावतिदेशेस्वयमस्तितावति देशेस्थितंवस्तुस्वेनसहैवबोधयति।विशेषणवद्विशिष्टमिति, उपाधिमदुपहितमितिचोच्यते।

He wants to talk about two expressions that need to be carefully employed. We did say that mind enclosed consciousness is adhiṣṭhānam. Antahkāraṇa viśiṣṭa caitanyam and antahkāraṇa upahita caitanyam. If you say antahkāraṇa viśiṣṭa caitanyam is adhiṣṭhānam, the adhiṣṭhānam status will go to both, but if you say that for antahkāraṇa upahita caitanyam, adhiṣṭhānam status will go only to caitanyam. Which is right? Upahita caitanyam alone is adhiṣṭhānam as mind is a container mithyā and therefore cannot be adhiṣṭhānam of another mithyā. We had a parallel discussion earlier in page 41. 3rd and 4th para. There we said antahkāraṇa viśiṣṭa caitanyam is called pramāta and upahita caitanyam is sākṣī. So exclude the container, upahita caitanyam is appropriate. (viśiṣṭa means inclusive). Swamiji and fruits plate, example. am I supposed to take the plate also? Viśiṣṭa or upahita. Dharmādhyaya..it is not superimposed on viśiṣṭa caitanyam. Once you use viśiṣṭam, mind the viśeṣanam enclosure will be included in adhiṣṭhānam status. Antahkāraṇam should not be treated as inclusive (viśeṣanam) with regard to the adhyāsa or superimposition. Once you use upādhi, this idea is conveyed, it will remain aloof or remain excluded like wall in hall space. Accommodation is done by space. Tatasthaha means non participating. In whatever area the mind is there, it reveals (as adhiṣṭhānam) the enclosed consciousness only and the corresponding emotions supported. What is inclusive it is called viśeṣanam and enclosed object is called viśiṣṭam. Similarly upādhi and upahitam. These two mean exclusive of the object.

इत्थमन्तःकरणविशिष्टस्थितधर्मादेरध्यस्तत्वेयत्रदेशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागःअन्तःकरणंचेत्युभयमप्यधिष्ठानंभवेत्।तत्रान्तःकरणस्यस्वयमप्यध्यस्तत्वादधिष्ठानत्वंनभवितुमर्हति।अनेनाभिप्रायेणान्तः-

करणोपहितेधर्मादयोऽध्यस्ताइत्युच्यन्ते।तस्मात्यत्रदेशेऽन्तःकरणमस्तितद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति, अन्तःकरणेनास्तीत्युक्तिःसमञ्जसा।

Consolidating para. Antahkārana viśista caitanyam is adhiṣṭhānam of emotional attributes..whats the mistake here? In the place where antahkaraṇam is there, mind and consciousness mixture will become adhiṣṭhānam. Here the mind itself being mithyā, saying mithyā mind is adhiṣṭhānam is a mistake. One borrower cannot borrow from another. To avoid this mistake we change the language. We use upahitam, antahkaraṇam has a role to play as enclosure but not adhiṣṭhānam role. Only caitanyam part is the adhiṣṭhānam. Such a statement is proper..

Topic 367

(३६७) तथैवान्तःकरणमप्यज्ञानोपहितेएवाध्यस्तंनाज्ञानविशिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव –

(१) अध्यासाधिष्ठानत्वंप्रतिअन्तःकरणमुपाधिर्भवति।तस्मात्सुख दुःखादयोबुद्धिधर्माःकथ्यन्ते।

(२)अविवेकात्तुअन्तःकरणात्मनोरुभयोरपि तेप्रतीयन्ते।तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते।तत्र

(१) धर्मादयोऽन्तःकरणस्यधर्माभवन्ति,

(२) अथवाअन्तःकरणविशिष्टप्रमातृधर्माभवन्ति,

(३) अथवारज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्, नभोनैल्यवच्चनकस्यचिदपिधर्माभवन्ति। सर्वथाआत्मनोधर्मानभवन्ति। यद्यप्यात्मनितेऽध्यस्तास्तथापियद्वस्तुयस्मिन्नध्यस्तंभवतितद्वस्तुतस्मिन्परमार्थतोनास्ति। तस्माद्रागद्वेषधर्माधर्मसुखदुःखबन्धमोक्षरहितएकोव्यापकआत्मास्ति। अध्यस्तंनामकल्पितमित्यर्थः।

Here the discussion is to convey the idea, not only we should be very clear about the concepts of Vedānta but use appropriate words only. Don’t be loose with regard to concepts and words. As concepts get finer and finer words must be finer and finer. **Upadhi and viśeṣanam**, upahita and viśiṣṭa etc. all these paras are paying attention to the words. Language. Four śāstrams are compulsory, Vedānta śāstram plus clear understanding requires pada vākyam pramāṇa śāstram. Pada is being clear about words, communication skills...especially for the guru. **Grammar** is important. Next is **tarka śāstra**...logical analysis. You need fine reasoning. Interpretation is also important as we are using all these to study the veda mantra. We have to use the 6 clues..upakramo....arthapatti.. this is **mīmāmsā śāstram**. Commentators will employ all these three. In traditional teaching these three will be introduced first. Like the plumber puts on a overcoat with tools (you can see in U.S). Guru uses these tools and the students know these. In Vicārasāgara both tools and Vedānta are introduced.

4th August 2019

तस्मात्यत्रदेशेऽन्तःकरणमस्तितद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति,
अन्तःकरणेनास्तीत्युक्तिःसमञ्जसा।

Niścala Dās is analyzing status of emotional attributes. It will help differentiating nyāya and advaita vedānta. In nyāya, all emotional attributes are located in ātmā. Ātmā is saguṇa and dravyam in nyāya.

In advaita Vedānta, we say ātmā cannot and does not have any attributes at all, even consciousness is not attribute but nature of ātmā. We concluded that all emotional attributes are superimposed mithyā. Any superimposition cannot be located anywhere. Whether it is sat or asat you cannot explain, you cannot say whether its located in ātmā or not. They must be given a temporary location. Niścala Dās concluded that any mithyā must ultimately located upon the satya vastu to borrow existence. You have to choose a part of ātmā still although it is partless. Mind enclosed consciousness alone is the adhiṣṭhānam of the superimposed emotional attribute. What you should not say is also clearly mentioned. Never say emotional attributes are superimposed on the mind, because mind itself is mithyā and therefore cannot be an adhiṣṭhānam. Don't say adhiṣṭhānam is a mixture also. Viśiṣṭ caitanyam or pramāta can also not be adhiṣṭhānam. Upahitam caitanyam is referred as sākṣī the adhiṣṭhānam of all emotional attributes..I support the attribute but I'm not affected by the attribute. Every branch of śāstram, they always introduce unique concepts belonging to a particular science. Either new word or existing word with new meaning, like inflation..loaded meaning. Vṛtiivyāpti and phalavyāpti are used for explaining how knowledge takes place, jñānādhyāsa and arthādhyāsa are theories for wrong perception. You cannot mix up...semantics is the study of these...next para is semantics..

(३६७) तथैवान्तःकरणमप्यज्ञानोपहितेएवाध्यस्तंनाज्ञानविशिष्टे।तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव–

As explained in previous para, just as emotional attributes are not superimposed on mind but mind enclosed consciousness, where is mind superimposed? A) Mind is superimposed on māyā or B) mind is superimposed on consciousness enclosed by māyā (upahita chaitanye adyastham) or C) mind is superimposed on mixture of māyā and ātmā –viśiṣṭa chaitanye adyastham

Answer is B) because in A, māyā itself is mithyā and in C) it is mixture. Without māyā mind cannot be there therefore B) is ok. Māyā enclosed consciousness...upahita caitanyam.

(HW: answer banda mokṣā is superimposed on mind enclosed consciousness or māyā enclosed consciousness. Answer: **antahkāraṇa upahita consciousness, that's how you can explain**

how some people are liberated and some are bound. In Guru's mind enclosed consciousness, the bondage enclosed within his mind will be removed. Like switching on light in a dark room will light up only that room.)

(१)
अध्यासाधिष्ठानत्वंप्रतिअन्तःकरणमुपाधिर्भवति।तस्मात्सुखदुःखादयोबुद्धिधर्माःकथ्यन्ते। (२)
अविवेकात्तुअन्तःकरणात्मनोरुभयोरपितेप्रतीयन्ते।तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते।

Emotional attributes are superimposed on ātmā only when enclosed by mind. If mind is not there, emotional attributes cannot be superimposed even if ignorance is there like in deep sleep state. Anvaya vyatirekha can be used. With absence of mind, emotional attributes will be absent.

Compromise expressions:

1) emotional attributes are located (belong to) in the mind, we can say loosely, a compromise statement. (although it is mind enclosed consciousness)

2) since mind and consciousness are very very intimate, they are always available as mixture, we can loosely say emotional attributes belong to mixture. One child has taken key to the house and gone out, two children have gone out. When asked you can say they

have taken the key...when wife asks husband instead of saying one of them has taken.

3) never say emotional attributes belong to mind enclosed consciousness. NEVER SAY... as consciousness will become saguṇam. Never say it belongs to upahita caitanyam or sākṣī.

M: For the sake of superimposition of emotional attributes, mind serves as an enclosure very important role it serves. Therefore, all the emotional attributes are loosely said as attributes of the mind. It is compromised right expression. Katyante, they say (bhavati not used). Because of mixing up of mind and consciousness, mind and ātmā mixture, the emotional attributes looks as though belonging to the mixture.

तत्र (१) धर्मादयोऽन्तःकरणस्यधर्माभवन्ति,(२) अथवाअन्तःकरणविशिष्टप्रमातृधर्माभवन्ति, (३) अथवारज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्, नभोनैल्यवच्चनकस्यचिदपिधर्माभवन्ति।सर्वथाआत्मनोधर्मानभवन्ति।

Niścala Dās says both expressions are acceptable. Compromised. If both are compromised statement what is the right uncompromised statement? You should say emotional attributes do not belong to anything, because it is mithyā. Like mirage water, any superimposition cannot belong to anything...like the rope snake. Like a dream object, like the city in the sky. Like the blueness of the sky. Emotional attributes are really not there...never say emotions belong to Ātmā, that's very very important.

10th August 2019

Contd..

Niścala Dās in this portion is discussing the status of emotional attributes like raga, dveṣa, sukham duhkham etc. Important points were established:

1. Emotions are all superimposition, which means they are experienced their location can never be identified. Then adhiṣṭhānam of the emotions were discussed.
2. 2nd point: mind mixed consciousness or viśiṣṭa caitanyam or pramāta is not the adhiṣṭhānam
3. Mind enclosed consciousness upahita caitanyam sākṣī is the adhiṣṭhānam.

2nd part seems to contradict the previous discussion

4. Even though mind is not the adhiṣṭhānam, it is ok to say emotions are attributes of mind (as a compromise)
5. Even though pramāta is not the adhiṣṭhānam of emotions, it is ok as a compromise to say emotions are attributes of pramāta.
6. Even though sākṣī is the adhiṣṭhānam of emotions, never say emotions are the attributes of sākṣī. Even though sand is carrying mirage water, mirage water does not belong to sand. Because it is of a lower order of reality. Na hi adhyasya...adhiṣṭhānam is never contaminated by the adhyāsa.

Athavā....

4 examples, rope snake, dream, sky city and blueness of sky, they are not the attributes of anyone.

Item 3 is nirvana ṣaṭkam of Adi Śaṅkarācārya... all are superimposed on Me they don’t belong to Me.

यद्यप्यात्मनितेऽध्यस्तास्तथापियद्वस्तुयस्मिन्नध्यस्तंभवतितद्वस्तु तस्मिन्परमार्थतोनास्ति।तस्माद्रागद्वेषधर्माधर्मसुखदुःखबन्धमोक्षरहित एकोव्यापकआत्मास्ति।अध्यस्तं नामकल्पितमित्यर्थः।

All these emotions are superimposed on Ātmā, sākṣī caitanyam. Sākṣī is pāramārthikam, emotions are vyavaharically real. Whatever lower order of reality is superimposed on higher order of reality, those emotions however intense they are, they cannot change the order of reality. Absence of ignorance regarding the status of emotions is jñāna nishtā. All those emotions, are not paramārthatha.

We can say emotions belong to sākṣī, (as though). I provide the adhiṣṭhānam for these emotions. There is only one all pervading ātmā which is different from all other anātmā. The Ātmā is free from raga dveṣa dharma adharma, sukha dukkha, bandha mokṣā. Guru of Agṛdhadevah who is in dream.

Sānkhya nyāya philosopher says Ātmā is different from śarīram. However difference is, on adjective for nyāya vaiśeṣika philosopher. Special attributes of Ātmā he says. Emotions are unique to Ātmā only he says. Here he says not only is ātmā free from śarīra trayam but all emotions.

Sānkhya and yoga : eko vyapakaha. Sānkhya says ātmā is nirguṇaha but says nirguṇa ātmās are many. Each nirguṇa ātmā is all pervading and ekaha.

3 Qs, Jīva, Īśvara, mokṣā sādhanam. Then each Q had sub divisions. First was jīva, we are still continuing the jīva related topic. When vedāntin says Ātmā is different from all body mind sense organs, say ekaha and vyapakaha, nirguṇaha all other schools of philosophy will go away from us.

Anātmā: all of them are experientially available but superimposed on Ātmā. All the emotions that we experience are adhyastam, kalpitam or experientially available, superimposed. Mastani sarva bhūtāni....

Hereafter, nature of Ātmā going to be discussed.

Topic 368 आत्मनःसद्रूपत्ववर्णनम्

(३६८) आत्मनःसद्रूपत्ववर्णनम् – आत्मासद्रूपः।

यद्वस्तुज्ञानेनबाध्यतेतत्असदित्युच्यते।यस्य निवृत्तिःकालत्रयेऽपिनभवतितत्सदित्युच्यते।

सर्वपदार्थानांतेषां निवृत्तेश्चात्माअधिष्ठानम्।यद्यात्मनएवनिवृत्तिरभ्युपगम्यतेतदातस्या अधिष्ठानान्तरंवाच्यम्। नहिशून्येनिवृत्तिःसम्भवति।

आत्मनस्तन्निवृत्तेश्चाधिष्ठानान्तराभ्युपगमे-तस्याप्यधिष्ठानान्तरमभ्युपेयंभवेत्।
तथाचानवस्थादोषःप्रसज्येत।

Now, three more he is going to add, sat cit Ananda svarūpaha (after ekaha, vyapakaha, nirguṇa). Satcitananda never comes together in 10 principle upaniṣads. Only in one of the minor upaniṣads you see these three together. In chāndogya, sat is there, In Taitteriya Ananda is discussed. Very very important portion here.

Sat – 5 features...of consciousness extended to existence and happiness. Chidabhasa is small C, with that all transactions come.

Nature of pure existence going to be covered. Sadeva somya idamagrāseeth from Chāndogya Upa. What is sat? Whatever is other than asat? What is asat? Whatever is negated by jñānaṃ? This world cannot be negated by worldly knowledge pramāṇaṃs, there is only one jñānaṃ that can negated the world which is brahma jñānaṃ through Vedānta pramāṇam. After śāstra jñānaṃ I say whatever I see in front of me is brahman. World is asat brahmajñāna badhyatvat. Brahma jñānaṃ negates everything except brahman. Including brahma jñānaṃ itself, it negates. Because jñānaṃ is vṛtti roopam. Brahma jñānaṃ is like cleansing powder, it dismisses all the mithyā dirt and then finally can be discarded itself. Sarva padārtha... if everything is mithyā including their jñānaṃ (ātmā jñānaṃ) what is the adhiṣṭhānam? Teshām nivruteshca....negation means posterior non existence. After knowledge of rope, sarpa nivṛtti takes place, the elimination of rope snake meaning non existence of snake after knowledge of rope. According to śāstra, any abhāva must have two factors associated with it. Jalam nāsti. Example. Nasti means of what? Kasya abhavaha? Jalam becomes abhāva pratiyogi. Then kutra nāsti? In say Madras. You cannot say Karnataka or Maharashtra. Therefore always location must be mentioned. Abhavasya anuyogi or adhikāraṇam or avati. When you talk of Nivruti of everything including ātmā jñānaṃ, then you are speaking of non existence . who is pratiyogi? Everything including ātmā jñānaṃ? Now adhikāraṇam kim? Ātmā, I'm the locus in which all these things are present.

19th August 2019

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After negating the sankhyas and Nyyāyikas definition of ātmā, the dream guru of Agṛdhadevah is defining Ātmā based on advaita Vedānta. In other Vedānta sects, Ātmā is looked at differently, jīvātma and paramātmā differences, anu vibhu etc. in advaitam there is only one ātmā which is vibhu. Nature is satcit Ananda. Prātibhāsika prapañca is negated by vyāvahārika jñānaṃ, vyāvahārika prapañca is negated by pāramārthika jñānaṃ. Paramārthikam is unnegatable sat. rest are asat.

Pradvamsa abhavaha or posterior non existence is required to negate anything. Non existence should have pratiyogi and anuyogi(locus) or adhiṣṭhānam or avadhihi. If sat is negated question will be what is the adhiṣṭhānam for sat? For entire creation, ātmā is adhiṣṭhānam. If Ātmā is negated by any pramāṇam or knowledge, for ātmā negation there must be some other negation, you cannot say shoonyam is adhiṣṭhānam which means no adhiṣṭhānam. Anything mithyā requires a adhiṣṭhānam. Anything negated by knowledge is mithyā. Mithyā by definition has to borrow existence from adhiṣṭhānam. Suppose you say Ātmā is negatable and for that there is adhiṣṭhānam…you continuously negate and ultimately whatever adhiṣṭhānam is non negatable, that's ātmā. (infinite regress problem).

किञ्चात्मनोऽपिनिवृत्तिमङ्गीकुर्वन्तमेवंपृच्छेत् — यःकोऽप्यात्मनो निवृत्तिमनुभवतिनवाइति। (१) आत्मनोनिवृत्तिरनुभूयतेइत्युक्तिरसङ्गता।योऽनुभवतिसएवात्मास्वस्वरूपंचभवति।तस्यनिवृत्तेर्योऽनुभवःसस्वमस्तकच्छेदनस्यस्वेनैवयोऽनुभवस्तत्तुल्योभवेत्।तस्मादात्मनोनिवृत्त्यनुभवोऽसङ्गतः। (२)

अथयद्युच्यतेआत्मनोनिवृत्तिर्भवत्येव। परन्तुसानिवृत्तिर्नकेनाप्यनुभूयतइति।तर्हि 'आत्मनोनिवृत्तिर्नभवति' इत्येषोऽर्थःसिद्धः।यद्वस्तुनकेनाप्यनुभूयतेतद्वस्तुवन्ध्यासुत समंभवति। तस्मादात्मनोनिवृत्तिर्नभवति।अतश्चात्मासद्रूपः।

Ātmā is established as the ultimate reality. Everything else can be negated by ātmā jñānaṃ. Previous argument was adhiṣṭhāna abhāvat ātmānaha nivṛtti na bhavati. Now 2nd. Pramāṇa abhāvat. If ātmā is negated, after wards who will speak about absence of ātmā, therefore Ātmā can never be negated. Is there anyone experiencing the absence of Ātmā or not? Suppose you want to say I am absent in the hall!!!!!!!!!! Suppose a person says the absence of ātmā is experienced by me, that statement is wrong...whoever experiences the absence of ātmā is the real ātmā. That alone is my real nature also. In advaita makaranda, sākṣī... I'm not I.(the popular I but that I when popular I is absent). If you talk about the absence of the real ātmā, that statement is like the following example, experiencing the removal of my own head...is it possible? It is improper to talk about this. 2nd option: real ātmā becomes absent. Who is there to experience and talk about the absence of ātmā. Ans: nobody experiences the absence of ātmā, no pramāṇam or witness. Guru says that's not correct, if something is not witnessed by anything you can never prove such a thing has happened. It will become similar to a son of a woman who has never given birth to anybody. Mana adeena meya siddhihi. Any prameyam is said to be existent only if there is a corresponding pramāṇam. Therefore ātmā that's unnegatable is sat. sat is pure existence.

(आ. ३६९-३७१) आत्मनश्चिद्रूपत्ववर्णनम् –

Topic 369 आत्मासर्वार्थप्रकाशकः

(३६९) आत्मासर्वार्थप्रकाशकः —

आत्माचिद्रूपोऽस्ति।प्रकाशरूपंज्ञानमेवचिद्इत्युच्यते।(१) ‘अप्रकाशरूपआत्मा’
इत्यङ्गीकारेअनात्मजडवस्तूनांप्रकाशःकदापिनभवेत्।(२)
अन्तःकरणेनेन्द्रियैश्चपदार्थानांप्रकाशकथनंतुनयुज्यते।तथाहि,(१)
यत्परिच्छिन्नंतत्घटादिवत्कार्यम्।अन्तःकरणमिन्द्रियाणिच परिच्छिन्नत्वात्कार्याणि।
(२) देशकालाभ्यांयस्यान्तोभवतितत्परिच्छिन्नम्। (३) यत्कार्यंतत्जडम्।

Ātmā is of the nature of consciousness. (5 features). In suṣupti consciousness existence are both there but does not claim. Pure consciousness cannot do any transactions. It just “IS”. Any transaction including self-awareness requires deśa and kāla. Ātmā has self-awareness only within the vyāvahārika realm. Mind enclosed consciousness has self-awareness.

Nearest comparison for consciousness is light. If you think ātmā is not revealing itself or others, I can never say there is a hall there are people chairs etc. very experience of the world would have been impossible, like in a dark room without light.

Why can’t we sat Ātmā is jaḍam? Mind and sense organs reveals the ātmā. (Nyyāyika’s ātmā is jaḍam). Mind and sense organs themselves are jaḍam so they cannot reveal inert ātmā, like inert chair revealing inert hall in the wall. Niścala Dās is proving evident things. 1 yat yat parichinnam, tat tat kāryam. 2 yat yat kāryam tat jaḍam. Then he applies the law to mind. Mind is a limited entity. Therefore mind is kāryam. Whatever is kāryam is jaḍam therefore mind is jaḍam and therefore it cannot reveal the world. मन: कार्यं परिच्छिन्नत्वात् घटवत्।मन: जडं कार्यत्वात् घटवत्।Mind and sense organs

are limited because they are products. Whatever is constricted by time and space is limited. Whatever is product is jaḍam.
Next para should be continuation only.

अन्तःकरणमिन्द्रियाणिचजडानि।तैःकस्यापिवस्तुनःप्रकाशोन स्यात्।तस्मादात्मैवसर्व पदार्थानांप्रकाशकः।अतश्चात्माप्रकाशस्वरूपः।

Based on the above argument, mind and sense organs are products, limited and therefore cannot reveal the world. Therefore something else must be revealing the world. Therefore, Ātmā is the revealing principle consciousness. Therefore ātmā is of the nature of light of consciousness. Science understand there is a phenomenon called consciousness. Nobody can refute. Modern science does not know what's this phenomenon exactly, it is mind boggling. They say consciousness has not be clearly explained till date after so many years of research Nyyāyika says it's an attribute of ātmā. Only Vedānta defines consciousness this way. Yato vacho nivartante.

Topic 370 आत्माप्रकाशरूपोनेत्याक्षेपस्तत्समाधानंच

(३७०) आत्माप्रकाशरूपोनेत्याक्षेपस्तत्समाधानंच– यदिकश्चिदाचक्षीत – 'आत्मानप्रकाशरूपः।किन्तुजडः।

A pūrvapakṣī says I do not accept ātmā is of the nature of light of consciousness. But jaḍam only. We saw 9 basic building blocks called dravyam or substances and ātmā is one such eternal all pervading pluralistic jaḍam ātmā. Advaitin negates that… when nature of consciousness topic comes we have to take to śāstram, science will not accept śāstram. It will only accept scientifically proven facts. It will say these are hypothesis. Any conclusion based on śāstram. For us śāstram is a valid source of knowledge where science cannot reach. Consciousness is something science cannot reach. Therefore in tradition, caitanyam is apauruṣeya vishayam. Go by śāstram, śraddhā is required. Śraddhā vān labate jñānaṃ.... Science cannot prove or disprove what śāstram says...

24th August 2019
The nature of Jīvātmā the individual is the subject matter being discussed. Author refuted sāñkhya and Nyyāyika theories. Sat cit Ananda svarūpam. Definition of sat already established. Abadhyam that that cannot be negated. Rope snake is considered by not sat as it will be negated by pratyakṣa pramāṇam. Unnegatable by any pramāṇam is sat. jāgrat prapañca is revealed by pañca pramāṇam, pratyakṣa and others, none negate the world so jagat is sat(satyam) from these five pramāṇam stand point. Physics chemistry (shabda pramāṇam) including veda pūrva bhaga reveal the jagat. World gets into trouble only when upaniṣad pramāṇam comes. Until one comes to Vedānta pramāṇam/understands Vedānta, world is satyam. When it negates the world, it negates the prameyam and the pramāṇaṃs also. Therefore jagat is not sat. Ātmā is non negatable by any pramāṇam including Vedānta. Therefore sat satyam. In Brahmasūtra 4th sūtra end bhāṣyam, this is discussed. Ātmā is sat rupaha.

Now Ātmā cit rupaha. Prakāśa rupaha... revealer of others and self revealing... that that reveals everything and is never revealed by anything. That I'm here need not be proved by anyone. If I have to prove my own existence, I have to use a pramāṇam to prove myself. Pramata I need not be proved by any pramāṇam. Therefore I am self-evident, I the sākṣī.

Ātmā is of the nature of self revealing consciousness. All schools of philosophy accept there is consciousness, what is this is the question? Is it a substance, attribute or process? Different people think differently. Vedānta says it cannot be classified as any of these.

It cannot be substance as definition of substance is it carries property. Going by this, Ātmā cannot be substance as it does not have property.

It cannot be called attribute as attribute always depends on a substance. Consciousness is an independent principle, even before world arrives, consciousness is there.

It is not process or action also as it depends on substance. Milk becoming curd process has to take place in the milk substance. Consciousness being independent is not a process. Therefore beyond verbal description. The dream guru said this in the dream of Agṛdhadevah. Somebody is raising an objection, ātmā is not self-revealing. Ātmā na prakasha roopaha, iti ākshepaha. The response to the objection.

आत्मनिज्ञानरूपोगुणोऽस्ति।तेनज्ञानेनात्मानात्मनांप्रकाशोभवति' इति। तमेवंपृच्छेत्
— 'आत्मनोज्ञानरूपोगुणःकिंनित्यउतानित्यः' इति।

Suppose a person raises the following objection. Achaksheeta ..ā + chaksh dhatu ātmānepadi Pratham puruṣaha eka vacanam.vidhiling. Ātmā is not self revealing and jaḍam. (nyāya vaiśeṣika) In that inert ātmā, there is an attribute of consciousness.there is jada ātmā, jada mind. Attribute of consciousness in waking state goes to ātmā.

When mind and ātmā get separated in sleep, the consciousness is lost. This attributive consciousness reveals ātmā and jada anātmā also. Nyyāyika says so. In advaita makaranda, interesting answer. He says if consciousness is an attribute revealing ātmā and anātmā then ātmā will become revealed object then it will no longer be ātmā but anātmā. Niścala Dās is approaching differently. Advaitin must ask following question to Nyyāyika. Consciousness attribute of ātmā is it permanent or impermanent. Depending on the answer we will have different replies. Nowhere this kind of discussin on satcitananda is done.

(१) यदिज्ञानंनित्यमित्युच्यतेतदाआत्मनःस्वरूपमेवज्ञानमिति सिद्ध्यति।तथाहि, आत्मनोऽन्यत्सर्वमनित्यमितिनियमः “अतोऽन्यदार्तम्” (बृ. ३.७.२५) “नतुतद्द्वितीयमस्ति” (बृ. ४.३.२३-३०) इत्यादिश्रुतिभ्यः।यदिज्ञानमात्मनोभिन्नमित्यभ्युपगम्यतेतदाज्ञानमनित्यमेव स्यात्।अतोज्ञानस्यनित्यत्वमभ्युपगम्यतस्यात्मनोभिन्नत्वकथनंनयुज्यते।

He asked the question is consciousness attribute permanent or impermanent? Niścala Dās assumes if Nyyāyika claims it is permanent. Reply is based on Vedānta pramāṇam., ātmā substance and caitanyam guṇam both are nityam. Then there will be two permanent things. Śāstra says there is only one satyam possible. So a second satyam other than ātmā is not possible. Consciousness cannot be separate or different from ātmā. It is the very ātmā itself.

We are forced into this conclusion because Vedānta says ,”everything other than ātmā—anātmā(includes God) is impermanent or anityam is the niyamaha”. Briha 3.7.25.. antaryami brāhmaṇam, comes in ushasta, kahola brahmanam..”there is no second thing other than brahman” 4.3.23 to 30 f briha upaniṣad..na tu tat dviteeyam asti.. if yadi jñānaṃ…meaning consciousness (throughout jñānaṃ means consciousness) is different from ātmā, then you cannot claim consciousness as eternal. If you say consciousness is eternal, it is identical with ātmā. Analysis and refutation of first possibility..

(२)
यदिज्ञानमनित्यमितिकथ्यतेतदाघटादिवत्ज्ञानंजडंस्यात्। यदनित्यंवस्तुतज्जडमितिनियमः।अतोज्ञानमनित्यमितिवचनमसङ्गतम्। तस्माज्ज्ञानंनित्यमेव।तच्चनित्यंज्ञानमात्मस्वरूपमेव।अनित्यत्वाङ्गीकारेकदाचिदात्मनिज्ञानंस्यात्कदाचिन्नस्यात्।ततश्चात्मनोभिन्नमपिज्ञानंभवेत्। नित्यत्वाङ्गीकारेतन्नभिन्नंभवेत्।

Second option, if consciousness is said to be impermanent, whatever is anityam is jaḍam in nature, this is already established in the previous page topic 329. If jñānaṃ is anityam, anything that’s anityam cannot be consciousness but jaḍam. Scientists try to explain that temp consciousness arise in brain and will be there as long as its alive and then it will go away. Vedānta refutes temporary consciousness, they will ask us how do you say this is illogical? Then they will say in sleep, coma we don’t experience consciousness. Also at death. So how do you say temp consciousness is notthere. Vedānta introduces cidābhāsa, is is not temp consciousness but temp manifestation of consciousness. Like seeing hand in light, when hand is not there, you don't see light. Consciousness is eternally there, when its fit brain, it manifests (healthy prāṇa which is inert manifests consciousness) living being is manifest consciousness in inert prāṇa. Consciousness is eternal and does not belong to ātmā but is Ātmā. Who will be able to talk about sleep, if sākṣī caitanyam is not there? Pramata is not there in sleep. I

योगुणःसगुणिनिकदाचित्स्यात्कदाचिन्नस्यात्।यथावस्त्रस्य नीलपीतादिगुणःकदाचिद स्तिकदाचिन्नास्ति,
तद्वत्।तस्माद्योगुणःस आगमापायीभवति।ज्ञानंतुनित्यत्वादागमापायिनभवति।तस्मा दात्मनः स्वरूपमेवज्ञानम्।

if consciousness is taken as attribute of ātmā, what's the problem? attribute gradually gets faded and finally it will disappear. Like the blue or yellow color in the cloth. When you purchase the cloth, it is bright and then it will fade away and end up white. Similarly we will gradually lose consciousness. Our answer is it is fading of the alertness of the mind, the cidābhāsa becomes dull, cit never becomes dull. Consciousness of the ātmā is never subject to arrival and departure. There is a difference between consciousness being nature and attribute of ātmā.

Topic 371 अन्तःकरणाद्यजन्यत्वाज्ज्ञानमनित्यंनभवति

(३७१) अन्तःकरणाद्यजन्यत्वाज्ज्ञानमनित्यंनभवति — ज्ञानस्यानित्यत्वाभ्युपगमेइन्द्रियैर्वान्तःकरणेनवाज्ञानमुत्पद्यतइति वाच्यम्।तन्नसङ्गच्छते।तथाहि, सुषुप्ताविन्द्रियादीनिनसन्ति।

Most important principle: consciousness is never generated by matter. Vedānta is very firm, no matter can generate consciousness, it is eternally present. Time may appear, space world may appear but consciousness was is and will be there. Ajanyatvat. Consciousness is never generatable, mind or brain or prāṇa. It is never temporary, it is eternal...this is Vedānta siddhānta. Only other philosopher who accepts this is sāñkhya. Nyyāyika says attribute, bauda says it is temporary. Sānkhya says it is independent and eternal but many such independent and eternal consciousness. If consciousness is accepted as temporary phenomenon you have to say its generated. Nce it is accepted as product, then who is manufacturing. They will have to say consciousness id produced by sense organs..one type of Nyyāyika argued that it is not genetraed by ātmā mind combination, another said it is generated by ātmā and skin. Tvan samyogat.. or because of mind and ātmā joining together. That is never never possible.

सुखज्ञानंतूत्पद्यते।तन्नोत्पत्तुमर्हति।सुषुप्तौसुखस्यज्ञानानङ्गीकारेसुप्तोत्थितस्य ‘अहंसुखमस्वाप्सम्’ इतिसौषुप्तसुखस्यस्मरणंनस्यात्।

Nyyāyika says ātmā and mind or skin generates consciousness in waking state, it will mean in deep sleep state consciousness is not generated hence not there. Then the problem is there is nobody to register the experience of deep sleep state and in waking state you cannot remember deep sleep, but experience shows there is something that reveals deep sleep which is consciousness.

Nature of ātmā is being discussed according to the advaitic teaching. First sat svarūpam..abadhyatvam sat roopam. 2ndchidroopam..svaprakastvam chidroopam. Jñānaṃ here refers to consciousness not vṛtti jñānaṃ but Svarūpa jñānaṃ. Whether consciousness is eternal or non-eternal is the discussion. Jñāna svarūpam also must be as eternal as jñānaṃ. We explain the impermanence of consciousness through cidābhāsa. We do experience consciousness arriving and departing. Like a person in swoon. We use concept of RC to explain that. Therefore others conclude that consciousness arises and departs. They also break their head on what generates consciousness. Niścala Dās says if consciousness were generated by antahkaraṇam or sense organs it would have been non eternal with a mfg date and expiry date. अन्त:करणादि अजन्यत्वात्therefore it does not come under a temporary product. As in tarka śāstra when consciousness is accepted as temporary, they will be orced to conclude that consciousness is born out of mind or sense organs-skin. This will not stand enquiry. To explain, in deep sleep neither mind nor sense organs function, they are all resolved in kāraṇa śarīram. We find in suṣupti a particular type of knowledge is generated. In fact two types, anandaha and avidyā jñānaṃ both. Therefore there is the knowledge of happiness even without sense organs in deep sleep state. The nyāya philosopher cannot explain this in deep sleep as this requires consciousness, according to him, in suṣupti there is no mind and therefore consciousness cannot be generated. Nyāya philosopher will say I don't agree that sukha jñānaṃ is not there, no knowledge is there in deep sleep. Niścala Dās gives the answer here. For a person who has woken up from sleep the following memory won't be there. Asvāpsam (ātmānepadi lung)...I slept happily. Nyyāyika will say he is remembering so without experiencing. Niścala Dās says you cannot remember what's not experienced. Yasya yasya smṛtitvam, tatra tatra anubhava poorvatvam.

यद्वस्तु पूर्वमनुभूतंतस्यैवस्मरणंभवेत्।अननुभूतस्यस्मरणंनस्यात्।सुप्तोत्थितस्य सौषुप्तसुखस्मरणस्यजायमानत्वात्सुषुप्तौसुखस्यानुभवोऽस्ति।तादृशज्ञानोत्पादकेन्द्रियादिकंसुषुप्तौनास्ति।तस्माज्ज्ञानंनित्यम्।

Minimum in a movie or book, you must have experienced. Smṛti is the grandchild of experience. Experience generates samskara, vāsana generates memory. All vāsanas do not raise memories simultaneously. Vāsana will generate a memory when there is a triggering factor. Prārabhdha karma is also one such triggering factor. Udbodaka hetuhu triggering factor. Sushupti memory requires suṣupti anubhava and anubhava janya samskara. All in kāraṇa śarīram. Pure consciousness cannot remember anything. A vṛtti is required, that's kāraṇa śarīra or avidyā vṛtti is required. There will never be a remembrance of a non-experienced thing. If we get memory of something we have never experienced, it is pūrva janma anubhava. Between pūrva jenma and current jenma, sūkṣma and kāraṇa śarīram continue. Tam vidhya in śarīraka brāhmaṇam of briha upa. .. tatra tam buddhi samyogam..chapter 6 of Gita.

It is our experience that after deep sleep we feel so happy and we declare, I slept like a log and enjoyed that sleep. We have to admit the experience or knowledge of sukham. This can be explained only by advaitin. In nyāya there is no producer of consciousness like mind or sense organs. Therefore Nyyāyika theory is wrong.

ज्ञानंविनानकदाप्यात्माभवति।तस्माज्ज्ञानमात्मनःस्वरूपम्। यथाऔष्ण्यंविनाकदाप्यग्नेरभावादौष्ण्यमग्नेःस्वरूपमेव।तथाज्ञानमप्यात्मनःस्वरूपमेव।यआगमापायीसगुणः।औष्ण्यंज्ञानंचागमापायरहिते।तस्मात्तेक्रमेणाग्नेरात्मनश्चस्वरूपभूते।यद्वस्तुकदाचिद्भवति कदाचिन्नभवतितदागमापयिभवति।

There is no occasion in which ātmā alone is there without consciousness. Only Nyyāyika says so. In nitya mokṣā, your ātmā will be permanently inert ātmā. Mokṣa is because as jaḍam it won't have any dukham. We say ātmā is Chaitanya svarūpam in all three states and mokṣā. Whatever is there permanently is nature not attribute. Like fire is hot, water is hot when heated. Heat is not the nature of water, then you wont need a flask for water heat is temporary attribute for agni it is nature.No full stop tathā, in the same way, consciousness is of the nature of ātmā, it is ātmā. In Shashti vibhakti, it is nature of..aupacharika Shashti.. consciousness is ātmā. An attribute is that that is subject to arrival and departure. Just before topic 371..yatha vastrasya nīla pita guṇa... color is attribute of the cloth. Where as heat of fire consciousness "of" ātmā are not subject to arrival and departure. Heat also is nature of fire, consciousness is ātmā. Te....meaning is here referring to Prathama, dvivachanam, napunsakalingam...heat and consciousness. Svarūpabhute also is nap Prathama dvivacanam. Now definition of agamapayi. Whatever is temporarily there and at other times not there is agama payi. Like the color of cloth disappearing after repeated washing.

Topic 372

(३७२) अन्तःकरणवृत्तेरुत्पत्तिविनाशौस्तः, नज्ञानस्य – उत्पत्तिविनाशावन्तःकरणवृत्तेर्भवतः।नज्ञानस्य। (१) आत्मस्वरूप-भूतंज्ञानंविशेषव्यवहारहेतुर्नभवति।किन्तुज्ञानसहितावृत्तिर्वृत्त्यारूढंवा ज्ञानंव्यवहार हेतुः।

Important paragraph. Our personal experience is that consciousness is temporary like in coma, at the time of death etc. our anubhava and śāstra pramāṇa there is virodhaha. Any knowledge must conform to śruti yukti and anubhava. How to reconcile this contradiction? Now Niścala Dās introduces RC and OC for this purpose. RC alone is available for transaction and transaction is possible only if RC version is available. If transaction has ended, RC ends. They coexist. Transactional consciousness. OC is beyond all transactions. In 4th feature of consciousness, consciousness continues to exist even after the body ends. 5th..surviving consciousness after end of RMs , is only OC version and that is not available for any transaction, therefore avyavaharyam. Then how do you know it exists, shoonya vādi says that's why I say it is shoonyam. We say to say it is shoonyam is also is a vyāvahāra which requires a pramāṇa. Yatho vacho nivartante aprapya mānasa saha... it is neither sat or asat... from pāramārthika drushtya its neither sat nor asat, from vyāvahārika angle it Ātmā is sat because it accommodates mithyā prapañca.

Our topic is to reconcile our pratyakṣa vākyam with śāstra vākyam. By saying vṛtti is subject to arrival and departure, aham vṛtti then idam vṛtti, OC gets manifested in the vṛtti, manifestation we misunderstand as arrival of consciousness. Utpati vanashau, origination and end are there for the thought of the mind, bhavataha (dvivacanam). Based on avaccheda and ābhāsa vāda you can explain the vinashau.

Avaccheda vāda, when pot is born, pot enclosed space is loosely termed as arrived now. Pot space is seemingly born, thought to be compared to pot. Within vṛtti consciousness gets enclosed. (In **ābhāsa vāda**, you say reflected consciousness seems to be born when reflecting medium is born). For understanding OC śāstra pramāṇam is required. Even RC science has not understood clearly. They can never understand OC. Consciousness and thought gets associated, that's why when I wake up, self-awareness comes, I am ...requires I thought.This is the explanation given be avaccheda vāda.

Now ābhāsa vāda. In ābhāsa vāda, vṛtti along with reflection, is associated with transaction. There is an empirical consciousness in both cases and it can come into existence only when there is OC. Like enclosed space or a reflected face, can be there only when original is there.

7th September 2019

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First para 4th line...

इयमवच्छेदवादस्यरीतिः। (२)

आभासवादे त्वाभाससहितयावृत्त्याव्यवहारोभवति।आभासद्वारावासाक्षाद्वृत्तिद्वारा

वाआत्मस्वरूपज्ञानेनैवसर्वव्यवहारःसिद्ध्यति।ज्ञानंविनातुनकोऽपि व्यवहारःसिद्ध्यति।इत्थंसर्वप्रकाशकोज्ञानस्वरूपआत्मैव।तस्मादात्मा चिद्रूपः।

We are continuing with the first topic of jīva svarūpaha, later īśvara Svarūpa and mokṣā sadhana Svarūpa will have to come. These were the 3 introduced.

Jīva is none other than Chaitanya svarūpam which is different from śarīratrayam, pañca kosas. He is now dealing with nature of ātmā from advaita stand point after dismissing other philosophies. Now satchidanana rūpa. First sat, that that cannot be negated by any pramāṇa. Different people have different opinions. The ātmā is of the nature of OC which is not available for any transaction. Even self-awareness is a empirical phenomenon. Only in duality we can speak of self-awareness and other awareness. Empirical meaning what falls between time and space. Beyond time and space is transcendental, avyavaharyam, beyond transactions OC. Now vedata has to explain how empirical awareness comes into play. Another consciousness. How does it happen is crucial discussion... original consciousness takes an avatara. Anupraveshaha, brahman's avatara. It becomes empirical consciousness without becoming .... The transcendental awareness take avatara of selfawareness first (our vatara!!). decent of transcendental to empirical is presented through two vadas. Māyā kalpita... in brahman, māyā is there, still there is no duality as it is mithyā. Mithyā is responsible for arrival of prapañca. We do not speak of arrival of kāraṇa śarīram, but sūkṣma prapañcam and śarīrams. In the antahkaraṇam there is transcendental awareness presented as enclosed consciousness (avaccheda vāda) or reflected consciousness (ābhāsa vāda). I thought is there in active version in jāgrat avasthā, in suṣupti passive version. We say I slept like a log. Dormant form self-awareness. Vṛtti āruda caitanyam… thought enclosed consciousness or thought reflected consciousness…vṛtti and caitanyam are both involved in transactions. **We say thoughts do all the transactions backed by empirical consciousness or we say empirical consciousness does all the transactions backed by thoughts. Both are important**. Moment thoughts end, there is no more empirical consciousness. Even in deep sleep, I thought becomes dormant and therefore all transactions end. Revealing ajñānaṃ and Ananda anubhava are the only two experiences possible wth dormant empiricl consciousness. If I thought is missing totally, there will be no sleep as well and minimum transaction. During all the transactions, nothing happens to transcendental consciousness. Vedānta says claim this transcendental consciousness not the 3 empirical consciousness, viśva, taijasa, prājña.. ābhāsa dvara means emphasis is on ābhāsa, vṛtti dvara means thoughts. Self-knowledge is possible only in empirical field. Remaining in empirical you have to understand transcendental absolute consciousness.

Last point: empirical consciousness will not totally disappear any time. We can only negate it cognitively as mithyā, it will never physically disappear. In suṣupti also kāraṇa śarīram is there therefore I thought must be in potential form, in pralayam as well as maraṇam. Even if you claim you are Videha mukti, there are other ajñānīs, therefore kāraṇa śarīram will continue and empirical consciousness will continue. Total empirical consciousness is called Īśvara. Sarvajñaha. We negate empirical consciousness only intellectually. This understanding is called negation of empirical consciousness. When we become Videha mukta we will continue to exist as transcendental brahman. Anoraneeyam....

Very very important paragraph.. advaitin explaining the phenomenon of empirical consciousness, therefore ātmā is cid roopaha, transcendental consciousness.

Topic 373-376

(आ. ३७३-३७६) आत्माआनन्दस्वरूपः –

(३७३) आत्मैवआनन्दस्वरूपः। विषयेआनन्दोनास्ति – आत्माआनन्दस्वरूपोऽस्ति।आत्मायद्यानन्दरूपोनस्यात्तदा विषयसम्बन्धात्स्वरूपानन्दस्यभानंनसम्भवेत्।विषयेत्वानन्दोनास्तीति चतुर्थतरङ्गएवप्रतिपादितम्।

Topic 373 आत्मैवआनन्दस्वरूपः

This portion of vicārasāgara is the unique portion, sat cit and anada explained together comprehensively and convincingly. Ātmā is of the nature of happiness...happiness is not part, product....... (5 features).

Ātmā eva anadasvarūpaha..ātmā alone is of he nature of happiness. Vishaye anandaha nāsti…in any object, anātmā there is no happiness (people and objects)..includes our children and grandchildren.

Ātmā is of the nature of and therefore it is the source of happiness or Ananda. Even though ātmā is the source of Ananda it can manifest in the mind only under certain condition, condition being favourable external condition…event, person or object. Like mirror is required for the manifestation of my face. Every vishayaha is like the mirror. My own Ananda comes to manifestation. If ātmā were not of the nature of Ananda, then by the arrival of the sense object mirror, only then in the presence of viṣaya mirror, there will be manifestation or reflection. There is a possibility, why can't we assume Ātmā does not have Ananda but the vishayas that come haveAnanda. pūrvapakṣī can argue this way… akshepa sangati.

Niścala Dās is ready with answer, no no external objects or people can bring happiness. There is no happiness in viṣaya, chand upa, pooma vidya..yo vai pooma tat sukham… sthūla śarīram, sūkṣma, kāraṇa śarīram, sense objects are alpaha and alpatvat na sukham asti. This I have already explained Niścala Dās says. In Chapter 4. Page 76 topic 130

Niścala Dās is restating…

विषयेयद्यानन्दोभवेत्तदायस्मिन्विषयेकस्यचित्सुखंभवति तस्मिन्नेवविषयेऽन्यस्यदुःखमुत्पद्यमानंनघटेत।तथाहि, अग्नेःस्पर्शे- नअग्निकीटस्य, सर्पदर्शनेनसर्पिण्याः, सिंहदर्शनेनसिंह्याआनन्दोभवति अन्येषांपुरुषाणांतुदुःखमेवभवति।तन्नोपपद्येतयदिविषयेआनन्दो भवेत्।

If say a sweet dish has happiness in it, then we would have added it to the list of ingredients!! Then all the people would get happiness from it. From avakkai pickle some people enjoy it, same object causes dukham in others. 3 examples.. touch of fire by fire fly (this insect is said to enjoy coming in contact with fire), when male snake is seen by Mrs Sarpaha!! (we are all frightened that’s why this example), simha darśaṇaṃ by the female lion. We get no ānanda from these. This cannot be logically explained if the 3 examples are intrinsic sources of happiness. In Vedānta, it is explained this way.

सिद्धान्तेतुअग्निकीटस्याग्निस्पर्शेच्छाभवति।तदातस्यचञ्चलायां बुद्धौस्वरूपानन्दभानं नभवति।सिद्धेत्वग्निसम्बन्धेक्षणमात्रमिच्छादूरीभवति।तदानिश्चलायांतस्यबुद्धौस्वरूपानन्दोभाति।अन्येषांपुरुषाणां त्वग्निसम्बन्धेच्छानभवति, किन्तुपदार्थान्तरसम्बन्धेच्छास्ति।साचपदार्थान्तरेच्छाअग्निसम्बन्धान्नदूरीभवति।तस्माच्चञ्चलेऽन्तःकरणेऽग्निसम्बन्धादानन्दो नभवति।

Vedāntic explanation of the phenomenon of sensory happiness, fire insect loves coming in contact with agni, therefore it has desire for agni, the moment any desire arises, parallelly mental disturbance arises, desire and rajo guṇa are equated, planning how can I fulfil the desire starts, until the desire is fulfilled, mind is continuously disturbed. Mind becomes restless based on desire. Adhikāraṇa Saptami…chanchalāyam buddhau. In the disturbed mind, ātmānanda cannot manifest as mind cannot serve as a reflecting medium. Like a vibrating mirror cannot be used for looking at the face or disturbed waters cannot be used to see the face. The moment the fire fly comes in touch with fire, the desire will be eliminated. What people call fulfillment, Vedānta calls it elimination, rajo guṇa has becomes satva guṇa, kshana matram the fulfillment lasts. Desire is eliminated. Glory of ātmā jñānaṃ is soshnute sarvan kamān saha. In one stroke all desires are as though fulfilled. Prajahati yada kamān… gītā.

Nischalayam is adjective to buddhi, adhikāraṇa Saptami. Svarūpananda bhati, manifests. Happens to agni keeta. Other people, they don't have a desire to come in contact with fire. In the back of one car it was written, I love you, but do not kiss me. That desire to contact another object, will never get fulfilled when I contact agni. Desire continues even though I meet several unwanted objects.. the search continues. Suddenly the wanted object comes and there is happinesss in antahkaraṇam. Object helps in removing the desire. The moment desire is gone, disturbance is gone, ātmānanda manifests... in Tai upa Ananda mīmāmsā discusses this. All experiential Ananda are reflected Ananda only.

14th Sep 2019

Page 252 last 4 lines.. Siddhānte

Jīvātmā svarūpam, according to Vedānta is being discussed, he wants to say jīvātma is satchidananda svarūpam..now Ananda svarūpaha, for that he first establishes that there is no Ananda in anātmā, still we experience anada now and then, therefore only source of Ananda must be ātmā (by pariśeṣa jnaya). He is establishing that sense objects do not give Ananda. He says if it is so it must give Ananda consistently to everybody all the time.

pūrvapakṣī: how come I get Ananda by acquiring sense objects? Vishaya. Resp: sense objects do not give Ananda directly but provide for ātmāananda to manifest in the mind. The conditions are provided by the objects. When we have desires, they disturb the mind, mind is anxious. Out of the so many desires one of them gets fulfilled either by our effort or purvajanma puṇyaṃ, the desire goes away. One cause of mental disturbance goes away. Temporarily the mind gets satisfied and therefore ātmāananda manifests. Three examples, fire fly, simha and simhi, sarpa and sarpini sambandha. We do not have any of these icchas. We don’t get icchā nivṛtti but bhaya Nivruti due to these. Vishaya does not produce Ananda. Dog and bone example in footnote. Bone is dry, but dog enjoys its own blood from getting hurt...dog uses dog logic blood biting satve blood satvam... bone abhave ..... anvaya vyatireka seems to work ...

Topic 374 इच्छानिवृत्तौस्वरूपानन्दभानप्रकारनिरूपणम्

(३७४) इच्छानिवृत्तौस्वरूपानन्दभानप्रकारनिरूपणम्। अत्रेयंशङ्कास्यात् –

When the desire for fulfillment of an object is gone, Niścala Dās wants to study the procedure or methodology by which ātmānanda gets reflected. He presents two methods and then rules out first one. Procedure is going to be discussed, a pūrvapakṣī is also raised. Real deep enquiry which is the beauty of Vicārasāgaraḥ.

When a particular desire is fulfilled (Vedānta calls it elimination, as it sees it as negative, yatra yatra kamaha tatra tatra saṃsāraha), every vedāntic student must register this deeply.. desire reveals my apurnatvam.. desire is the symptom of avidyā janita kama rūpa saṃsāra.

Icchanivrutau (sati Saptami) , Svarūpa ānanda need not come on elimination of the desire, it just surfaces, modus oprandi (going to be explained), A doubt with respect to this topic.

अन्तःकरणस्येच्छारूपवृत्तिर्विषयप्राप्त्याविनष्टा।निमित्ताभावान्नान्या वृत्तिरुत्पद्यते।वृत्तिंविनास्वरूपानन्दस्यभानंनस्यात्।तस्माद्विषयेएवा- नन्दोऽस्तीति।

pūrvapakṣī says what you claim is not correct, sense objects alone generates Ananda. The disturbing thought in the mind in the form of “ I want, I want” throughout life. This I want vṛtti in the mind, thought of desire goes away when sense object is acquired, since the person is engaged with that object there is no other desire at that moment. Next desire is not there. There is no desire thought after this is fulfilled. Without a thought there will be no reflection of ātmānanda. Only one thought, the viṣaya that I got is there, no other desire or thought. Therefore viṣaya vṛtti alone give Ananda.

नैषाशङ्कायुज्यते – (१)
इच्छारूपान्तःकरणवृत्तिर्नास्तीति सत्यम्।सत्यामपीच्छारूपवृत्तौतत्रानन्दोनप्रकाशेत।इच्छारूपवृत्तिः राजसी।आनन्दप्रकाशःसात्त्विकवृत्तावेवस्यात्।तथापिवाञ्छितपदार्थ-लाभेसतितादृशविषयस्वरूपंविषयीकर्तुंज्ञानरूपाअन्तःकरणस्ययावृत्तिरुदेति सासात्त्विकी। “सत्त्वात्सञ्जायतेज्ञानम्” (भ. गी. १४.१) इतिसत्त्वगुणाज्ज्ञानमुत्पद्यतेइतिनियमः।तस्यांसात्त्विकवृत्तावानन्दोभाति।

When a particular desire is fulfilled, that particular thought is not there is true, even though vṛtti is required for manifestation of Ananda, any vṛtti wont do, satvika vṛtti is required for producing Ananda, icchā vṛtti is rajasic vṛtti. Satva guṇa is supposed to be svacchaha satvaha just as face can be reflected ony in a fine surface, Ananda also requires fine surface that’s satvika vṛtti. Bhagavat gītā chapter 14 nirmalam.. when a particular desire is fulfilled by acquiring, there is the knowledge of the object, there is viṣaya jñānaṃ in the mind. It is this that generates Ananda as viṣaya jñānaṃ is satvam. Vancitam means desired.

Jñāna vṛtti raises through one of the jñānedriyam eye or tongue... 14th chapter of Gita.. satvat sanjayate jñānaṃ. Therefore jñāna vṛtti is satva vṛtti or svaccha vṛtti which reflects Ananda.

परन्तुसा ज्ञानरूपावृत्तिर्बहिर्मुखा।तस्याःपृष्ठभागस्थितान्तःकरणोपहितचैतन्यस्वरूपा - नन्दोयस्तस्यग्रहणंतयावृत्त्यानस्यात्।तस्मात्तस्यांवृत्तौविषयोपहित- चैतन्यस्वरूपानन्दोभाति।तच्चविषयोपहितचैतन्यमात्मनोनभिन्नम्। तस्मादानन्दएव विषयेभातीतिकथ्यते।तस्याज्ञानरूपवृत्तेरुत्पत्तौ विषयेणसहनेत्रादीनांसम्बन्धोहेतुः।

Here alone he is going to make a very fine observation, we saw this in Vedānta dindima. He says in satvika vṛtti, viṣaya jñānaṃ. (Ātmā being all pervading, he says ātmā Ananda is all pervading) there is viṣaya avacchina ātmā which has got ānanda. When the person is looking at the object since the mind is extroverted, jñānaṃ is of external object, in that jñāna vṛtti, viṣaya avacchina ātmā Ananda pratibimbati. Not antahkāraṇa avacchina ātmāanandaha.

Two types of viṣaya avacchina ātmā ānanda (bahihi) and antahkāraṇa avacchina ātmā Ananda. When I enjoy an external object say waterfall, in my jñāna vṛtti I see the waterfall, in the waterfall anubhava vṛtti, waterfall avacchina ātmā Ananda is manifested outside. Anandaha is all pervading. Five features of happiness. Happiness is there in every object. Object has avacchina rūpa ātmā ānanda like a modakam, outer layer is not sweet. Extrovert jñāna vṛtti (vṛtti is in the viṣaya through vṛtti vyāpti, as vṛtti has pervaded the viṣaya, jñānaṃ requires vṛtti vyāpti and phala vyāpti))cannot reflect mind avacchina ātmā Ananda. Therefore, that does not reflect svarūpananda which is enclosed in the mind inside the body. in that viṣaya jñāna vṛtti, viṣaya upahita Chaitanya Svarūpa ānanda, the ātmā Ananda (poornam) which is contained in the ātmā caitanyam which is enclosed in the vishayaha (māvu). The ātmā Ananda enclosed in viṣaya and ātmāananda enclosed within mind are not different. Generally called ātmāananda anubhava. Therefore ātmāananda is experienced in the viṣaya as viṣaya does contribute by holding ātmā ānanda within itself. Eg: whenever you say milk is sweet it is the sugar in the milk that's sweet. When you say the grandchild is happiness Vedānta says ātmā in the grandchild gives happiness. A jñāna understands that, all children are grandchildren, they find happiness in all. For the satvika jñāna vṛtti to take place, the vṛtti is generated by the contact between object and sense organs. In that jñāna vṛtti ātmāananda gets reflected. Now explanation 2. He wants to say antahkāraṇa upahita ātmāananda eva vruttau pratibimbati. For first one we require a extrovert vṛtti but second one you need introvert vṛtti.

(२) अथवाविषयज्ञानरूपबहिर्मुखवृत्तेरन्याकाचनान्तर्मुखावृत्तिरुत्पद्यते।तस्यामन्तःकरणोपहितचैतन्यरूपानन्दएवभाति।अयमेवोत्तमसिद्धान्तः।

Instead of the previous mode of interpretation, we can use another method of interpretation. In first method, We used extrovert vṛtti. Therefore Ananda must come from outside we said.

2ndmethod : after the external thought of viṣaya jñānaṃ has taken place, some peculiar internal vṛtti (Priya moda pramoda vṛtti arises). Contentment here comes from removal of desire (desire is fulfilled). You see they close their eyes. Nadal closed his eyes instead of seeing the cup. That fulfillment is an antarmukha vṛtti. This person walks to Kedarnath and during dīparadhana he closes his eyes. So an antarmukha vṛtti is introduced, we can call it Trupti vṛtti.

Pañcadasi 3.9..a peculiar introvert shanta vṛtti (in chapter 15 of pañcadaśī he calls so as compared to gora vṛtti) takes place. Ātmāananda alone we experience, no vishayānanda or mind Ananda. Ātmā eva purnam. In between the two, this is the best conclusion.

21st September 2019

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See above, last para athavā.....Siddhāntaha.

Now the Guru is talking about the anada svarūpam. According to Vedānta ātmā is thw only source of Ananda. All sense objects called viṣaya cannot have Ananda as its nature, they are all anātmā. If any object had happiness it can give happiness to all people at all times. Like fire has heat and it will give heat to anything or anybody who has contact.Any experience of Ananda is ātmā Ananda alone. If viṣaya is not source of happiness then how come we get happiness by contacting the sense object? Shabda sparsha roopma etc…viṣaya sambandha gives me happiness, how? No dobt viṣaya sambandha gives me happiness, it is not the happiness coming from the viṣaya but viṣaya sambandha helps me experience happiness which is within me. Like when I bring a mirror in front of me, pratibimba mukham is manifested by the mirror. Mirror helps in manifestation. Similarly viṣaya manifests ātmā Ananda, it does not produce vishayananda.

Two prakriyās or methodology given here. Whenever I contact a liked sense object there is viṣaya jñānaṃ, and viṣaya jñānaṃ, knowledge of sense object takes place in the form of viṣaya jñāna vṛtti a satvika vṛttihi as jñānaṃ is always associated with satva guṇa. Gita..satvat sanjayate jñānaṃ. Even though viṣaya does not have happiness, it has ātmā within it, ātmā pervades the viṣaya. Ātmā…yati apnoti tat ātmā… 4 derivations are there for ātmā. There is happiness in ātmā tht pervades the viṣaya. Like the sweetness in the rasagulla. Similarly viṣaya is like rasagulla, ātmā Ananda is like sweetness pervading the rasagulla. When I contact the sense object there is satvika vṛtti, in the ātmā within the viṣaya there is Ananda. Vishaya avachhina viṣaya upahita ātmā has happiness. विषय अवच्छिन्न आत्मानन्दः विषय ज्ञानरूप सात्विकवृत्तौ प्रतिबिम्बति।Vishaya avacchina ātmānandaha viṣaya jñāna rūpa satvika vruttau pratibimbati. Sweetness of syrup is wrongly attributed to sweet object. Ananda belonging to ātmā is transferred to object wrongly. Guru is going to reject this as not being best method.

2nd explanation is from athavā.....according to second explanation, vishayajñānasatvika vṛtti does not reflect Ananda, but it removes the desire to get the object. This jñānaṃ does not reflect Ananda but removes the icchā vṛtti. Once jñānaṃ negates the desire another thought comes, thought of fulfillment or contentment. Its like the next staple coming when you finish stapling, atleast after a bunch you have to put another bunch, but in mind desires will keep on coming. Priya moda or pramoda depending on intensity of the desire will last briefly. This vṛtti is called antarmukhavṛtti as it is introvert vṛtti, we close our eyes whenever we are fulfilled. This antarmukha vṛtti (shanta satvika vṛtti) is other than viṣaya jñāna vruti, is also a satvika vṛtti. This also reflects Ananda which is within our own mind. शान्तसात्विकवृत्तौ अन्त:करण अवच्छिन्न आत्मानन्द: प्रतिबिम्बति।Shantasatvika vruttau antahkāraṇa avachina ātmānanda pratibimbati. Second explanation..internal ātmāananda is getting reflected. Earlier case external. Either way it is ātmāananda that's getting reflected. This is better explanation.

तादृशान्तर्मुखवृत्तेरुत्पत्ताविच्छादीनामभावएवकारणम्।इच्छादिरहितस्यैकान्तेस्थितस्योदासीनपुरुषस्यबहिर्मुखज्ञानरूपाकापिवृत्तिर्नोत्पद्यते।आनन्दभानंतुतस्यभवति।तस्मादिच्छादीनामभावरूपनिमित्तेनोत्पन्नान्तर्मुखावृत्तिरानन्दंगृह्णातीतिसिद्ध्यति।तस्माद्वाञ्छितपदार्थलाभानन्तरमिच्छादीनांविरहेसतिविषयज्ञानानन्तरमन्तर्मुखावृत्तिरुत्पद्यते। तयान्तःकरणोपहितानन्दोगृह्यते।

This is being explained now. When the desire is fulfilled and I have got what I wanted, vṛtti of contentment takes place, is is as though desires and consequent disturbance are absent. This absence is the cause for quietitude of mind. Imagine a person like this who is quiet, and his mind is not extrovert (people who are extrovert cannot enjoy the happiness). Happiness is something that has not yet sunk in the heart...a tennis player who recently won the title will say when interviewed...he has to think in solitude. This is the ātmānanda every jñānī enjoys whenever he is not involved in extrovert activities. Ekante... purnātmā... Śaṅkarācārya says enjoy the ātmānanda in ekantam, he says in sadhana pañcakam. Mind is no longer involved in ahaṅkāra raga dveṣa centred activities, udaseena puruṣaha, udaseena meaning not involved. In his mind there is no more extrovert thoughts. Anātmā vṛtti does not arise at all. In that antarmukha vṛtti, the only difference between jñāna and saṃsāra is, for saṃsāra the fulfillment and contentment is only until new desire comes. There is no difference in the contentment between jñāna and saṃsāra, nature is same, bedaha is that samsaris fulfillment is temporary , jñāna has understood he is the ever-fulfilled ātmā. Because of the temporary elimination of desire temporary contentment thought receives the reflected Ananda. Tai upa shrotriyasya sakamāyā....

When the desired object is obtained, the vishayajñāna **Anantara** antahkāraṇa vruttau, the Ananda is reflected. Antahkāraṇa upahita Ananda.

तदिदंस्वरूपानन्दग्रहणंविषयज्ञानंचात्यन्तमव्यवहिततयोत्पद्यते। अतएव
‘अहंविषयेआनन्दमन्वभवम्’
इतिभ्रान्तिःपुरुषस्योपजायते। प्रथमपक्षापेक्षयाअयंपक्षउत्तमः।

In this portion he explains why do people wrongly attribute happiness to sense objects? For that he gives reasoning. Why we attribute sweetness to milk? Because milk and sugar tasting happen closely, they are so proximate. Immediately we taste milk and sweetness together. Sweetness of sugar experience and milk experience happen together. Therefore I wrongly transfer sweetness of sugar to milk because of proximity. Here I'm experiencing the vishayam and immediately there is jñāna vṛtti and shanta vruuti, Ananda reflects either in jñāna vṛtti or shanta vṛtti as per respective prakriyās and we wrongly attribute happiness to the viṣaya. Because both ar extremely proximate. Therefore we commit a blunder, the sense object gave me happiness, that delusion takes place. See footnote 1: the dog and bone example given. If the dog commits mistake its understandable but unfortunatelt the human being also uses the dog logic. Between the two explanations compared to the first explanation second explanation is better. Why is Niścala Dās then talking about the wrong explanation? Because during mananam we must know how to differentiate between different thoughts of different schools of philosophy. We need not criticize the other schools of philosophy but if my advaita jñānaṃ has to be clear, fine thinking ability is required. I should know where is doṣa and where there is no doṣa. In public you should not criticize but for knowledge critical analysis is required. In Gurukula Guru takes the views of several mahātmās, but he is able to critically analyse the views, he learns to separate philosopher and philosophy. That's why mavidvishavahai,, don't hate the Guru because he criticizes the work of a mahātmā. The loser will be the student. Clarity of knowledge required critical analysis of theory of everyone. Now we are going to analyse difference between first and second prakriyā. Dosha is if viṣaya avacchina ātmāananda is going to be reflected in vishayajñāna satvika vṛtti, consequence will be any object you experience I should get Ananda why? I'm looking at a cockroach, ātmā is there in cockroach and therefore cockroach avachina ātmā will have Ananda reflected. That's satvika vṛtti any way. I should be jumping with joy. Therefore first explanation is against our anubhavaha. Very nice explanation. (Śaṅkarācārya says even if veda says Bhagavān says Swarga is eternal, I will reject the statement, I will be intellectually honest). All vedāntic teachers will criticize other schools. Sadoṣa nirdoṣa viveka between Prathama and dviteeya paksha..

28th September 2019

Page 254 ..tadidam...top line upto uttamaha

In this portion guru is establishing jīvātmāsvarūpaha as satchidananda svarūpa. Now ānanda svarūpam Vishaya do not give ānanda but help in manifestation of our ānanda. A conducive vṛtti is generated which serves as mirror. They don’t produce ānanda but produce an internal mirror. How do they produce a conducive vṛtti, two prakriyās we have seen.

Prakriyā 1: Vishaya produces viṣaya jñāna satvika vṛtti which is reflecting mirror, in that satvika vṛtti viṣaya avachina ātmā ānanda is reflected.

Prakriyā 2: viṣaya jñāna vṛtti does not reflect, it comes and goes away. If that viṣaya is a sought after viṣaya then that viṣaya jñānaṃ produces a fulfillment in the mind, only that particular viṣaya jñāna vṛtti (not coackroach vṛtti) which varies from individual to individual depending on raga and dveṣa, that viṣaya jñānaṃ is replaced by fulfillment vṛtti, graded priya moda pramoda..

Priya moda pramoda or purnatva vṛtti or shanta vṛtti or trupti vṛtti reflects ānanda. Anatahkāraṇa avachinna ātmānanda is reflected.

Since reflection happens immediately after viṣaya prāpti we commit a mistake that ānanda is from viṣaya like the bone and dog example.

2nd prakriyā is uttama Niścala Dās says.

3rd line onwards criticism of 1st prakriyā

विषयज्ञानरूपयावृत्त्याअन्तःकरणो पहितानन्दस्यप्रकाशोनयुज्यते।विषयज्ञानरूपवृत्त्याविषयोपहितानन्दस्यभानंयदिस्यात्, तदामार्गस्थितवृक्षादीनांज्ञानरूपायावृत्तेरपि सात्त्विकत्वात्तयावृत्त्यापिवृक्षोपहितचैतन्यस्वरूपानन्दस्यभानंभवेत्। तथैवसर्वैरपिज्ञानैर्ज्ञेयोपहितचैतन्यस्वरूपानन्दस्यभानमापद्येत।तस्मादनात्मवस्तूनांज्ञानरूपयाबहिर्मुखवृत्त्याज्ञेयोपहितचैतन्यस्वरूपस्यानन्दस्यग्रहणं नभवति।

In first prakriyā, satvika vṛtti comes as mirror, in that mirror antahkārana avacchina ātmāanandam does not get reflected as it is external vṛtti. Therefore it does not reflect the internal ātmāananda but external viṣaya avacchina ātmānanda. The problem here is if viṣaya jñānaṃ vṛtti is going to reflect ātmā ānanda. Tada....whatever object I see like a tree on the riad, the tree jñānaṃ comes, within tree ātmā is there, in the tree ātmāananda is there therefore whatever object I experience must give happiness. It doesnt happen. Extend to cockroach... that tree vṛtti also being jñāna vṛtti which is satvika vṛtti, that ātmā ānanda would have come. All objects on the road do not give me happiness. There is therefore some flaw in the first prakriyā...this is anubhava viruddhaha... only second prakriyā which is a prakriyā..but uttama term used.. therefore we are not getting ānanda from viṣaya jñāna vṛtti. We have to formally reject first prakriyā.

Second prakriyā... first we say viṣaya does not give then we say viṣaya cannot give...

Yo vai bhūma tat sukham from chāndogya chapter 7 bhūma vidhyā Sanatkumara’s ...na alpe sukham asti. In anything finite there is no happiness. Therefore no living being gives happiness, even if a bhakta gets Īśvara darśaṇaṃ, these are secrets of Vicārasagara. Nedam yadidam upasate...devata śarīram is also finite it cannot give happiness. Gopikas rurudhu suswaram...in bhagawatam and Kṛṣṇa again appeared we read. With all smiles Kṛṣṇa appeared... vedānta says the arriving or departing Kṛṣṇa is māyā roopam..

A vedāntin looks at Īśvara Kṛṣṇa as ānanda ātmā, thats why he sometimes appears as nāstika

Na vittena tarpaneeyaha manushyaha..money can never give happiness or fulfillment says katopanishad

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

This is conclusion. Whenever a person contacts the liked sense object, it brings out the ātmāananda. Vishaya is abhivyanjakam na ananda-utpadakam, manifestor if ānanda not producer.. if ātmā is not ānanda svarūpaha then viṣaya would not have manifested therefore ātmā is ānanda svarūpaha. We already ruled out viṣaya cannot produce happiness. Therefore it has come only from ātmā, pāriśeṣa jñānaya law of exclusion, I alone must be the source of happiness.

Law of exclusion is first argument. Next argument.. in next topic.

Aside discussion. Law of exclusion is often used. Three factors in sense pleasure, happiness I and sense object. Which one generates happiness. Vedānta said sense object said it does not give happiness as then it must give happiness to all the people to all the time therefore I alone must be the source of happiness, there is a modern pūrva paksha. However this is not discussed in the śāstra directly. It is powerful modern pūrva paksha. It should have come to you. Same argument can be extended to sorrow also..

Sorrow also can be treated same way. Here also subject and object are together. Same object does not give sorrow to all the people all the time. Three examples, agni keetaha , sarpaha, simhaha... were given. Pariśeṣa jnayena I alone am the source of sorrow. This will be the conclusion if you extend the conclusion. Vedānta first accepts I am the source of happiness as well as source of sorrow also. You are the problem, you are the solution. Pujya Swamiji..

We analyse the svarūpam of ātmā. Both cant be svarūpam, both are diagonally opposite, fire cannot have heat and coldness together as svarūpam. Heat and brightness can be svarūpam. Which one is searoopam? Only happiness can be my svarūpam.

Argument: If sorrow is my svarūpam, I will feel comfortable with sorrow.. but I want to reject it just as one wants to reject a foreign body. Our immulnity takes care of rejecting foreign bodies or anything natural. If sorrow had been natural we would have been happiliy unhappy. Oximoron. Universal desire of every living being is I should be happy always... just as health is natural ill health is unnatural, unhappiness is extraneous.

The dukham must be in antahkāraṇa avacchina ātmā but its not svarūpam... the. How did dukham come? rope does not have snake but how did snake come. Ātmāni ajñānat dukham adhyastam...

Tatvena bhayam vidudho...manyeta... jnata ātmā ānanda hetuhu... ajñāta ātmā dukha hetuhu..

One is called svarūpaha dukham is swabhava which is superimposed. Untill I get jñānaṃ, from anādi kala. Jñānī will never say I'm dukhi..

5th October 2019

Page 254..

2nd para..

इत्थंविषयसम्बन्धादात्मस्वरूपानन्दस्यभानंभवति।आत्माआनन्दरूपोयदिनस्यात्तदाविषयसम्बन्धादानन्दस्यभानंनोपपद्येत।तस्मादात्मा आनन्दरूपोऽस्ति।

After talking about the sadroopam and chidroopam of the ātmā, now the author has come to Ananda Svarūpa. He is establishing using two methods. We saw the first method. During sense pleasures a person experiencing Ananda. That time there is a contact between sense object and person. Because of this Ananda is generated. Cause must be either ātmā or anātmā.. when you apply pariśeṣanyāya you know ātmā alone can happiness as object to give happiness, it must give happiness to everyone. By the law of exclusion pariśeṣa nyāya, ātmā must be source of Ananda. Object is required not for producing anada but manifesting the Ananda that's already there. Like a juice maker extracting juice, it does not produce the juice but extracts the juice. There is a problem in this argument.

Topic 375 सर्वापेक्षयाअतिशयितप्रीतेरास्पदत्वादात्माआनन्दरूपः

(३७५) सर्वापेक्षयाअतिशयितप्रीतेरास्पदत्वादात्माआनन्दरूपः – आत्मसम्बन्धिषु (ममतास्पदेषु) वस्तुषुप्रीतिर्जायते।तत्रापिसन्निहितेषुपदार्थेष्वधिकंप्रेमभवति।इत्थंबाह्यबाह्यतरादिवस्त्वपेक्षयाआन्तरान्तरतरादिवस्तुष्वधिकाप्रीतिर्जायते।

A very living being has a natural liking towards a source of happiness. The moment of loved object stops being a source of happiness, the degree of love comes down. As the source of happiness becomes source of sorrow, it will become an object of hate. Nobody wants sorrow, so it becomes an object of dislike. Since I'm always looking for happiness any person or object giving me joy, I develop a liking for that. Whatever is connected to me, that I love.

M: compared to everything in the world, the highest liking for a person is oneself. Self love is greatest love. Therefore ātmā must be a source of happiness. Ātmā sanbandishu vastushu... all things and beings connected to me, my house, my property etc, I carefully possesss and love the object. Ātmā here means oneself. Vastu refers to not only inert things but also living beings. In the train, we keep counting all our luggage pieces we don't count others. Even with regard to possessed object and being some of them are closer emotionally. Thathapi..with regard to closer objects, there is greater love. Thus with regard to external and more external, the degree of love becomes gradually becomes lesser and lesser. Love is dependent on the distance. Compared to farther and farther objects, love intensity increases. He explains through solid example.

तथाहि, (१) परम्परयाआत्मनः स्वसम्बन्धिनिपुत्रस्यमित्रेप्रीतिर्भवति। (२) पुत्रमित्रापेक्षयापुत्रेऽधिका प्रीतिः। (३) पुत्रापेक्षयापिस्थूलसूक्ष्मशरीरयोरधिकाप्रीतिः। (४) तयोर्मध्येस्थूलापेक्षयासूक्ष्मदेहेऽधिकाप्रीतिः।अत्रपूर्वपूर्वापेक्षयाउत्तरोत्तरमात्मनःसन्निहितम्।

To explain, gradually for a person there is a natural love for his son, through the son there is love for son's friend. Whom do you love more? There is love for putrasya mitra, compared to putra mitra, putra is loved more. Pain caused is vastly different when putra gets hurt and putramitra's hurt. Compared to putra, one loves one's own sthūla sūkṣma śarīram, suppose a son comes for 10 days and gives lot of mental and physical pain, then news of his arrival is no more giving happiness. You will be happy to see him go. One’s own physical and subtle body is more loved. Between physical and subtle body, subtle body is loved more. Mind that enjoyed the physical body gives pain in second half, prayer will change, anayasena maraṇam... Therefore bpdy is no more lovable, it gives pain to me and pain to others. Sthūla sūkṣma śarīram madhye.. compared to sthūla śarīram, sūkṣma śarīram is loved. When mind also gives pain, people try to suppress the mind. If you take this series, you can arrange them in order, closest item is sūkṣma śarīram, farthest is putra mitra. Love increases as it gets closer and closer. Now what is more closer. For ātmā, closest thing is ātmā only.

तत्र (१) आत्मनआभासःसूक्ष्मशरीरेभवति, नान्यत्र। अतःआभासद्वाराआत्मनःसूक्ष्मशरीरेणसम्बन्धोऽस्ति, नेतरैः।

(२) स्थूलशरीरेणसूक्ष्मशरीरस्यसम्बन्धोऽस्ति।तस्मात्स्थूलशरीरेणसह सूक्ष्मशरीरद्वाराआत्मनःसम्बन्धोऽस्ति।

(३) पुत्रेणसहस्थूलशरीरद्वारा सम्बन्धोऽस्ति।

(४) पुत्रमित्रेणसहपुत्रद्वारासम्बन्धोऽस्ति। अनयारीत्या उत्तरोत्तरोयआत्मनःसमीपवर्तीतत्राधिकाप्रीतिर्भवति।

Nice analysis. I’m the Ātmā the OC. My direct connection is only with sūkṣma śarīram. Although kāraṇa śarīram is not mentioned, you include kāraṇa śarīram in sūkṣma śarīram. By my mere presence I form a reflection in Sushma śarīram even without my will. I for the link, through Chidabhasa dvara. Ātmā does not form a reflection in the sthūla śarīram directly, how to prove. If it can happen then there will be no dead body. by means of sūkṣma śarīram ātmā can get connected to sthūla śarīram through cidābhāsa. Ātmā is indirectly connected to sthūla śarīram, therefore ātmā is closer to sūkṣma śarīram from consciousness angle. As ātmā is connected only to sūkṣma śarīram directly. M: ātmānaha..Ātmā never gives cidābhāsa to anything in the entire creation only sūkṣma śarīram, then sūkṣma śarīram gives chidabhas to sthūla śarīram. Only as long as sthūla śarīram is needed by sūkṣma śarīram. Until prārabdha is exhausted the sūkṣma śarīram no more needs sthūla śarīram. Ātmā does not provide chidabhas directly to sthūla śarīram. Prārabhdha karma nimitta sambandha...connection between sthūla śarīram and sooksha śarīram is through karma. Dvara means indirect connection. Your son is connected only through the body, once body is gone, that sambandha is not there. Śraddhā is for gratitude. As long as my son has got connection with his friend, he is connected to me as well. Until exam, we give snacks food to these friends as well. If you make this series whatever is farthest, love is least and vice versa.

यस्यात्मनःसम्बन्धात्पदार्थान्तरेषुप्रीतिरुपजायतेतस्मिन्नात्मन्येवमुख्या प्रीतिरस्ति।नपदार्थान्तरेषु।यस्मात्पुत्रमित्रेपुत्रसम्बन्धादेवप्रीतिर्भवति तस्मात्पुत्रएवप्रीतिर्नपुत्रमित्रे।ए

वमात्मनोऽत्यन्तसन्निहितेष्वधिकप्रीते-
र्जायमानत्वात्सर्वेषामात्मन्येवमुख्याप्रीतिरितिसिद्धम्।

Niścala Dās is extending an argument. All the other things are loved because of connection and therefore it is conditional love and therefore gauna preeti (secondary love). Only unconditional love is primary. So many sweet eatables are there. Due to sugar sambandha sweet is sweet. So all the sweets are called secondary sweets. They are due to sugar which is primary. Sugar is sweet is not because of connection with anything which is unconditional sweetness which is primary. Putra preeti, puta preeti, sthūla śarīra preeti, suksha śarīra preeti all are secondary preethi. They are all due to ātmā preeti which is primary unconditional mukhya preeti. Self-love is unconditional. It is absolute love. In entire anātmā prapañca we have secondary and graded love. We saw this in Tai upaniṣad. Yagnavalkya told Maitryi in Maitryi brāhmaṇam, no husband loves his wife for her sake, only for his own sake. Ātmānastu kāmāyāi.... A huge list is given, nobody loves anyone unconditionally. The one who is talking...oneself. From love we have to go to Ananda....

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Page 255 3rd para

The author is establishing the Ananda Svarūpa of ātmā by giving two arguments..1. pariśeṣa jnaya. 2nd argument, is presented by most of Vedānta ācāryas. Very well structured manner. Two parallel observations. 1st one: we have love for all subjects/objects connected to us. We do not have love for anything unconnected. Anātmā is loved conditionally therefore only secondary love called gauna preeti. Aside information: the gauna preeti in anātmā is a graded gauna preeti. It is guided by the proximity towards the anātmā. Putra mitre and putra. Love for putra is greater love. Similarly love for sthūla śarīram is more than putra love. Similarly sūkṣma śarīram love is more than sthūla śarīram love. Ātmā has got connection with sūkṣma śarīram. Ātmās connection to sūkṣma śarīram , ātmā is able to form chidabhas in sūkṣma śarīram directly. Sūkṣma śarīram, sthūla śarīram, putra, putra mitra all 4 have conditional love, they are all anātmā. Condition is ātmā sambandha. Gradation is there... anātmā is **conditionally loved. Condition is ātmā sambandha. Conditional love is graded**. **Whatever is responsible for conditional love is the object of absolute love**. Therefore Ātmā is an object of primary love mukhya preeti. Yasya ātmānaha sambandhāt,......eg: all the sweets are sweet because of sugar sambandha. Therefore the sweetness of the sweet is conditional sweetness. Condition is sugar sambandha. The conditional sweetness of the sweet is graded sweetnesss because of the amount of sugar. Next message: conditional sweetness of the sweet is because of which sugar, that sugars sweetness is primary sweetness. In Vedānta in lace of sugar is ātmā, in place of sweeets anātmās are there. In mukhya preeti there is no taratamyam or gradation. This is one observation. One more parallel experiment. After the second exp, we should remember both and combine.

साचप्रतीतिरानन्दे (सुखे) दुःखाभावेचोत्पद्यते, नान्यत्र।अन्यपदार्थेषुयाप्रीतिःसाआनन्दोद्देशेनाथवादुःखाभावोद्देशेनैवभवति। तस्मादानन्दात्दुःखा भावाच्चान्यत्रप्रीतिर्नभवति।तस्मात्सर्वप्रीतिविषय आत्माआनन्दरूपोभवति।

We said condition is ātmā sambandha we said. Now similar experiment for love of anātmā. Earlier condition was love for anātmā is ātmā sambandha. Now antama s loved when it is a source of happiness. Therefore anandasanbanda is required to love anātmā. Whether it is an event object or subject. Association has to give Ananda. Therefore Niścala Dās says is primary love is not towards anātmā but towards Ananda that comes. Love also will continue as long as that object gives me Ananda. As long as they serve you and give you Ananda. Like the car...when car gives trouble you look for disposing the car. Pujya Swamiji says from I love you to I allow you...as long as the object gives me happiness, I love otherwise I try to dispose it off. If I have music program and Vedānta, what do you choose? Two Vedānta classes...in gauna preeti, there is gradation. Because of Ananda sambandha there is gauna preetihi, we unconditionally love only Ananda. We now have two mukhya preeti, first experiment ātmā is mukhya, second experiment—ānanda is mukhya preeti. You cannot have two mukhya preeti vishayaha. Therefore there has to be only one unconditionally loved object. Mukhya preeti viṣaya we have observed ātmāni and anande, only way you can resolve this logical contradiction is ātmā is equal to anandaha.... Based on these two experiments, we see that vedāntas observation is thorough. Our love for ourselves is unconditional, our love towards happiness is also unconditional. **Either you say ātmā sambandha or Ananda sambandha**. A beautiful analysis. Nowhere else you find these discussions. In pañcadaśī (tatpremārtham ...paramandātmānaha) and advaita makaranda (ahameva sukham...svatah priyam)only one shloka is there on this subject.

M: that love is unconditionally available towards Ananda (sukham) or dukha abhave (peace), first we look for Ananda then atleast some peace of mind. Don't give me dukham. If I love any other thing other than Ananda its only because it is associated with ānanda. Therefore, we never love anything other than dukkha abhāva. The following is not mentioned here. **Conditional love is not real love**. As long as a person has money...yavat vitho...vārthan kopi prucchati... peoples love towards us will dry up. If it happens we sould not be shocked or surprised. Yarai nambi nān poranden pongada ponga.... Fantastic song. Ekante ..poornat to samekshitam.. I don't miss the love of any person in this world..I don't require another person. Yagnavalkya told Maitryi that you don't love me. Another aside note: world gets all the three important factors from ātmā alone, sat, cit and Ananda all are borrowed. No thing no being or no situation has got ānanda.

Narada defines bhakti as absolute love.. in Narada bhakti sūtra. Absolute love is possible only towards one thing. love towards God is conditional or not? We hould as what is your definition of God? If God is anātmā God who fulfills then it is conditional, expecting something in return for prayers. God love will become unconditional only under one condition, God should becomes identical with ātmā. For advaita jñāna God love and self love have merged into one. Dvaitins claim they have real love towards God, but its not so....an advaitin has unconditional love. Sat cit Ananda prema and sat cit Ananda prema ābhāsa difference is mukhya preeti and gauna preeti respectively. Nobody loves anātmā. Anumānam: ātmā ānanda svarūpaha mukhya preeti vishayatvat vyatirekena dukhavat.

दुःखाभावोऽप्यात्मरूपएव।कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। ‘अधिष्ठानावशेषोहिनाशःकल्पितवस्तुनः’
इतिवचनात्।यथा सर्पस्याभावोरज्जुरूपएवतथाकल्पितदुःखस्याभावोऽपिआत्मस्वरूपएव। इत्थमात्माआनन्दरूपइतिसिद्धम्।

In the previous para Niścala Dās said, people love happiness and freedom from unhappiness. He concluded earlier that ātmā is Ananda svarūpaha. So Q may be what about dukkha abhāvaha? Absence of dukham will come under ātmā or anātmā, superficially they appear different. Absence means non existent. Ātmā is existent bhava rupaha, dukkha abhavaha is abhāva rupaha, tarka śāstra says abhavaha is adhikāraṇa rupaha, it cannot be experienced independently. General rule in tarkaśāstra: Abhavaha adhikāraṇa(locus) rupaha. It is identical with the locus where you are speaking of absence. Ghata abhavaha is not an independent thing... you are actually experiencing hand when you are talking of absence of pot in the hand. Dukkha abhavaha also we are speaking in Ātmā... Ātmā has got two svarūpams, Ananda svarūpaha and dukkha abhāva svarūpaha both. This is based on tarka śāstra.

In Vedānta we have a rule, when you experience rope snake because of ignorance and rope snake is mithyā, mithyā sarpaha goes away when torch light is shone (after jñānaṃ). Mithyā Svapna abhavaha waker roopaha...in general kalpita vastu abhavaha adhiṣṭhāna rupaha. Dukham or sorrow is kalpita vastu, when through jñānaṃ we negate the jñānaṃ, the dukkha abhavaha is of the nature of ātmā the adhiṣṭhānam or svarūpam of the ātmā. Ātmā has got Ananda svarūpaha...

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5th para from top. 2nd para from bottom

दुःखाभावोऽप्यात्मरूपएव।कल्पितवस्तुनोऽभावोऽधिष्ठानरूपएव। ‘अधिष्ठानावशेषो हिनाशःकल्पितवस्तुनः’

इतिवचनात्।यथा सर्पस्याभावोरज्जुरूपएवतथाकल्पितदुःखस्याभावोऽपिआत्मस्वरूपएव। इत्थमात्माआनन्दरूपइतिसिद्धम्।

Discussing the nature of ātmā, the author is establishing sat cit and Ananda are the essential nature of ātmā and not an attribute. If we take it as attribute, ātmā will become a substance with attribute of existence. Ātmā the substance will become different from existence and then it will become non existent some time. This is concept of nyāya philosopher , he divides everything into substance and attribute, here satcitananda is ātmā not attributes. That he established by giving two reasonings. (last class) Ātmā Ananda swarupaha. Then he added a note ātmā is not only Ananda svarūpaha but dukkha abhāvaha. Dukkha abhāva and Ananda are not one and the same, many people think so but Vedānta wants to differentiation. Like absence of loss and profit. They are not equal. Dukkha abhāva is anm intermediate stage of freedom from sorrow. In English we have peac (absence of sorrow) and happiness (presence of joy). Here Niścala Dās says ātmā is shanti (dukkha abhāvaha) and anandaha. This raised a pūrvapakṣī which he answered. If ātmā is defined as dukkha abhāva it will become abhāva rupaha or non-existent. Do you mean to say ātmā is of the nature of non-existence. Siddhānta: absence of anything that is mithyā is nothing but the presence of adhiṣṭhānam only. Vidyāraṇya gives an example in pañcadaśī. If there are many objects in the room and you remove all f them and say there is nothing in the room, whats the meaning of nothing? There is space which was accommodating everything which we take for granted. Presence of akāśa is proved. When you remove dukham, the accommodating adhiṣṭhānam ātmā is proved. **Destruction of a superimposed object is the presence of adhiṣṭhānam**. Absence of sorrow is presence of ātmā, just as in deep sleep state absence of everything is presence of Ātmā.

Topic 376 न्यायमते आनन्दस्यात्मगुणत्वोक्तिरसङ्गता

(३७६) न्यायमते आनन्दस्यात्मगुणत्वोक्तिरसङ्गता – न्यायमते आनन्द आत्मनो गुण इति कथ्यते। तन्न समीचीनम्। तथा हि, (१) आनन्दगुणो यदि नित्यस्तर्हि तस्यागमापायित्वं न घटेत। तस्मादात्मनः स्वरूपमेवानन्द इति सिद्ध्येत्। "आनन्दो ब्रह्मेति व्यजानात्" (तै. भृ. ६) "विज्ञानमानन्दं ब्रह्म" (बृ. ३.९.२.७.७) इत्यादिश्रुतेः। न्यायमते नित्य आनन्दो नास्त्येव ।

For this, Advaitam has identified one reason, happiness like consciousness has two versions just like OC and RC. RC is the attribute of the mind. OC is the nature of Ātmā. Same rule applied to happiness. OH and RH. RH is an attribute of mind Priya vṛtti, moda vṛtti, pramoda vṛtti. OH is ātmā. That there are two versions other people do not know. Reflected happiness should be taken as attribute of the mind. He also misses the OH. He takes RH as attribute of ātmā. Iccha dveṣa.... Gita. RH according to Vedānta is experiential happiness. Its an attribute of the mind. There is OH called Svarūpa Ananda which is not an attribute but ātmā. Niścala Dās is refuting that here.

M: nyāya mata talks of Ananda which is Reflected experiential Ananda, he takes that as ātmā's attribute. This statement is wrong or inappropriate or illogical. Instead of taking happiness as nature of ātmā, he takes it as an attribute of ātmā. To explain, when you talk of happiness are you talking about nitya Ananda or anitya Ananda? He talks about problems with both options. Vikalpa method. Is the attribute of happiness permanent ot temporary (in nyāya philosophy) if you say Ananda guṇa is eternal, then there will be no arrival or departure of Ananda as it is permanently there. And if you say Ananda is permanently there in ātmā and it will not get separated then you should not refer to it as attribute but nature of ātmā. Just as heat is not the attribute of fire but nature of fire. Heat is fire as they cannot be separated. Suppose Nyyāyika says ok I accept that its very swaropam of ātmā, then he has joined the advaitam. Upaniṣad says this exactly... anandaātmā, very nature (Tai upa..anadamāyā kosa). 5 features of happiness. Happiness is not part.......therefore ātmā quotes anandaha....vyajanāt. tai upa anandaātmā is better quotation. Then from briguvalli ... briha 3.9.28 th mantra has 7 verses. There 7th verse. Shakalya brahmanam..head bursting brāhmaṇam. Yagnavalkya keeps asking, anybody has questions come forward. Then he asks what is jagat kāraṇam. He answers brahman and explains. Nyāya mate, since in nyāya matam anada is an attribute of ātmā, it is temporary. Here consciousness itself is a temporary attribute. Ātmā is without attribute of consciousness in sleep according to nyāya philosopher. 2nd option,, they have to say anandaha anityaha. It will come and go.

Only Vedānta analyses happiness and existence. No other philosophy or science ever looks at these... first you have to speak of existence first, as human beings live with that hope that they will settle children grandchildren. Existence is meaningful when consciousness is there. Consciousness is meaningful when happiness is there. All 3 are nature of ātmā. My life is meaningful because of ātmā. I the ātmā give meaning to everything. I am meaningful and I'm the meaning of everything. Science analyses consciousness and has not understood fully. Vedānta says all 3 are my nature. If this is not understtod and happiness is taken as temporary attribute what will the problem be?

(२) आनन्दो यद्यनित्यस्तदा अनुकूल- विषयेणेन्द्रियाणां सम्बन्धे आनन्द उत्पद्यत इत्यङ्गीकार्यम्। ततश्च सुषुप्तावानन्दभानं न स्यात्। सुषुप्तौ विषयेण सहेन्द्रियाणां सम्बन्धो नास्ति। तस्मा- दानन्दो नात्मनो गुणः। किन्त्वात्मैवानन्दरूपः। इत्थमात्मा सच्चिदानन्द- रूप इति सिद्धम्।

Suppose tarkaśāstra person says happiness is a temporary attribute then Q will be how does the temporary attribute of ātmā be arising? For this he gives a formula. Ātmā joins the mind producing consciousness. Mind joins sense organs. Sense organs then join sense objects. Ananda raise properly. Imagine coffee in the morning, in sleep I was jaḍam. Then consciousness joins ātmā, then mind joins consciousness then darshana sukham, graham sukham then pana sukham. When the sense organs are coming in contact with sense objects, Ananda is produced. All these things are not happening in deep sleep state. Therefore in suṣupti anada should not be there according to nyāya philosopher. Here author says that is against our experience. We all experience ānanda in deep sleep state. Yat prema atpadam tat anada hetuhu. Whatever I love produces Ananda. That's why I love. Anybody loves sleep or not, sleep is universally loves sleep. Nobody wants to come out of sleep. Tatascha, Ananda anubhava would not have been there if it was only sensory pleasure. Therefore in suṣupti it is referred as non sensory pleasure. We relate after waking up, I slept very very happily. According to Nyyāyika, in suṣupti sensory contact is not there therefore happiness or Ananda must have been absent. But we experience Ananda in suṣupti. It is therefore a permanent one available at all times.

Then why am I unhappy in waking state? Its because it is obstructed by avidyā raga and dveṣa. Misconceptions are obstructing ātmāananda. Here author uses the word thoughtfully. In suṣupti ātmāananda manifests. In jāgrat because of our own wrong thinking Ananda is suppressed. If we remove wrong thinking, problem is solved. Prahati yadan Kaman..i don’t require presence or absence of any ātmā to be happy. That’s called jīvan muktihi...

Tasmat...kintu ātmā is of the nature of Ananda or it is anada. Now he concludes all 3 discussions. Ittam. Ātmā is of the nature of sat cit Ananda. Vicārasāgaraḥ is the only place where all 3 are discussed.

Topic 377

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च – सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

Existence , consciousness, happiness are they attributes or parts of ātmā. This is a question. Cloth is orange in color. Orange is attribute. Weight is an attribute of body. what about body and hand. Hand is not the body. then weight of body will be weight of hand. That’s not true. Hand is not property of body also. Hand is not the body not property it is part of the body. avayavam. Body and complexion have dravya guṇa sambandha, body and hand have avayava avayavi sambandha. Ātmā and sat, cit, Ananda have what connection? Neither of these...satcitananda are not part or attributes, then what is their relationship, sat is ātmā, cit is ātmā, Ananda is ātmā. It is neither part nor attribute of ātmā not related to ātmā..ananda is ātmā, cit is ātmā, sat is ātmā. Therefore we can understand as there are three ātmās. Ekam eva adviteeyam, they are not 3 but only one. If ātmā is only one, and if sat cit Ananda is neither part not product and there is only one ātmā why do you use three words? Even though ātmā is one, sat is cit, cit itself Ananda, when you look at one ātmā from 3 anātmā standpoints which are all mithyā. Like some pictures, you can see straight left or right. You can see Paramācārya, middle Jayendra swaraswati swamigal, and Vijayendra Sarasvatī swmigal. Anātmā drushta one and same ātmā is defined as sat cit and Ananda..what are these three anātmā standpoints?

26th October 2019

(३७७) सच्चिदानन्दानामैक्यं ब्रह्मात्मनोरैक्यं च – सच्चिदानन्दाः परस्परमभिन्नाः सन्त एकरूपा एव भवन्ति। यदि आत्मगुणाः स्युस्तदा परस्परं भिन्ना अपि भवेयुः। तेषामात्मस्वरूपत्वान्न ते भिन्ना भवन्ति।

Existence , consciousness, happiness are they attributes or parts of ātmā. This is a question. Cloth is orange in color. Orange is attribute. Weight is an attribute of body. what about body and hand. Hand is not the body. then weight of body will be weight of hand. That's not true. Hand is not property of body also. Hand is not the body not property it is part of the body. avayavam. Body and complexion have dravya guṇa sambandha, body and hand have avayava avayavi sambandha. Ātmā and sat, cit, Ananda have what connection? Neither of these...satcitananda are not part or attributes, then what is their relationship, sat is ātmā, cit is ātmā, Ananda is ātmā. It is neither part nor attribute of ātmā not related to ātmā..ananda is ātmā, cit is ātmā, sat is ātmā. Therefore we can understand as there are three ātmās. Ekam eva adviteeyam, they are not 3 but only one. If ātmā is only one, and if sat cit Ananda is neither part not product and there is only one ātmā why do you use three words? Even though ātmā is one, sat is cit, cit itself Ananda, when you look at one ātmā from 3 anātmā standpoints which are all mithyā. Like some pictures, you can see straight left or right. You can see Paramācārya, middle Jayendra swaraswati swamigal, and Vijayendra Sarasvatī swmigal. Anātmā drushta one and same ātmā is defined as sat cit and Ananda..what are these three anātmā standpoints?

26th October 2019

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Sat cit ..are they one and the same or different? Niścala Dāsa wants to discuss. All these 3 are not different from each other. They are the very nature of ātmā. It means existence is ātmā, consciousness is Ātmā. Ananda also is ātmā. If sat cit and anada are one and the same, why do you use three different words? Even though all these three are one, when they are looked at from 3 different anātmā standpoints, they are different. Vyāvahārika dṛṣṭya. There is really no duality as ātmā is of higher order of reality. From anātmā stand point ātmā can be seen. From each segment of anātmā you can look at the same ātmā. From all jada vastus standpoint, it is looked at as existence sat. From stand point of all the living beings ātmā can be recognized not only as existence but consciousness also. From stand point of human being, you have never smiling and ever smiling like Arjuna and Kṛṣṇa. Same ātmā is available as sat, cit and anada. Fire principle has heat and light as its nature. When fire comes in contact with water, water can manifest the heat aspect of fire but can never take the light aspect at all. When a metal comes in contact with fire, the iron piece can manifest heat and light..red hot iron. Sthūla śarīram dead body manifest sat, sukshśarīram cit and kāraṇa śarīram Ananda. **Why cant we chose other features like kāraṇatvam etc, why we choose 3? In this book its not covered. But Ānandagiri covers these aspects**.

Cit aspect is given to recognize the ātmā as the self evident I. remote action is called parokṣam, ātmā is neither parokṣam nor pratyakṣam. It is unique third category aparokṣa. **Aparokṣa sidhyatvam cidroopaha vidhyate**.

When Ātmā is understood as cit, we may think ātmā is available in living beings, ātmā will become finite. therefore sat is used to indicate existence and thus limitation of ātmā is removed. Ātmā is not confined to living beings but pervades all objects as well as existence. **Aparicchinatva sidhyatvam sat**…limitlessness or all pervading..

A senior student never closes the eye, antar bahischa sarvam… why Ananda then? Every living being is always in search of happiness, ultimate goal. Purushārthaha is happiness. Ātmā is the ultimate goal of life. Being Ananda ātmā is the ultimate goal. We are seeking ourselves elsewhere… unlnowingly we are seeking ourselves as Ananda svarūpaha. **Purushartha sidhyartham Anandasaroopaha** is emphasized. Therefore these 3 are chosen.

एक एवात्मा निवृत्तिरहितत्वात् (नाशरहितत्वात्) 'सन्' इति कथ्यते। जडविलक्षणतया प्रकाशरूपत्वात् 'चित्' इति कथ्यते। दुःखविलक्षणतया मुख्यप्रीतिविषयत्वात् 'आनन्दः' इति च कथ्यते। यथा उष्णप्रकाशरूपोऽग्निर्भवति तथा सच्चिदानन्दरूप आत्मा भवति।

Existence means eternam and therefore Ātmā is defined as eternal to differentiate the Ātmā from every non eternal object of the universe, everything we experience including time and space are impermanent. Ātmā is defined as the permanent one to differentiate from impermanent ones. By contrasting this with everything impermanent, its called permanent. Tatvabodha..sat kim? Trikalepi tishtati sat… cit..jada vilakshanataya prakāśarupatvat cit ituchyate. Dukkha vilakshanataya Ananda rupatvat, parama preeti vishayatvat, as an object of universal unconditional instinctive love…

its called Ananda svarūpaha. Just as there is the fire principle that has heat and light as essential nature.

सच्चिदानन्दस्वरूपमेव शास्त्रेषु ‘ब्रह्म’ गीयते, “सत्यं ज्ञानमनन्तं ब्रह्म” (तै. ब्र. १) “प्रज्ञानं ब्रह्म” (ऐ. ३.१) “विज्ञानमानन्दं ब्रह्म” (बृ. ३.९.२७.७) “सच्चिदानन्दतेजः कूटस्थं ब्रह्म”, “सत्यज्ञानानन्तानन्दपरिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म” इत्यादिवचनैः। तस्मादात्मा ब्रह्मस्वरूप एव।

You have to add another topic that’s missing here… every jīvātma is sat cit Ananda svarūpaha. Every ātmā contained in everybody is sat cit ānanda ātmā. Ātmā enclosed in the body is called jīvātma. How many jīvātmās are there? As many bodies are there so many minds are there. Many philosophers blundered and said as many ātmās are there. Here we have to add a note, sat cit Ananda ātmā is one, body mind intellects objects are many, consciousness is only one. Jīvātmā jīvātma bheda nāsti. This step is not given here, we have to supply. Is there a difference between jīvātma and paramātmā? Jīvātmā is also sat cit anada therefore lakshana aikyat jīvātma and paramātmā are one and the same. Brahman is defined as sat cit Ananda… satyam jñānaṃ anantam brahman..tai upa brahmanandavalli mantra 1, prājñānam brahma aitareya upaniṣad 3.1, vijñāna anandam brahman bṛhadāraṇyaka upaniṣad3.9.28 (not 27) .7 (page 255 last para also this came). In 28th mantra group of 7 shlokas come. Kūṭastham brahman we don’t know where it is. Sat cit Ananda tejaha, light of sat cit Ananda.. nirvikaraha, brahma. In dasaupaniṣad we don’t see sat cit Ananda, here its occurring. Sat cit Ananta Ananda..all 4 are there. We don’t know where it occurs. According to tradition we have only a small portion of the vedas. Jīvātmā and paramātmā are hence not different but brahma swarupaeva.

ब्रह्म’ इति व्यापकस्य सञ्ज्ञा। ‘बृह बृहि वृद्धौ’ इति धातोर्निष्पन्नः ब्रह्मशब्दो यन्निरतिशयं व्यापकं तदाचष्टे।

Root brahma is derived from bruh, definition of brahman was elaborately analysed. It means it is infinitely pervading. According to scientists space is expanding. Bruha and bruhi derived from both bruhati iti brahma and bruhmati iti brahma. Superlatively pervading....author is entering into an interesting exercise, jīvātma is equal to paramātmā. Logic also you should remember, lakshana aikyat vastu aikyam. Both being of the same nature they are one and the same. Niścala Dāsa says suppose ātmā is not brahman what will be the consequences for ātmā? This is 1, next one suppose brahman is not ātmā what will be the adverse consequences for brahman?

Now exercise 1.

(१) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु ‘अनित्यम्’ भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

No 1 Suppose ātmā is not equal to brahman, we said brahman means all pervading then brahman will not be all pervading.if ātmā is not all pervading then ātmā is limited by space. Ātmā will be deśa parichinna. Wherever spatial limitation will be there, there will be time wise limitation also. Time and space are interconnected. You should write space-time and not space and time. Ātmā will become anityam as well. **Anitya ātmā is never acceptable to any āstika philosopher**. Ātmā brahma aikyam must be accepted by all philosophers who say ātmā is nityaha. If jīvātma paramtma aikyam is rejected ātmā is nityam theoty will be impacted. M: whatever is all pervading is that which does not have spatial limitation. If ātmā is different from brahman it will mean ātmā is spatially limited. Anything that has spatial limitation is also temporarily limited (time wise limited). Whatever is time wise limited, that is called impermanent or anityam. Ātmā will become anityam if you do not accept jīvātma paramātmā aikyam. Contradictions in other schools of philosophy they say ātmā is nityam but do not accept jīvātma paramātmā aikyam. Only advaitam does not have internal contradiction. This is not found in any other place.

No 2

2nd November 2019

(१) यस्य देशकृतोऽन्तो नास्ति तत् व्यापकमित्युच्यते । तस्मादात्मा यदि ब्रह्मणो भिन्नः स्यात्तदा आत्मा देशकृतान्तवान् स्यात्। यस्य देशकृतोऽन्तोऽस्ति तस्य

कालकृतोऽप्यन्तोऽस्तीति नियमः। तस्मात्तद्वस्तु ‘अनित्यम्’ भवेत्। यस्य कालकृतोऽन्तोऽस्ति तद्वस्त्वनित्यमिति कीर्त्यते। तस्मादात्मा ब्रह्मणो न भिन्नः।

No 2

The main topic that is being discussed in all these portions is jīvātma svarūpam, nature of individual self. After refuting sāñkhya and Nyyāyika author arrived at the advaitic view which is sacchidananda Svarūpa. Now author wants to establish that this ātmā can be only one. Jīvātmā paramātmā difference is also superficial. To establish jīvātma and paramātmā are one and the same, the upaniṣads define both of them the same way only sacchidananda. He gave several quotations giving definition of brahman. Last two quotations reference... RamaKṛṣṇa Mission has brought out 108 upaniṣads 3 volumes running meaning is there. Motilal Benarasidas has brought out mūlam of 220 upaniṣads. These two quotations are from tejaha kūṭastham brahma..mandala brahmanopanishad chapter 1 first brāhmaṇam, 2nd mantra. 1.2. slightly different. Here it is “सच्चिदानन्दतेजः कूटस्थं ब्रह्म”, there it appears as kūṭaroopam tarakam brahma. Next, “सत्यज्ञानानन्तानन्दपरिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म” , in paingala Upaniṣad 1.1 it appears. (Previously we referred to paingirahasya brāhmaṇam). Mandala brahmanopanishad is a big one. These Upaniṣads have beautiful shlokas. Some on how to wear rudraksha how to do puja for rudraksha etc.

The author pointed out that brahma is derived from bruh bruhi to be big or expanded, by seeing the etymological derivation of brahman we come to know its infinite in nature. It has been elaborately discussed before. Reference of analysis page 103 of Vicārasāgara topic 185. Brahman is limitless vyapakam all pervading.

Current discussion. Author wants to talk about ātmā brahma aikyam. Jīvātmā paramātmā aikyam. Reason given was both were sacchidananda, lakshana aikyat vastu aikyam. He entered into a two fold discussion. If ātmā is not brahman what will be the adverse consequences that ātmā has to face. 2 Niścala Dāsa exercise is if brahman is not ātmā then what will be the adverse consequences that brahman will face. First exercise is over. Adverse consequence is, brahman is all pervading therefore if ātmā is not brahman it will mean ātmā is not all pervading, meaning spatially limited. If it is limited spatially it will be time wise limited also. Then ātmā is impermanent perishable. Ātmā anityaha bhavet. In all schools of philosophy, ātmā is accepted as eternal, if it becomes non eternal it will go against the fundamental principle of all the philosophies.

Now 2. If brahman is not ātmā what are the consequences?

ब्रह्म यद्यात्मभिन्नं स्यात्तदा ब्रह्म अनात्मा भवेत्। अनात्मभूतं घटादिकं जडं भवति। तस्मादात्मनो भिन्नं ब्रह्मापि जडं भवेत्। तस्माद्ब्रह्म आत्मनो न भिन्नम् । ब्रह्मस्वरूप एवात्मा।

This is relatively simpler. Brahman is not ātmā means it is anātmā. Ātmā is subject. Anātmā is experienced entity. Subject is cetanam, and experienced object is acetanam. If I experience you the jīvātma, you will become inert. (you can only experience the anātmā, you the body which is jaḍam by itself). Dṛṣyatvam, bhautikatvam, saguṇatvam, savikāratvam, āgamāpāyitvam. Whatever is experienced is matter. Scientists can experience therefore only matter using sense organs and instruments. Science can never understand what is consciousness. If brahman is not ātmā, brahman will be anātmā and therefore jaḍam and paramātmā god will become jaḍam. For viśiṣṭādvaitins brahman is Viṣṇu. Whatever is an object of experience is inert in nature, therefore brahma jaḍam anātmatvāt ghaṭavat. Therefore we have to accept brahman as ātmā. This is second exercise. Conclusion is ātmā is not different from brahman. Brahman is not different from ātmā. Therefore ātmā and brahman are equal.

Topic 378 उपाधिभेदं विना आत्मनो ब्रह्मणश्च भेदो नास्ति

(३७८) उपाधिभेदं विना आत्मनो ब्रह्मणश्च भेदो नास्ति – (१) एकमेव चैतन्यं स्वप्रपञ्चस्य मायायाश्चाधिष्ठानं भवति। तस्मात् तद्ब्रह्मेति कथ्यते। (२) तदेव चैतन्यमविद्याया व्यष्टिदेहादीनां चाधिष्ठानं भवति। तस्मादात्मेति कथ्यते।

Advaitam is called ātmā ekatva vadaha, a teaching which says ātmā the consciousness is only one. All other schools of philosophies are different from advaitam. They all uniformly declare ātmā bahutva vāda. Śaṅkarācārya writes a famous introduction to Brahmasūtra. It is a source book for Vedānta. Brahmasūtra presents systematic teaching of Vedānta. Therefore it is fundamental. Therefore Śaṅkarācārya writes a famous introduction called adhyāsa bhāṣyam. At the end of this, Śaṅkarācārya writes...ātmā ekatva vidhya pratipathaye..for understanding for oneness of ātmā. All upaniṣads want to teach only one thing ātmā ekatvam. Vedānta need not talk about anātmā. Only for ātmā ekatvam. All other schools of philosophy talk of ātmā anekatvam. If there is only one ātmā, how come so many people are talking about many ātmās? Even in karma kāṇḍa ātmā anekatvam is talked about, who will go to higher loka, lower loka etc? why? By even educated people like Sāṅkhya. Niścala Dāsa says it is legitimate mistake. Even though ātmā is one it appears as many. Like we experience sun going around earth. Entire humanity concluded that earth is the centre and all planets including sun go around earth. It was a legitimate mistake. Humanity commits the mistake of several conscious beings equal to several ātmās. Plurality of consciousness is a legitimate mistake as it is our experience. There is plurality of the body but no plurality of consciousness. Many we have which contain consciousness. Plurality of container is transferred to contained. Container is called upādhi, content is upahitams. Ātmā upahitam is one only.

M: upādhi bedam vina, without the containers, ātmā and brahman have no difference.

There is only one consciousness, is the adhiṣṭhānam or support of sarva prapañca (sthūla and sūkṣma and kāraṇa prapañca). Adhiṣṭhānaṃ lends existence. Without adhiṣṭhānam, the prapañcas do not exist. That caitanyam, that lends macro existence to macro universe is called brahman. Very same consciousness which doesn’t have macro micro division, is sthūla sūkṣma kāraṇa śarīram’s adhiṣṭhānam. Therefore it is called ātmā, within ātmā brahman there is no division at all. Words are two, meaning is only one divisionless consciousness.

(१) तत्पदस्य लक्ष्यं ब्रह्मेति कथ्यते। (२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Whenever we talk of difference between jīvātma and paramātmā, word refers to container body and container universe. Viśvarūpa īśvara. Whenever we talk of aikyam, jīvātma does not refer to body but content consciousness. Paramātmā to consciousness pervading the world. Both are one and the same. Whether there is difference or not depends on the contextual meaning. We are supposed to discern the meaning. In veda pūrva bhaga we have to do puja of Bhagavān. Worshipper and worshipped are body only. Lam pritivyātmāna....poojayami. Bhagavān is addressed as earth air sky etc. during puja, Īśvara and I difference must be invoked. In Vedānta Bhagavān means all pervading consciousness, I means the all pervading consciousness. In karma kāṇḍa upādhi pradhāna, in jñāna kāṇḍa upahitam pradhāna. Container is visible content consciousness is not visible. For a hindu world is pervaded by invisible consciousness also. Therefore I call it Bhagavān. For science world is inert, for us it is pervaded by consciousness. In the jñāna kāṇḍam context, tat paramātmā refers to macro consciousness. (not universe) lakṣyārtha. In karma kāṇḍam we must use vācyārtha…upādhi pradhāna. In jñāna kāṇḍam when I use the word I it refers to consciousness. Mayyeva sakalam jatam, the jñāna says. Īśvara sākṣī …contextual meaning of tat padam is Īśvarasya sākṣī, content consciousness. Jīva sākṣī is tvampada . jīva sākṣī has been used earlier. In vicārasāgara? Jīva sākṣī definition.. consciousness obtaining in the individual body. Īśvara sākṣī consciousness obtaining in the universe.

Vicārasagara on 9th november 2019

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(२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Author is analysing jīva svarūpam as sat cit ānanda, then he pointed out that brahmans nature is also the same which is jagat kāraṇam. Total self brahman is also satcitananda . Therefore ātmā and brahman have to be one and the same. Now the author talks if the seeming difference between them . There is a superficial difference caused by the enclosure. Ātmā and brahman also have a superficial difference. Tvam and tat...asi I dicates even though they are superficially dufferent they are essentially the same. Different names employed to them is being discussed here. Tvam pada lakṣyārthaha and jīva sākṣī are two words employed for ātmā and tat pada lakṣyārtha and īśvarasākṣi for brahman.asi indicates jīva sākṣī and īśvara sākṣī are essentially one and the same. Page 43 of vicārasāgarawe saw this, topic 64. Vyaṣṭi sangata .... jīva sākṣī. Its the name given to OC enclosed within body mind complex. Vyaṣṭi sangatam refers to śarīratrayam plus chid ābhāsa. Chid ābhāsa is not called sākṣī, sākṣī is OC behind the chid ābhāsa RC. General sākṣī is not called jīva sākṣī, only when it backs śarīratrayam plus chid ābhāsa its called jīva sākṣī. Otherwise you cannot call it jīva sākṣī. Upahita caitanyam enclosed OC.

Īśvara sākṣī is also OC, but OC behind the macro. Īśvara also has got 5 components. Prapañca trayam, macro chid ābhāsa and the OC. Īśvara sākṣī is the name of the OC behind the macro 4. This jīva sākṣī OC and īśvara sākṣī OC are superficially different but essentially one.

यद्यपि जीवस्येश्वरस्य चैकत्वं न युज्यते। तथापि जीवसाक्षिण ईश्वरसाक्षिणश्चोपाधिभेदाद्भेदः स्वरूपत एकत्वं चास्ति। यथा मठे स्थितस्य घटाकाशस्य मठाका- शस्य चोपाधिभेदं विना स्वरूपतो भेदो नास्ति। तथा आत्मनो ब्रह्मणश्चो- पाधिभेदं विना भेदो नास्ति। आत्मेति ब्रह्मेति चैकमेव वस्तु।

Even though superficially looking jīvasya īśvarasya cannot be same, essentially from the standpoint of OC behind the individual and OC behind total, the difference is only in the enclosure or container, they are one and the same only. Micro macro difference is not there in OC. Reflections will vary depending on medium, original there is no difference.

Imagine there is a hall mathaha, within the hall there is a pot. There is space within pot ghatasa and within hall matākasa, whether these two are different if you ask, you can answer either way. Inside hall 100 students can sit, so they are different from accomodation capacity determined by the enclosure. If you don’t take the enclosure into account there is no difference in their nature. The container wall cannot divide the akāśa. In the same way there us no beda between matakāśa and ghatākasa.

Ātmā and brahman, there is only one consciousness. This is unique to advaitam. We are different from all other schools of philosophy.

(आ. ३७९-३८१) ब्रह्मरूपस्यात्मनो जन्मरहितत्वप्रतिपा- दनम् –

Topic 379 आत्मनो जन्म न युज्यते

(३७९) आत्मनो जन्म न युज्यते –

Now he wants to emphasise that this ātmā the consciousness has no birth. This is also very important as it is very different from modern science. They believe that life got originated millions of years after big bang. All atoms joined together and a peculiar combination gave rise to unicellular organism and consciousness was freshly created. Thus unicellular organism became conscious. Vedānta vehemently refutes all these theories. Consciousness and life is never created. Oc and jīva , chida bhasa are not created. Why do we say RC is not created? Rc is defined as reflected consciousness. Rc will originate only when rm originates. Sūkṣma śarīram originates from pañca bhūtas, satva rajas etc. reflection can come only after reflection of sūkṣma śarīram. Rc seems to have origination. Sūkṣma śarīram has origination, sthūla śarīram has but kāraṇa śarīram has no origination. We defined kāraṇa śarīram anirvāchya anādi roopam.. sat svarūpa ajñānaṃ... in traditional aśramas, they follow a rule. Whatever text has been taught text must be studied by heart. Ātmānaha jenma...

सोऽयं ब्रह्मरूप आत्मा जन्मरहितः। आत्मनो जन्माङ्गीकारे सो- ऽनित्यः स्यात्। परलोकवादिन आस्तिकस्य नैतदिष्टम्। यद्यात्मा उत्पत्तिना- शवान् तदा प्रथमजन्मनि पूर्वकर्म विनैव सुखदुःखभोगः, भोगं विनैव कृतस्य कर्मणो नाशश्चापद्येयाताम्। तस्मादात्मनः कर्तृत्वभोक्तृत्वाङ्गीकारेऽपि जन्मनाशरहित एव सोऽङ्गीकार्यः।

This ātmā is without a begining. Even if you take jīvātma also, there is no birth. In gītā, I used to say when scriptures say

Bhagavān creates the world, it is not a complete statement. God by himself can never never create the wirld, because the type of creation has to be decided by another factor. Without the factor karma, Bhagavān can never create the world. Who will produce karma? Bhagawan is muktaha and therefore he cannot produce karma. Who provides puṇyaṃ and pāpam sañcita karma.. jīva is the orivider. At any time universe is created its a jv between īśvara and jīva. Begin8ng less OC plus begin8ng less kāraṇa śarīram plus begining less RC in the kāraṇa śarīram is the jīva. Begin8ngless īśvara is beginingless OC plus beginingless kāraṇa orapañca ir māyā plus beginingless RC this us beginingless Īśvara. Jīva and īśvara are not created. They have a jv, jīvas contribution is sañcita karma across infinite jīvas. Anantaha jīva. This infinite sañcita karma of the infinite jīvas is the basis for īśvara to create universe repearedly. Continues cycke after cycle.

If jīva and īśvara combination create the universe whatsthe universe consist of? Four factors, sūkṣma śarīram and prapañca, sthūla śarīram and sthūla prapañca. Kāraṇa śarīram and prapañca are not created but are causes. If you wantyiu can include addition 4 RCs as well. In tatvabidha we saw names of these four reflection, viśva taijasa, virat hiranyagarbha all originate at the time of creation.

Two rms and two rcs are not created. Kāraṇa prapañca and kāraṇa śarīrams, prājña and antaryami are uncreated.

In mahanyasa,it comes hiranyagarbha originated. Present context Īśvara and Jīva are both beginingless. Whenever we say jīva us created, we should interpret as physical and subtle bodies are created. In Brahmasūtra, there is a special sūtra for this.

Suppose anybody argues Jīva is said to be created what wil the priblem be.. in pañcadaśī we saw this krutahanābhyagama doṣa. Suppose you say jīvātma is created, a new baby is born and you say this is new jīvātma. Whatever has got janma will have maraṇam, jīvātma will also die. According to vedānta death of body is not death of jīvātma.

Problem is if you talk of begining and end of jīvātma, it will not acceptable to all vedic schools of philosophy, āstika darśaṇaṃ.

He says when a fresh jīva is created, that creation cannot be based in jīvas own previous karma, what determines the physical body of the jīva? All the experiences are random we have to say. We have to say no reason for this baby to have human body. There will be no cosmic law or order. One baby may be born with downs syndrome. We have reason coming from law if karma. For fresh jīva, there are no karmas. We do not accept disorderliness.

To avoid the randomness we sat Bhagavān gives karma for this congenitally sick baby, then he will be unfair. Bhagawan will be charged with partiality and cruelty. vaishamyanaigramyena sūtram of Brahmasūtra. Therefore we have to say karma is responsible for this.

Vicārasagara 16th November 2019

Topic 379 first para.

After refutng various schools of philosophy author has come to advaitic view of ātmā, primary three features sat cit ānanda he has already established.

4th feature he pointed out was thus jīvātma is non different from paramātmā, brahma abhinnatvam. Very important. Viśiṣṭadvaitin and dvaitin don't accept this. Non different from brahman.

Now 5th feature.. ajatvam, janma nāsha rahitatvam. This ātmā is free from jenma as well as nāshaha. We should know this from vācyārtha and lakṣyārtha angle, jīva is birthless. Whether you take it as chid ābhāsa drushtya or cit drushtya. Now he is dealing with jīva as kartā bhokta chid ābhāsa, tvampada vācyārtha. Jīva is the consciousness reflected in kāraṇa śarīram. Kāraṇa śarīram is anādi therefore the reflection is also anādi. If jīva is considered to be with a begining, it will have an Niścala Dāsa also. Then law of karma will get affected and law of karma is accepted by all āstikas, sāñkhya yoga...pūrva mimasaka inclusive.

Kruta hana akruta abhyagama doṣa is the oroblem. Furst he talks of akruta abhyagama doṣa. Suppose lord is creating jīva, then we will ask Bhagavān what is the basis of creating the jīva? Bhagawan gives based on pūrva karma, without karma basis jīva will be born. They will all become random, an āstika does not believe in randomness. We only believe in prārabdha not luck or ill luck. Either creation will become chaotic... or Īśvara will become partial or cruel.

akruta abhyagama doṣa::::: A fresh jīva receiving a fresh set of puṇya papa which he has not earned in the past

Suppose the jīva has got a begining and he has a free will and as a human being he does karma, he is exhausting puṇya papa given by Bhagavān and earning fresh agami karma,this puṇya pāpam will keep on accumulating. In one jenma itself we will accumulate so much that we cannot exhaust everything in this jenma. When this jīva dies there will be saved unexhausted agami karma in his account. What will happen to this agami karma? All unexhausted agami karma will be hanging without fructification. This is another doṣa, karma not giving phalam. Kruta hana doṣa. Unexhausted agami karma. If you accept continuity of jīva, these karma can be exhausted in jenmas to come, even in next sṛṣṭi. Avashyam anubhoktavyam.... a shloka is there. A jīva will have to go through all the unexhausted karma even if it is after crores of sṛṣṭi. Law of karma requires the continuity of jīva. Without bhoga, unexhausted agami is Kruta hana.. apadhye..ā plus pad dhatu. Ātmānepada, karmani prayoga, vidhiling. Prathama purusha dvivacanam. Chid ābhāsajīva is said to be anādi with only one exception…chid ābhāsa will eternally continue which will have no natural death caused by kala tatvam, it can have an unnatural death caused by ātmā jñānaṃ. We don't call it death of jīva, it is not nashaha but badhaha…a jñānī understands that jīva was not there at all for it to end. Like of end if rope snake. There is no snake for ending. Maṇḍukya karika..twice in chapter 2 and 3.

Na kascit..yatra kichin na jayate. No jīva is ever born to die at any time. Even if you take ātmā as chid ābhāsa, jenma nasha rahitaha eva… jīva will continue for ever..pramāṇam is …narupayasyeva ……in Gita.

अपि चात्मनो जन्माङ्गीकारे, कारणं विना कस्यचिदपि वस्तुन उत्प- त्त्यदर्शनात् आत्मनः कस्माच्चित् कारणाज्जन्म वक्तव्यम् । तत्तु न सङ्गच्छेत । तथा हि, यदात्मनः कारणं तदात्मनो भिन्नमिति वक्तव्यम्। आत्मभिन्नं सर्व- मात्मनि कल्पितम् । तस्मात् तदात्मनः कारणं न भवेत् । यथा रज्ज्वौ कल्पितः सर्पो न रज्ज्वोः कारणं भवति । तथैवात्मनि कल्पितं वस्त्वात्मनः कारणं न भवेत्।

Ātmā takes the second aspect…tvampada lakṣyārtha jīva paramartha drushtya api janma nasha rahita eva..

Now chaitanyarupa ātmā…consciousness cannot have jenma. Suppose we say it has jenma then assuming this question will be out of what is it born? Author says if you say anātmā is cause of ātmā its not acceptable as entire anātmā is superimposed on ātmā, like dream world cannot produce the waker, I was born in my dream and I wake up statement is absurd,

Ātmā cannot be born out of another ātmā or paramātmā as from pāramārthika dṛṣṭi, both jīvātma and paramātmā are one and the same. Even vyāvahārika jīvātma and vyāvahārika paramātmā do not have cause effect relationship as both are anādi. We said 6 items are anādi, jīvaisho.... in Vicārasagara we saw. Jīva Īśvara are anādi. Join together they produce the four factots sthūla sūkṣma śarīram and prapañca, jīva and paramātmā combine and produce.

M:: Once you accept the origination of ātmā, you will have to talk of the cause of ātmā. Such an origination is not logically possible. Whatever you imagibe as cause of ātmā, that imagined cause is different from ātmā. Everything other than ātmā is superimposed on ātmā. A superimposed thing cannot be the cause of substratum... just as the snake superimposed on rope, it can never be the cause. After bhavati no full stop, please note. Whatever is superimposed on ātmā, every anātmā is not the cause. Therefoe ātmā jenma nasha rahitaha, shatvikara rahita.

5th feature is complete.

Topic 380 कल्पिते वस्तुन्यंशभेदोऽस्ति

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति – एकस्यां रज्जौ नानापुरुषाणां ‘दण्डः, सर्पः, भूच्छिद्रम्, जलधारा’ इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

Jīva topic next feature

This ātmā is sarva adhiṣṭhānam...mayyeva sakalam jatam mayi sarvam prathishtam... jatam should be translated as kalpitam, world is superimposed on me and supported by me.

Adhiṣṭhānaṃ means superimposition topic will come, supporter of a mithyā prapañca. In this context there are a few technical words are used in vedānta.

Page 90 ... topic 162 we have seen certain words.. superimposition of snake on rope. Condition for superimposition, 1) rope should not be thoroughly lit up. No total light or darkness. Partial light 2) rope must be known by me only partially. Partial knowledge 3) whichever part is known is called sāmānya amśa, commonky kniwn, partially unkniwn oart is called viśeṣa amshaha. In page 90..samanya ansha aka adharāmshaha and viśeṣa amśa aka adhiṣṭhānam,

In rope example, sāmānya amśa is “this is” rope. It is known even at the time of superimposition. In spite of partial darkness, sāmānya amśa is known. Viśeṣa amśa is ropeness of the rope is called viśeṣa amsaha..partially unknown factor.., thisness will never be replaced by anything, only ropeness viśeṣa amśa will be replaced by false viśeṣa amśa that is snakeness. Therefore sāmānya ansa is called ādhara,

Even though viśeṣa amśa rooness is only one, superimposition need not be one and same, different people can superimpose many. I myself can superimpose different things... kalpita viśeṣa amśa... ajñānaṃ ignorance never conceals adhara amśa but only adhiṣṭhāna amśa with its āvaraṇa śakti, vikṣepa śakti helps in projecting different objects. Ādhara amśa will continue before and after knowledge.

After knowledge I negate the ajñānaṃ. Āvaraṇa śakti goes away after knowledge. Ropeness gets understood as ropeness after knowledge, thisness was always known. Now I say this is a rope. Earlier I said this is a snake. Samanya amsam is called so because it joins kalpita viśeṣa amsam as well as adhiṣṭhāna viśeṣa amśa also. Snakeness as well as ropness, thisness continues.

Snakeness is not there after knowledge, ropeness is not there before knowledge. They are mutually exclusive.

I am is adhara amśa, I am brahman..brahmanhood is covered by āvaraṇa śakti of ajñānaṃ. Kalpita viśeṣa amsaha is jīva hood, triangular format. The whole wirld is a snake, entire anātmā is superimposed on me.

23rd November 2019

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Last para at bottom.

Topic 380

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति – एकस्यां रज्ज्ञौ नानापुरुषाणां ‘दण्डः, सर्पः, भूच्छिद्रम्, जलधारा’ इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

Nature of jīvātma is being discussed in this portion. Author has spoken about ātmā as sat cit and Ananda. He also mentioned it is non-different from brahman. Jenma nāsha rahitatvam.eternal. now next important topic, sarva adhiṣṭhānam on which entire anātmā prapañca is superimposed. Author points out that experience of any superimposition includes the adhiṣṭhānam as the very existence of the superimposition is borrowed from adhiṣṭhānam. When we experience any object we experience the real ātmā. Very very important. Therefore brahma anubhava also everybody has got all the time. Along with world brahman is also always experienced. In kenopanisad, pratibodha ....

Along with the superimposition we do experience the substratum but we never experience the substratum totally. If we experience the substratum totally then there is no superimposition. Whenever we experience we must know which part is superimposition which part is adhiṣṭhānam. Whenever a person experiences a superimposed snake he says this is a snake, isness belongs to adhiṣṭhānam. Thisness belongs to rope, isness belongs to rope, both together is called idam amsaha or sāmānya amśa. It will go with every superimposition, crack on earth or mala or snake. Later after knowledge when I say this is rope, along with rope also this is continues. Adhyāsa kale adhyāsa nishada kale. Name given to sāmānya amśa is āfhara. Page 90 topic 162, adara amśa was spoken about.

M in one rope there are different ignorant people, this is a stick or snake or crack on earth or streak of water, misperceptions happen. In this misperception there are two portions. Samānya idamamsaha and viśeṣa (brantavamsha= brantau plus amśa) amsaha. Thisness and isness belong to brahman. (here rope) the sāmānya amśa. Variable component viśeṣa amśa is snake part.

स च सामान्येदमंशः सर्पादिविशेषांशेषु सर्वेषु व्यापकः। अयं सर्पः, अयं दण्डः, इदं भूच्छिद्रम्, इयं जलधारा इत्येवंरीत्या सर्पादिविशेषांशेषु इदमंशो व्यापकोऽस्ति। सोऽयं व्यापकः सामान्येदमंशो रज्जुस्वरूपमेव। तादृशसामान्येदमंशस्य ज्ञानमेव भ्रान्तिकारणरज्जुसामान्यांशज्ञानमिति वर्ण्यते।

This non-variable component called thisness, in all superimpositions mentioned above, non variable part is more pervading. Variable part is less pervading. This word as well as object rope pervade. Padasya anuvṛtti and pada arthasya anuvṛtti, ayam, idam refer to pervading everywhere. In the expression, in and through all the variable superimposition, the thisness is pervading. This pervading non variable thisness component is an essential nature of the rope. It is the knowledge of sāmānya amśa which is the prerequisite for superimposition. Variable experience presupposes non variable experience. Our problem is we focus on variable part and miss non variable part like missing non variable screen while watching a movie. It is always missed by people. It is in fact a precondition for experiencing the movie. You must experience the screen and miss it as well. It is bhrānti kāraṇam. During deep sleep state, we are not experiencing the non-variable factor therefore not experiencing the variable factor.

सोऽयं सामान्येदमंशः सत्यः। रज्जुज्ञानानन्तरमपि 'इयं रज्जुः' इतीदमंशस्य प्रतीतिसत्त्वात्। (१) यथा भ्रान्ति काले 'अयं सर्पः' इति सर्पादिना सह इदमंशः प्रतीयते, (२) तथा भ्रान्तिनिवृत्त्यनन्तरमपि 'इयं रज्जुः' इति रज्ज्वा सह इदमंशः प्रतीयते।

Even after knowing rajju completely, the knowledge of rope will negate the snake but it will never negate the thisness part. Thisness continues. Only difference during time of ignorance, thisness was associated with snake, now with rope. In the same manner even after the elimination of snakeness after knowledge, I use the expression this is the rope, thisness continues. Thisness is called reality as it is never negated by satyam. Abadhyatvam.

यदीदमंशोऽपि मिथ्या स्यात् तदा सर्पादेरिव भ्रान्तिनिवृत्त्यनन्तरं तस्येदमंशस्यापि प्रतीतिर्न भवेत्। तस्मात्सर्पादिभ्रान्तौ व्यापक इदमंशः सत्यः। अधिष्ठानं रज्जुस्वरूपम्। तस्मिन् परस्परव्यभिचारिणः सर्पादयः कल्पिताः।

If thisness is also mithyā like snake what would have happened. When snake is negated thisness would have been negated. It does not happen. Thisness is taken away from snake and added to rope. Imagine after brahma jñānaṃ rope also is negated. Even after negation of rope this is will continue. This is satyam. After brahma jñānaṃ, this ness will be associated with brahman. Everything is brahman for a jñāna. Vyāvahārika, Prātibhāsika and pāramārthika this is will continue. It is satyam, abadhyam. Thisness in all the variable superimposition will have to be accepted as pāramārthika satyam adhiṣṭhānam which is ropeness, upon that ropeness alsone, all variable factors are kalpita. Until now experience of superimposition called snake, now he is going to extend to the world. World superimposition also variable and non variable factors are there.

3 Non variable factors are there, 2 variable factors are there. Non variable factors pervade everywhere, variable factors are always localized. Interesting portion, Niścala Dāsa borrows from dṛkdṛṣyaviveka from Vidyāraṇya swami. Verse 20. Asti bhāti priyam roopam..

Topic 381 सर्वपदार्थेष्वंशपञ्चकवर्णनम्

(३८१) सर्वपदार्थेष्वंशपञ्चकवर्णनम् – सर्वपदार्थेषु पञ्चांशाः सन्ति । 'नाम, रूपम्, अस्ति, भाति, प्रियम्' इति पञ्चांशाः । (१) 'घटः' इत्यक्षरसमुदायो नाम । (२) पृथुबुध्नवर्तुल- त्वादिकं रूपम् । (३) 'घटो वर्तते' इति अस्ति । (४) 'घटः

प्रतीयते’ इति भाति । (५) ‘घटः प्रियः’ इति प्रियम् । सर्पादिकमपि सर्पिण्यादिकस्य प्रियं भवति । इत्थं सर्वपदार्थेष्वपि पञ्चांशाः सन्ति ।

In every object and subject 5 components are there. 1) name nāma 2) its constitution or form rupam – individuality features 3) asti, it exists 4) it is experienced by me..bhāti, it is evident. 5) priyam..it is liked by me, it is dear to me. In ghathaha...1) the sounds put together is nāma, 2) configuration- pot has a specific nature, lower part is big and round bottom part is the nature of the pot- roopam 3) pot is...existence or satta. 4) prateeyate...only if it is experienced by me, I can speak about it..knowness is pre-requisite for existence. Existence pre-supposes knownness that’s called bhati. 5) when the pot is dear to me, dearness is priyaha. Then somebody may ask, every object has 5 components, then according to you must be dear to me. Niścala Dāsa imagines and responds that even cockroach is dear to Mrs cockroach. For a jñāna sarvam dear eva. Dearness is also all pervading atleast for Bhagavān. He takes the example of snake..female serpent, sarpini...

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। ‘घटः’ इति नाम, पृथुबुध्नवर्तुलत्वादिरूपं च पटे न विद्यते। ‘पटः’ इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ। अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

What are variable here and non variable. Asti bhāti Priya, the three, it is, it is evident, it is dear are non-variable components. Śaṅkarācārya has analysed this in bhagavadgita bhadhyam chapter 2 verse 16...na sato vidhyate.... Darshibhihi... Kṛṣṇa has used asat for 3 variable factrs, sat for non-variable factors.

Non variable factors are all pervasive. Sudden profound verse of the gītā. How do you define variable factor. Whatever is available in one place and not available in another place is variable factor. In the pot, word cloth and configuration of cloth are not there and vice versa. Therefore he says, name pot, configuration of the pot, you cannot experience in a cloth. Mutually exclusive. In pot, you don't see warp and woof of cloth. There are other 3 which we always take for granted. Existence is taken for granted. Scientists don't even ask what is existence? Vedānta is unique that it asks this question.

30th November 2019

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3rd para topic 381 contd

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। 'घटः' इति नाम, पृथुबुध्नवर्तुलत्वादिरूपं च पटे न विद्यते। 'पटः' इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ। अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

The teacher points out that there are five factors that we experience in this world. Superimposition and substratum, like the snake does not cover the rope totally. We saw the example, when a person says there is a snake, it's a composite experience of superimposed snake and adhiṣṭhānam substratum. According to Vedānta, whole world is superimposition. When we experience the world we also experience the adhiṣṭhānam brahman. Even in deep sleep state there is a mixture of satyam and mithyā, how do I find out which part is ātmā which part is anātmā. Two evident non-variable factors are there; **isness** or existence, when wall is destroyed isness is transferred to rubble. I can never talk about the existence of an unknown thing. So second common factor **is knowness**. Knownness indicates the presence of consciousness. Even when you say there is an unknown Chinese language, even the unknown chinese language is known as unknown Chinese language. c/o kūtastha dīpa of pañcadaśī. Every object is associated with existence and consciousness. In addition he adds every object is dear to somebody or the other. Atleast for a jñānii, whole world is dear as whole world is pervaded by Ananda. For Bhagawan, everything is dear. When you say something is dear whats the reason? Because it is a source of happiness? **Vedāntic definition of love is an attitude that a human mind has towards the source of happiness**. Sat cit Ananda...3 are non-variable. In Maitreyi brāhmaṇam, veena, shanka, and dundubi sound are given as examples for pervasion. 4th and 5th factors are nama and rūpa.

Sarva padartheshu…nama rūpa components are mutually exclusive…sat cit anandaha… in the form of purnatvam outside.

यथा सर्पदण्डादिष्वनुगतेदमंशः सत्योऽधिष्ठानं च भवति तथा सर्वपदार्थेष्वनुगता अस्तिभातिप्रियांशाः सत्या अधिष्ठान- रूपाश्च भवन्ति। सर्पदण्डादिवत् व्यभिचारिनामरूपांशौ कल्पितौ। अस्तिभातिप्रियांशाः सच्चिदानन्दरूपा भवन्ति। तस्मादात्मस्वरूपा भवन्ति। इत्थं सच्चिदानन्दरूपे आत्मनि सम्पूर्णो नामरूपप्रपञ्चः कल्पितः।

Upon one common adhiṣṭhānam many superimpositions are there like snake, a crack, a streak of water. Similarly entire world is superimposition on ātmā. Anugata idamamsaha… it is real and it is the substratum. For brahman realization we need not close our eyes and go to nirvikalpaka samādhi. We can shift our attention from variable nama rūpa to non variable factor consciousness, existence and happiness. Brahman realization does not require closing the eyes. This idea is imported later from yoga śāstra.you can choose to sit in nirvikalpaka samadhi but that's not required. Only Śāstra pramāṇam is required. Yasyaiva sphuranam…..in Dakṣiṇāmūrti stotram. Śiṣya if he has sūkṣma buddhi can appreciate existence everywhere then the Guru says that's is brahman. Then śiṣya will ask yes I experience existence with nama rūpa. How to increase pure existence? Then Guru will say filtered pure existence can never be an object of experience. Śiṣya will ask how do you know such pure existence exists. Guru will say pure existence has to be realized not by objectification but as the very subject, claiming I am that pure existence and pure consciousness, self aware self evident consciousness is existence outside. Sadeva cit , cideva sat. in upadesasaram, sattaya...iśa jīvayo...sat svabhavato....

Non variable factors are real in the form of adhiṣṭhānam, sarpa danda etc are nama rupas which are superimpositions...variable aspects. What we experience as isness is called sat and knownness is cit. all these 3 are essential nature of one ātmā. In this manner, in the ātmā which is sacchidananda ātmā entire universe is superimposed. When we practice vedāntic meditation in sitting form, you must remember all these and replace ātmā term with I. in Chapter 6, Kṛṣṇa prescribes that you have to spend time on ātmā dhyanam. I support the entire world I don't need any support. Knowledge will remain knowledge, saṃsāra will remain saṃsāra otherwise.

कल्पितः पदार्थः कोऽपि आत्मनो जन्महेतुर्न भवति। तस्मादात्मा जन्मरहितः। यस्य वस्तुनो जन्म भवति तस्यैव (१) सत्ता, (२) वृद्धिः, (३) परिणामः, (४) अपक्षयः, (५) विनाशः, इतीतरे पञ्च विकारा भवन्ति। आत्मनो जन्माभावात् तदुत्तरभाविनः पञ्च विकारा न भवन्ति। इत्थमात्मा जन्मादिषड्भावविकाररहित इति सिद्धम्।

Whole cosmos is ātmā and anātmā, I the observer and everything that is observed. Now birth of ātmā topic 379 is being connected. I cannot have birth, if X has to be born it has to be born out of something other than X, father must have existed before the son was born. Non ātmā is anātmā. So if ātmā has to be born, it has to be born out of anātmā only, there is no 3rd entity. We cannot say jīvātma is born out of paramātmā because we have already established in topic 377 that jīvātma and paramātmā are essentially the same eka ātmā. Anātmā is superimposition on ātmā therefore substratum cannot be born out of superimposition. From dream parents of yesterday I cannot be born today. Ātmā is birthless unborn. One can never seek freedom from punarjenma as ātmā does not have jenma. Next topic.

Birth is always followed by later modification. One of the definitions we give of sthūla śarīram is ......sukha dukkha...asti jayate....vinaśyati, shatvikaravat etat sthūla śarīram. According to Vedānta, birth is not origination of a thing, nothing can be created or destroyed as per Maṇḍukya kārika. Origination is nothing but manifestation of the unmanifest which is in the womb of the mother. Origination is a type of transformation, in Vedānta jenma is a vikara. Along with jenma we have vardhate viparinamate, vipaksheeyate etc. Tatvabodha follows a particular order. Asti, jayate vardhate viparinamate apaksheeyate vinashyati . There is another version, we have a different order...more popular and shastric, Tatvabodha order is an exception. In janmadhyasya yataha of Brahmasūtra, Śaṅkarācārya gives different order, jayate, asti (temporary existence which will be there until death), vardhate viparinamate apaksheeyate vinashyati. Only that object which has the first vikara, janma yasya asti, tasya eva only for such an entity other 5 are there. 1_ **sattha** सत्ता temporary or manifest existence or vyāvahārika satta , we can refer to this as reflected existence, sad ābhāsaha like chid ābhāsaha, 2 vruddhihi वृद्धिः, growth, then it reaches maximum height etc then no more growth, but transformation or परिणामः parinamaha. Then it comes down, अपक्षयः degenerative issues, then विनाशः the reflected existence pratibimba satta goes away. Ātmā does not have any jenma so none of the other transformations are not there. Na jayate mriyate.....in Gita.

7th December 2019

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Last two lines at bottom

तस्मादात्मा जन्मरहितः।

iti siddham start of next topic.

Topic of jīva swaropam is being concluded in this portion. Ātmā has been revealed as sacchidananda svarūpaha. Brahman also is satchidanandasvarūpaha. Ātmā dos not have all the six modifications, like asti jayate etc.

Topic of ātmā as adhiṣṭhānam and anātmā as adhyāsa was discussed. If ātmā has to be born, it has to be born out of something else and everything other than ātmā is adhyāsa. Ātmā is the adhiṣṭhānam. Therefore ātmā has no jenma. Therefore the other

5 modifications are also not there. Ātmā nirvikaraha..na jayate mriyate..

Topic 382 आत्मनोऽसङ्गत्ववर्णनम्

(३८२) आत्मनोऽसङ्गत्ववर्णनम् – आत्मा असङ्गोऽस्ति। सङ्गो नाम सम्बन्धः। स च सम्बन्धः सजा- तीयविजातीयस्वगतपदार्थैः सह भवति। घटस्य घटान्तरेण सम्बन्धः सजातीयेन सम्बन्धो भवति। घटस्य पटेन सम्बन्धो विजातीयेन सम्बन्धो भवति। स्वगता नामावयवाः। ततश्च पटस्य तन्तुभिः सम्बन्धः स्वगतेन सम्बन्धो भवति।

Ātmā is relationship. Sangha means sambandha or relation. The relationship can be of 3 types, relation with sajātīya, vijātīya or svagata sambandhaha. Normally we speak of bheda. Same species, different species or with another object within itself. 3 examples. Pot and its connection with another pot, pot and its connection with cloth, pot and cloth belong to two different species, Swagata..that which attains within the object. Like my hand which is part of my body, svasmin gataha svagataha....one within oneself. Avayava...limb. My eyes, legs, hands...svagata avayavaha.. when there is a clot and within cloth there are threads, every thread is called svagataha, cloth is called avayavi. Every limb or part is called avayavam. Avayavi avayava sambandha. In tarka śāstra it is called kārya kāraṇa sambandha or samavāya sambandha. In mīmāmsā śāstram it is called Upādāna kāraṇam and kārya sambandha, is referred as sādharmya sambandha.

Now we are going o see if ātmā has got any sambandha or not.

(१) यदि द्वावथवा अनन्ता आत्मानो भवेयुस्तदा सजातीयेनात्मना सम्बन्धो भवेत्। आत्मा च एक एव । तस्मात्सजातीयेनात्मना आत्मनः सम्बन्धो नास्ति । (२) आत्मनो विजातीयोऽनात्मा। अनात्मा च मरीचिकोदक- वदात्मनि कल्पितः। तेन कल्पितेन सहात्मनः सम्बन्धो न घटेत। न हि मरीचिकोदकेन भूमेः सम्बन्धोऽस्ति। यदि सम्बन्धः स्यात्तदा मरुभूमिस्तेनोद- केनार्द्रीक्रियेत। यथा मरीचिकोदकेन मरुभूमेः सम्बन्धो नास्ति तथा आत्मनि कल्पितेन विजातीयेनानात्मना आत्मनः सम्बन्धो नास्ति। (३) आत्मनो यद्यवयवाः स्युस्तदा आत्मनः स्वगतेन सम्बन्धो भवेत्। आत्मा नित्यः। तस्मा- न्निरवयवः। तस्मात् स्वगतेन सम्बन्धो नास्ति। इत्थं सजातीयविजातीय- स्वगतसम्बन्ध आत्मनो नास्ति। तस्मादात्मा असङ्गः।

Patiently he covers everything. First sajateeya sambandha of ātmā, if one ātmā is associated with another ātmā belonging to same ātmā species. Even jīvātma plurality we have established that it belongs to śarīratrayam and not ātmā. Jīvātmā and paramātmā also both are consciousness with just micro and macro śarīram. Jīvātmā paramātmā bhedha api nāsti. Species is possible only when there is plurality. Species means (in tarkaśāstra) it pervades many members of an entity like many manushyas are there, manuṣyatvam is common across them, hood, ness etc indicates species. Tableness, humanhood etc. in space or akāśa jati does not exist as there is only one akāśa. That which pervades many members. Chairs are anityam, chairness is nityam. We discussed in devata adhikāraṇam of Brahmasūtra. Jati analysis in sṛṣṭi topic. Even during pralaya kalam, manushyas are absent but manuṣyatvam continues. Jati is called the universal as opposed to individual. Ātmā does not have universal. Because ātmā ekaha. Therefore, no sajateeya sambandha.

There is suppose another species anātmā, when ātmā and anātmā contact, the sambandha is called vijātīya, consciousness and matter.do they come in contact. For junior students , yes consciousness contacts object and that's how knowledge takes place, vṛtti vyāpti and phala vyāpti take place. For senior students, consciousness never contacts the object. Gaudapadācārya says there is no object other than ātmā, all anātmā are mithyā. In Maṇḍukya kārika, consciousness cannot contact the real object, cant it contact unreal object. Gauḍapāda says that's also not possible. An unreal object is not an unreal object as it does not exist separate from the real object. Can clay contact the pot? Can wood contact the chair? No clay can never contact pot as there is no such thing called pot other than clay. Vijateeya sambandaha na bhavati.. anātmā is vijātīya vastu, anātmā is superimposed on ātmā like mirage water. An adhiṣṭhānam cannot come in contact with a superimposed object. Mirage water appears on the sand alright, but it does not have contact with sand. If mirage water comes in contact with sand, sand would have become wet. (by seeing water on the sand). Deers go like this in search, deer dies running like this. Vedānta says jīvātma is also running behind one anātmā after another this way. Just as sand does not have contact with mirage water, ātmā does not contact anātmā at any time. If we are particular about using a sambandha we use the term adhyāsa sambandha, meaning no sambandha.

Svagataha.. like the cloth having thread as its part or body having limbs, if ātmā had parts there could have been sambandha but ātmā does not have avayava or limbs or parts. Tarkaśāstra gives logic. Sānkhya talks of one kāraṇam multiplying into many, prakṛti into mahat etc. one to many multiplication. Whereas in tarkaśāstra, it is creation by assembling various parts. Assembly line model.in Tarka śāstra sṛṣṭi is always many to one. In Vedānta, no creation according to Gauḍapāda. We have jativada for junior students, vedāntin accepts creation temporarily. Vedāntin temporarily joins sāñkhya philosopher. Sadeva somya idamagreve aseet. So kamāyā...based on Nyyāyika theory of creation, always kāraṇam is plural. When they join it becomes a single product. In sankya, kāryam anekham, kāraṇam one. All avayams will come under kāraṇams in tarka śāstram. Every avayavi is kāryam which is anityam. Avayavi is full of avayavams. Tarkasangraham has all of these discussions. Avayavi kāryam anityam. Avayavi consists of so many assembled parts therefore we say body is savayavam. Therefore avayavi kāryam savayavam anityam. Therefore whereever anityam word comes savayavam will come based on tarkaśāstra. At,ma is nityam therefore ātmā cannot be savayavam. Ātmā therefore should be niravayavam. Yat yat nityam tat tat niravayavam. Akāśa kalaha manaha are nityam in tarka śāstra therefore they are all niravayavam. What about pritvi jalam etc? in tarkaśāstra, pritvi has got two versions, pralaya kala version and sṛṣṭi kala version. In pralaya kala it was in paramanu or atomic form, atomic form of prutvi is niravayavam. Prutvi during sṛṣṭi is savayavam anityam. Similarly jalam agni and vayu Paramāṇu at pralaya time. Akāśa is same during sṛṣṭi and pralayam as per tarka śāstram. Ātmā is nityam and niravayavam. Since ātmā does not have avayavam, you cannot talk of svagata sambandha between ātmā and its avayavams. As per tarkaśāstra. In this manner sajātīya vijateya svagata contacts are not there, therefore ātmā is asaṅghaha. Therefore Vedānta is called asparsha yoga. We are completing the first major topic.

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि । एवं 'अहं कः' इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

Hey Somya!! In this manner w have seen the different features of jīvātma, sat cit Ananda brahman-infinite, jenmadi vikara rahita- without 6 fold modification, asaṅghatvam. You are that ātmā, all your abhivadaye is superimposition. All jatis sub castes are all superimposition. After sadhana chatushtayasampatti, disclaim all these. I have answered your first question, aham kaha.

Page 232 topic 352. Who is jīva, who is Īśvara what is Mokṣa sādhanam? Means of liberation. Two more questions. Who is the creator of this world?

14th December 2019

Page 259 3rd paragraph

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि । एवं ‘अहं कः’ इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

The teacher talked about anubhandachatushtayam in 1st two chapters, 3rd chapter importance of Guru and Śiṣya were talke about. 4,5 and 6 deal with Vedānta teaching. 3 students, tatvadṛṣṭi, adṛṣṭi and tarka adṛṣṭi. 4th chapter anirvacanīya khyāti for uttama Adhikari. 5th chapter madhyama Adhikari, maha vākyam was briefly presented. In 5th chapter, nirguṇa brahma upāsanam was prescribed for manda Adhikari. (based on Dhyana dīpa prakaraṇam of Pañcadasi). 6th chapter was introduced for an intellectual student. Dṛṣṭi sṛṣṭi vāda was introduced. This dṛṣṭi sṛṣṭi vāda was completed and Tarka dṛṣṭi was not totally satisfied because both jāgrat avasthā and Svapna avasthā were asked to be dismissed as Prātibhāsika satyam. Then Guru decided to present Vedānta all over again. A new character Agṛdhadevah was introduced. He entered Svapna and there a Vedānta course was introduced. We are now in the dream of Agṛdhadevah. Niścala Dāsa a never gives the name of the teacher. There teaching began with 3 questions. Who is the individual Jīva? Who is the creator Īśvara? What is the means of liberation? Answer is given in dream. Since original student is Tarkadṛṣṭi and he being intellectual, whereever Vedānta is introduced other schools of philosophy are introduced. This is the uniqueness of Chapter 6. We saw elaborate discussion on Jīva. Teacher discussed who is Jīva according to Sānkhya, Nyāya etc. Now we concluded the answer to Q1.

Aham Kaha iti Prathama prashnasya uttaram. According to Vedānta, jīva is satchidananda brahma svarūpa, this brahma Svarūpa differentiates from all other schools of philosophy. They never accept aikyam. Another major difference is, Sānkhya believes there are many ātmās which are all-pervading.

Sa eva tvamasi, you are not tvampada vācyārtha but tvampada lakṣyārtha....

Now we have to enter the 2nd question. Page 232 topic 352.

(आ. ३८३-३८७) 'अस्य संसारस्य कर्ता कः' इति द्वितीय- प्रश्नस्योत्तरम् –

Topic 383 जगतः कर्तेश्वर इति वर्णनम्

(३८३) जगतः कर्तेश्वर इति वर्णनम्–

Here saṃsāra means the world. Who is the creator of the world? Agṛdhadevah is asking. Ans: God is the creator. Īśvara has been talked about in 5th chapter. Īśvara has been talked about. So only certain leftout portions are discussed. Reference: complementary portions. That's why chapter6 discussion is not elaborate. Pages 154 to Page 160. Topic 261 to 272. Here few other aspects are going to be discussed.

‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिभङ्गौ भवतः।

For the second question answer is being given. In Tatvabodha we have seen this. Brahmāśraya satvaguṇarajoguṇa.....vayuhu.... Īśvara is always a composite entity comprising of two beginingless factors, brahman and māyā. They have got diagonally opposite nature. Savikaram, nirvikaram, savikalpam, nirvikalpakam etc. but both are anādi. Last difference most important is brahman is satyam māyā is mithyā. Therefore brahman and māyā will always be together. Like ardhanareeshwara tatvam...vagarthaviva sampruktau...like word and meaning can never be separated. During creation, brahman's contribution is by its mere presence. Therefore vivarta Kāraṇam, contributes to creation by its mere presence. It contributes sat cit Ananda to māyā, through māyā sat cit Ananda to entire creation. Contribution of existence is very important that's why its called vivarta upadhana Kāraṇam, a Kāraṇam that contributes to the existence to the kāryam world. Vivarta Upādāna Kāraṇam because it gives existence to the world through its mere presence. Māyā also contributes to the world, it is not existence, because māyā itself has only borrowed existence from brahman. Māyā contributes to nama rūpa, all non existential features, shada, rasa, rupe, icchā śakti, kriyā śakti, whatever is there in creation other than satcitananda. All other features. This namarupa of the world is contribution of māyā, therefore māyā is also Upādāna Kāraṇam. When māyā contributes namarupa to the world it undergoes change unlike brahman, therefore māyā is called pariṇāmi Upādāna Kāraṇam, undergoing change. Since māyā does not have its own existence it will come under mithyā category it does not have its own existence. Whatever is mithyā will be subject to negation through jñānaṃ. Māyā is negatable through jñānaṃ. Negation does not mean physical disappearance of māyā, it means understanding that isness of māyā does not belong to māyā. Isness of māyā does not belong to māyā, this understanding is negation. Like negation of moonlight through understanding that there is no such thing called moonlight but everything is sunlight. Existence of māyā belongs to brahman only. Since māyā is negatable through jñānaṃ it has another name mūlā avidyā, **avidyā means negatable through jñānaṃ. Mūla avidyā because from this alone entire creation comes. Another meaning is ajñānaṃ. It is not absence of knowledge. Ignorance is not absence of knowledge, refers to a mithyā vastu, experienceble mithyā entity that can be negated by knowledge.** Whose existence can be snatched from the experiencable entity and existence will be handed over to some other entity called satyam. **Ajñānam is bhava abhāva vilakṣaṇa mithyā roopam**. This mysterious ignorance alone is called māyā. Brahman lends existence to mysterious māyā which is anādi. When does māyā borrow existence? Existent māyā or non existent māyā? Existent māyā need not borrow existence as it already exists. Non existent māyā cannot borrow as it is non existent. So when does it borrow? Anādi māyā, therefore verb borrow in “māyā borrows existence from brahman” does not convey in time. From beginingless time, māyā exists by borrowing existence from brahman. From beginingless time, brahman lends existence to māyā. Beginingless existence lender brahman and beginingless existence borrower māyā are together called Īśvara. Prakrutim purushaschaiva in Gita.

M: vyapaka... there is a principle called māyā which is otherwise called ajñānaṃ. Māyā can never exist anywhere else but all pervading consciousness. Which is neither existent nor non existent but seemingly existent sadasatvilakshanat. In vivekachūdāmaṇi.. sannat sannat...ubhayatmikamau. This māyā although mithyā, has got fantastic power, all varieties that we experience, shabda rūpa, all existing and newer ones not discovered yet, 5G etc..

you have to talk of two factors when you speak about ignorance. Who is ignorant? The locus or subject.? A conscious locus. You cannot say chair is ignorant. Ādhāram or adhiṣṭhānam or āshrayaha...Kaha. Second question is ignorant of what? Vishayaha... object of ignorance. In the creation, we have got so many people who are ignorant and so many objects about whom we are ignorant. Normally āśraya and viṣaya of ignorance are two different things. Like nimmita and Upādāna kāraṇa.

In āśraya vishata also, when we talk of māyā as ajñānaṃ before origination of world, only two things were there. Māyā and brahman. Before world time space. Only brahman and ajñānaṃ. Whats the āśraya of ajñānaṃ. Answer is only brahman was there. Mūlajñānam's āśraya is brahman, viṣaya also is brahman. We studied elaborately in 3rd chapter introduction of naishkarmyasiddhi. Ajñāyasya āśrayaha ātmāvā anātmā? Ajñānam belongs to jīvātma or paramātmā? Aside note: if paramātmā is locus of ajñānaṃ, will not paramātmā not become a saṃsāra. Answer (not given in Vicārasagara). Mūlavidhya or māyā has got āvaraṇa śakti and vikṣepa śakti. Ajñānam located in paramātmā will not have āvaraṇa śakti operational. Only vikṣepa shati operates. Therefore paramātmā uses vikṣepa śakti to create the world. Jīvas are born, in jīvātma āvaraṇa śakti of māyā starts functioning, therefore jīvātma will suffer because of āvaraṇa śakti of avidyā.

Caitanyam alone is the object as well as subject or āshraya of ignorance. In Vicārasagara we saw earlier, Niścala Dāsa quoted from Sankshepa sareerakam. Āśrayasya ...vishyatstva bhagini.. आश्रयत्व-विषयत्व-भागिनी.... & said we have seen this already briefly. He asked us to ref to that portion.

Ref. Pg 151, Topic 256 - अज्ञानस्य स्वाश्रयविषयकत्वम् - last 3 lines - संक्षेपशारीरक- ... etc. Swamiji had said then that this were important texts in this context.

Samkshepa s,āreerakam Part 1 verse 319

4th January 2020

Page 259..

Last para

‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिभङ्गौ भवतः। उत्पत्तिभङ्ग्योः कथनेन स्थितिरपि गृहीता भवति।

3 questions were introduced earlier. Page 232. 1 jīva svarūpam 2 cause of universe or Īśvara svarūpam 3 mokṣā sādhanam (to be dealt with in great detail)

2nd question very brief only, as in pages 154 to 160 we saw already. Two basic components brahman and māyā being introduced. In Tatvabodha also we saw this. Brahmāśraya māyā...From māyā this universe was born. In advanced texts we have elaborate discussion as to is brahman the cause or māyā the cause or both? We must say both, namarupa is contributed by māyā, māyā is the potential form of all namarupas, brahman does not have namarupa, anamakam, arupakam. In Lalita sahasranamam, Narayanee nadarupa namarupa vivarjita. Māyā alone contributes to nama rūpa. Does that mean brahman does not contribute? Brahman contributes 3 consciousness, existence and happiness. Smile on our face is contribution of brahman, asti bhati priyam. Māyā is Upādāna Kāraṇam. Māyā undergoes change while contributing, pariṇāmi Upādāna Kāraṇam. Brahman is vivarta Upādāna Kāraṇam contributes without undergoing change. The mixture of brahman and māyā is Īśvara. It has got extraordinary powers, māyā, all varieties are because of māyā. Adyatbhuta .... Māyā is otherwise called ajñānaṃ or mūlā avidyā. We talk about an ajñānaṃ that existed before the origination of the mind. Ignorance in the mind of the world is thūlā vidya we are not talking of that here. We talk about mūlā vidya which existed in brahman before mind originate. Tasmat....from that ajñānaṃ, of this universe including time and space arose. Citradīpa prakaraṇam ...chapter 6 of pañcadaśī. Once we talk of sṛṣṭi and pralayam, sthithihi also included. Temporary existence..bhava vikara rūpa satta..this existence is donated by permanent existence of brahman. Can be called reflected existence. Īśvara is sṛṣṭi sththi laya Kāraṇam. Yatho vā imāni bhūtāni....tatbrahmeti.. subtle difference between vicārasāgara and upaniṣad, here he says māyā is sṛṣṭi sthiti laya Kāraṇam instead of brahman. Both are Kāraṇam.

अनेनायमर्थः सिद्ध्यति – (१) मायायुक्तंचैतन्यम् ईश्वर इति वर्ण्यते। (२) स च ईश्वरो जगदुत्पत्तिस्थितिभङ्गानां हेतुर्भवति इति।

Consciousness along with māyā (māyā is sadasat vilakṣaṇa meaning mithyā) is called Īśvara. That God is the cause (pariṇāmi and vivarta Upādāna Kāraṇam plus nimitta Kāraṇam) . all 3 rolled into one.

अनयोक्त्या 'जगतः कोऽपि कर्तास्ति वा, अथवा स्वयमेव जगदुत्पन्नम्' इति प्रश्नस्य 'जगतः कर्ता कश्चन जीवो वा अथवेश्वरः' इति प्रश्नस्य चोत्तरं वर्णितं भवति।

By this statement, (Īśvara is sṛṣṭi sthiti laya Kāraṇam) the two questions are answered. Each major question, had set of additional questions (Q1). Similarly after second q, we had subsidiary questions in page 232. Is there a creator of the world? Grand design, Stephen Hawkins says... universe arose..no God is required. Answer : world did not arise by itself. Creator is Īśvara, brahman Māyā combination.

2nd Q: is the creator another living being like any one of us? For the second subsidiary q, answer was given. Jīva is not a creator as he does not have resources. Jīva existed with his kāraṇa śarīram even during pralayam. Even though jīva has kāraṇa śarīram he does not have enough resources to create the universe. Only Īśvara can create. We saw this too.

(आ. ३८४-३८५) ईश्वरः सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेति वर्णनम् –

Topic 384 ईश्वरस्य सर्वज्ञत्वादिविशेषणानि

(३८४) ईश्वरस्य सर्वज्ञत्वादिविशेषणानि

More features about Īśvara. Sarvajñaha..omniscient. all possible knowledge exists in Īśvara in potential form. All past current and future knowledge must be potentially there. Māyā has got all vṛtti jñānams in unmanifest condition. All vṛtti jñānams are in māyā. Īśvara becomes omniscient. Sarva śaktimān..all powers must be there. Energy in sun, lightening, electricity. All must potentially exist in māyā before their creation. Īśvara is never controlled by anyone. Uncontrolled controller.

—जगतः कर्तेश्वरः। जगत् स्वयं नोत्पन्नम्। कर्तारं विना यदि जगद्भवेत्तदा कुलालमन्तरेणापि घटो जायेत। अतो जगतः कर्ता कश्चिदस्ति। (१) स च कर्ता सर्वज्ञः। यो यस्य कार्यस्य कर्ता स तत्कार्यं तदुपादानं कारणं च ज्ञात्वैव करोति। तस्माज्जगतः कर्तापि जगत्तदुपादानकारणं च ज्ञात्वैव जगदुत्पादयति। इत्थं यस्माज्जगतः कर्ता जगत्तदुपादानकारणं च जानाति तस्मात्स सर्वज्ञः।

Creator of world is God. It does not originate by itself. Without creator if world can emerge, we would have experienced origination of pot without potter etc. we don’t find origination of purposeful things on their own. Therefore we have to assume an intelligent cause for this universe. When we give example of carpenter, potter etc we imahine a person with a form, location etc, we should not extend this to Bhagavān that he is somewhere there etc. when we say there is a kartā īśvara, we say there is nimmita Kāraṇam, senscient principle plus insenscient raw material principle called māyā. This mixture is like a carpenter etc. he or she for God is meaningless, only for puja it is useful. God as located being is not logically possible. Examples of carpenter, potter should not mislead us. Such a creator is omniscient. If there is a nimitta Kāraṇam, it should have two-fold knowledge. What type of material is required for what type of object. Like mridangam etc. carpenter should have both the knowledge and skill. Karya jñānaṃ and Upādāna kāraṇa jñānaṃ also is required. Whoever is producing anything, he should know the nature of to be produced product. The cause nimitta Kāraṇam also should know the entire universe, raw material of entire universe māyā or prakriti and creates this world. Since the creator of the world namely God is the knower of both the world and māyā. World and māyā includes everything... carpenter also has knowledge but it is confined to wood and related objects. But Bhagavān is sarvajñaha.

स जगतः कर्ता सर्वशक्तिमांश्च। अल्पशक्तिभिर्जीवैरस्य जगतः सृष्टिर्मनसाप्यचिन्त्या। अतोऽद्भुतस्य जगतः कर्ता अद्भुतशक्तिमान्। इत्थं जगतः कर्ता सर्वशक्तिमान्। स स्वतन्त्रश्च। योऽल्पशक्तिः स पराधीनो भवति। सर्वशक्तिमांस्तु न पराधीनो भवति। तस्मादयं स्वतन्त्रः। इत्थं च जगतः कर्ता सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। तमेव ईश्वर इति वर्णयन्ति।

That creator God sarvaśaktimān is omnipotent. The puny little jīvas who have limited powers cannot even imagine the creation. Therefore, the creator of this wonderful universe has to be only God. We should feel fortunate that we have human intellect that we can appreaciate a part of the glory. Swami DS says every branch of science is just like a pinhole. Each branch of science has subdivisions too. In this manner the creator is omnipotent. 3rd feature Bhagavān is svatantraha.. those human beings, he is under the control of various sources. Change of weather water etc. human beings are vulnerable. But Īśvara, sarvaśaktimān is not under anyones control, therefore independent. Īśvara is सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। in Vedānta we say Bhagavān creates a universe as per law of karma, then he is controlled by law of karma. Can he violate the law of karma? We say Īśvara cannot be controlled. Īśvara can violate law of karma as he is independent but he will not violate being fair. Such a creator the scriptures describe as Īśvara.

Topic 385 अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता

(३८५) अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता –

jīva is diagionally opposite, he describes. Perviscient, pervipotent etc, he is not the creator.

योऽल्पज्ञोऽल्पशक्तिमान् पराधीनश्च स जीव इत्यभिधीयते। यद्यप्यल्पज्ञत्वादयो जीवे परमार्थतो न सन्ति (no full stop) तथाप्यविद्याकृतमिथ्याभूतकिञ्चिज्ज्ञत्वादयो जीवे प्रतीयन्ते। अतस्ते किञ्चिज्ज्ञत्वादयो जीवे व्यपदिश्यन्ते। अविद्याकृतकिञ्चिज्ज्ञत्वादिभ्रान्तिरेव जीवत्वनिमित्तम्। सा चाल्पज्ञत्वादिभ्रान्तिरीश्वरे नास्ति। किन्तु मायाकृतसर्वज्ञत्वादय ईश्वरे सन्ति। अयमर्थः सविस्तरमुत्तरत्र प्रतिपादयिष्यते।

These are the three opposite words योऽल्पज्ञोऽल्पशक्तिमान् पराधीनश्च .. paradhinaha opposite of svatantra. This jīva is limited in power knowledge and is dependent. We should remember that jīva is nothing but consciousness which is same as Īśvara the consciousness. Difference is Īśvara has māyā as support. Jīva has avidyā as support. Māyā is satva pradhāna, avidyā is rajas tamo pradhāna.

11th Janyuary 2020

Page 261

Topic 375 continued

Having completed jīva svarūpam, now Niścala Dāsa has come to second question cause of world or Īśvara svarūpam now. Individual living being like a human being cannot be cause of creation as this individual jīva has only limited knowledge and power. अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता Jīva is also not independent. Jīva in reality is essentially same as Īśvara only. From standpoint of consciousness both are limitless. Only functioning medium (avidyā or kāraṇa śarīram) is limited for jīva. One of the main limitations is the āvaraṇa śakti of kāraṇa śarīram. Because of this transferred limitation we refer to jīva as limited. This seeming limitation of the jīva is the reason for naming the jīva as jīva. The moment jīva becomes a jñānī, he becomes jīvanmuktaha although he appears a jīva but he is free of jīvatva status. Glory of God is that God has got transferred attributes like sarvajñatvam (māyā kurta) but no bhrānti or ignorance. Uniqueness of māyā is āvaraṇa śakti is not operational. This will be elaborated more later. In mahavakya vicara, where vācyārtha and lakṣyārtha are going to be discussed. Page 305.

एवं च जगतः कर्ता न जीवः। किन्त्वीश्वर एव।

In this manner God alone has the medium to become the ceator not the jīva. (Exactly like although another person is like me but does not have a screw driver cannot open the nut).

Topic 386 ईश्वरो व्यापको नित्यश्च

(३८६) ईश्वरो व्यापको नित्यश्च – स चेश्वरो नैकदेशमात्रे वर्तते। किन्तु सर्वत्र व्यापकोऽस्ति। ईश्वर एकदेशमात्रे वर्तत इत्यङ्गीकारे स ईश्वरोऽनित्यो भवेत्। यस्य देशतोऽन्तोऽस्ति तस्य कालतोऽप्यन्तोऽस्तीति नियमात्। यदनित्यं तत् कर्तृजन्यमिति नियमा- दीश्वरस्यानित्यत्वे तस्यापि कश्चन कर्ता अनङ्गीकर्तव्यो भवेत्।

ईश्वरस्य कर्ता कश्चिदस्तीत्येतन्न घटते। तथा हि –

Further features of the creator of universe is being discussed. That above-mentioned creator cannot be located in a particular place. Īśvara has to be all pervading. Suppose you say Īśvara is Viṣṇu in Vaikunta loka. Whatever is located is spatially located, then Īśvara will not be there in another place. Once you accept spatial limitation, automatically there will be time limitation as well. God will become impermanent. Puranas are mithyā only, cannot be taken be real. Nedam ididam upasate. One has to transcend this form of God. In Hinduism God is understood in 3 levels, one form eka rūpa to Viswarupa, including all forms, then formless consciousness principle Arupa Īśvara.

If I accept God as timewise limited, whats the problem? Any topic is analysed thoroughly. If anything is impermanent, it will be created by some cause. Created Īśvara will require a creator.

Suppose somebody says let there be a creator of creator. There will be a logical problem. Then creator needs to have creator and created. 6 facets analysed. Logical fallacies. (student is Tarkadṛṣṭi)

(१) ईश्वरस्येश्वर एव कर्तेत्यङ्गीकारे आत्माश्रयदोषः स्यात्। स्वयमेव क्रियायाः कर्ता (आश्रयः) स्वयमेव क्रियायाः कर्म (विषयः) च यदि भवति तदा आत्माश्रयदोषः। यथा कुलालः क्रियायाः कर्ता घटश्च कर्म तथा सर्वत्र क्रियायाः कर्ता कर्म च भिन्नावेव। न तु तयोरेकत्वमस्ति। तथा चेश्वरस्योत्पत्तौ तस्यैव कर्तृत्वकर्मत्वयोरभ्युपगमे आत्माश्रयदोषः सुस्थिरः। कर्म नाम कार्यम्। कार्यस्य विरोधी दोषः। आत्माश्रयश्च कार्यस्य विरोधी। तस्मात्स दोषो भवति। तस्मादीश्वरस्यान्यः कर्ता अङ्गीकर्तव्यः।

if Īśvara is temporary, there must be a creator for God. Who is this God? Niścala Dāsa is analyzing reasons.

1) Suppose we say Īśvara is self creator. If that is so, there will be logical fallacy -self dependence. Ātmā āshrayaha. Oneself being subject of an action, oneself being the object of the very same action. Subject and object will become identical for same action. Then logical fallacy is called ātmāāśrayaha. Like the potter is the producer of the pot. If Īśvara is creator he cannot be created and vice-versa. With regard to creation of Īśvara, same Īśvara cannot have kartṛtvam and karmatvam. Self dependence is a logical fallacy which is an obstacle to

production action. Being an obstacle, saha doṣa bhavati. Therefore, it is a logical fallacy. If God is created a creator has to be accepted and that cannot be God. Creator is someone who existed before creation and ceated does not exist before creation. If you say God is creator and created. Then it will mean God existed and did not exist before creation. Logically incorrect. You have to say God is created by someone else. There also there is a problem. Another fallacy no 2.

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

2) God requires another creator who is the creator of God. If first creator God requires a second creator to create God then second creator will also require another creator. Who is creator of second creator? We will ask. One option author assumes. Why can't we say second creator is created by first creator and vice versa. Author says this is also defective. This is anyonyāshrayaha fallacy. Mutual dependence problem. Eg: I borrow money from you, you borrow money from me. We can start a business. To avoid this we should say, third creator creates second creator. Then who created third creator?

18th January 2020

Page 262 2nd paragraph

Sa ca..

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

After analyzing the nature of jīva, now topic of Īśvara who is defined as the creator of the entire universe. Page 259 topic 383 definition was given. Īśvara is all pervading consciousness principle with unique power called māyā or mūlāvidyā in which entire universe exists in potential form. This Īśvara is creator of entire universe inclusive of time and space. This creator himself cannot be created entity. Akrutaha bhavati. He wants to establish this through a logical argument. What are the issues if you assume he is created. First possibility we saw in 1) Īśvara created by himself. **Ātmāshraya doṣa** was discussed. He should exist before creation for being a created and he should not exist before creation for being created. That's a logical contradiction like I borrowing money from myself to start a business.

2nd option, let us assume Īśvara the creator no 1, who is created by creator no 2. Creator 2 himself will require another creator. Who is the creator of creator 2? You can't say creator 2 is created by himself then ātmāshraya doṣa. Suppose you say creator 2 is created by creator 1, then we will have mutual dependence doṣa (**anyonya āśraya doṣa**) . I borrow money from you, you borrow from me to run a business. Then you have to say creator 2 is created by creator 3. You can go on and on. Either creator 3 is created by himself or creator 2 or creator 1 (case 3...creator 1 is created by creator 3) ...you will keep going round and round in case 3 cyclic dependence. Chakraka doṣa. Student is Tarkadṛṣṭi...

(३) तस्मात्तृतीयकर्ता कश्चनाङ्गीकार्यः । तस्य तृतीयकर्तुः कर्ता द्वितीय-कर्तेत्यङ्गीकारे पुनश्चान्योन्याश्रयदोषः । प्रथमकर्तेत्यङ्गीकारे चक्रिकादोषः । चक्रभ्रमणवत् (१) प्रथमकर्ता द्वितीयकर्तृजन्यः, (२) द्वितीयकर्ता तृतीय-कर्तृजन्यः, (३) तृतीयः प्रथमजन्यः, (४) स प्रथमकर्ता पुनरपि द्वितीय- जन्य इत्येवंरीत्या कार्यकारणभावभ्रमणसम्भवात् । चक्रिकास्थले सर्वेषां परस्परापेक्षत्वान्न किञ्चिदपि सिद्ध्येत् । अन्योन्याश्रयस्थले द्वयोः परस्परा- पेक्षास्ति । एकस्य सिद्धिं विनान्यस्य सिद्धिर्न भवति ।

If you have only 2 creators, you will have anyonyāshraya doṣa. If creator 3 is created by himself, ātmāshraya doṣa problem will be there. If you say creator 2 creates creator 3, anyonyaśrama doṣa will be there. If you say creator 1 creates, it's a **chakrika doṣa.** kartā status will keep rotating between the 3. Creator1-creates 2, creator 2- creates 3..creator 3- creates 1. No coclusion will be there with respect of creator. Difference between 2nd and 3rd options are 2 members versus 3 members. In a dictionary you want to see a meaning, that meaning I don't understand. I go to another page...it goes on like...voluble says garrulous-loqacious-voluble- garrulous (a talkative person).

(४) तस्मात् यथा (१) कुलालस्य कर्ता न स्वयमेव भवति। किन्तु तस्यैव पितैव भवति तथा प्रथमकर्तुरीश्वरस्य अन्यः कर्ता वाच्यः। (२) कुला- लस्य पिता न स्वपुत्राज्जातः। किन्त्वन्यस्मादेव पितुर्जातः। तथा द्वितीय- कर्तापि न प्रथमकर्तुर्जातः किन्त्वन्यस्मादेव कर्तुर्जातो वाच्यः। (३) कुला- लस्य पितामहो न कुलालात्, न वा कुलालस्य पितुर्जातः। किन्तु चतुर्थात् (यः कुलालस्य प्रपितामहस्तस्मात्) जातः। (४) तथैव तृतीयकर्ता न प्रथमकर्तुर्न वा द्वितीयकर्तुरुत्पन्नः। किन्तु चतुर्थात्कर्तुरुत्पन्नो वाच्यः। तस्य चतुर्थस्य कर्तुरन्यः पञ्चमः कर्ताङ्गीकर्तव्यः। एवम् अनवस्थादोषो भवति। अनवस्था नाम धारा = प्रवाहः। कर्तुर्धाराया अङ्गीकारे जगतः कर्ता अयमेव इति निश्चयो न स्यात्। यस्य कस्यचित् जगतः कर्तृत्वेनाङ्गीकारे युक्तिर्नास्ति। युक्त्यभाव एव विनिगमनाविरह इत्युच्यते।

A potter example is taken.. A potter creates earthern-ware. He is born out of his father, then father came from grandfather, grandfather from great grandfather and so on. Therefore the 3rd creator must be born out of 4th only. 4th from 5th, 5th from 6th and so on. Tataiva tṛtīyakartā...evam....the logical fallacy is **anavastha doṣa**. Every creator will keep having another creator. Infinite regress or non finality of the creator chain. Anavastha means a chain whose beginning you are not able to talk about. Pravahaha. We saw in Maṇḍukya kārika also.

If you accept a chain of Gods, chain occupied by so many Gods, then you will have infinite ones. Which particular God is the creator how will you find out? If I say a particular God is the creator, I will ask what is the logic to assert? **विनिगमनाविरह**

logical inconclusiveness doṣa. Vedānta says do not stop thinking. Other theologies do not accept questioning whereas Vedānta encourages questioning. There will be no conclusion possible if you blindly assert any particular God as creator. There will be no logic. This logicless assertion or silencing the questioner is विनिगमनाविरह inconclusiveness.

अन्ये केचिदेवमाहुः – धारायाः क्वचिद्विश्रान्त्यङ्गीकारे यस्मिन् कर्तरि धाराया अन्तोऽङ्गीक्रियते स एव जगतः कर्तेत्यङ्गीकर्तुमुचितम्। ततः पूर्व- तनाः सर्वे कर्तारो निष्फलाः। अयमेव प्राग्लोप इति कथ्यते। कर्तृधाराविश्रान्त्यवधिभूतकर्तुः प्राग्भाविनामभावः प्राग्लोप इत्युच्यते। एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

Once you accept the chain of Gods you cannot identify one creator, you don't have any logic to find this person. Suppose you ignore this doṣa and choose anyone in the chain as the creator, then others in the list have to be discarded as creators without any reason. This is called प्राग्लोप **praglopadoṣa.**.droping previous ones. In Hinduism also we have this problem. Brahma does not have much support. Only Viṣṇu and Śiva arguments happen on who is greater? Vedānta is smarta neither vaishnavaite nor shaivaite.

M: You have to assume this particular chain ends in nth creator. You will have to tell nth creator is THE creator. blind assertion, all the other previous ones are erased without logical reason. Śiva is the end of dhara. Ayameva...praglopaha. 6th and final doṣa. As a uttama Adhikari you don't require these doṣas. Its only for Tarkadṛṣṭi. If God is taken as a living being located in one place, these problems will come. Once space limitation comes, time wise limitation comes, God will become limited. In Maṇḍukya kārika cause effect chain itself is dismissed. Once you accept origination of God all the doṣas will come. Therefore do not locate God. Īśvara is all-pervading. Therefore nityaha or eternal as well. Īśvara is consciousness plus māyā, matter in potential form. Both are nityam. Matter can never be created or destroyed. Both matter and consciousness are eternal. Īśvara is eternal and all-pervading, nityaha sarvgatascha Īśvara.

25th January 2020

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एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

Jīva, Īśvara and means of liberation...3 topics being discussed, Jīva topic is over, now Īśvara. Part of this discussion was done in 5th chapter. Now rest in 6th chapter. If Īśvara is not all pervading what will be the consequence? A localized God can be accepted only for the sake of Puja and upāsana. We should remember it is only a temporary compromised depiction. God cannot have a form or location. If it will not be accepted what will be the consequences? If spatial limitation is attributed to God, time wise limitation will automatically come. 6 doṣas were discussed.

Topic 387 ईश्वरस्य जीवस्य च स्वरूपतो भेदाभावः

(३८७) ईश्वरस्य जीवस्य च स्वरूपतो भेदाभावः – तस्य व्यापकस्येश्वरस्य जीवस्य च स्वरूपतो नास्ति भेदः। किन्तू- पाधिना भेदोऽस्ति।

Incidental discussion: Is Īśvara different from Jīva or not? Very big challenging topic. Veda itself presents two opposite views. In karma kāṇḍa beda is emphasized. Seeking God's grace. God is superior, I am inferior. Most important empotional walking stick. In veda anta, spiritual portion, abheda or oneness is emphasized through maha vākyam. How do we reconcile these two beda and abeda with veda? How to reconcile these two statements? Iterpretational challenge as both statements are in veda. Has to be interpreted without contradiction..mimasa challenge.

Second one is logical challenge... it is a tarka śāstra challenge...has been confronted by several vedic ācāryas. Both have to be reconciled. How do you indigenously accept both these. Beda abeda vāda. Dozens are there. Viśiṣṭādvaitam and advaitam both try. Which reconciliation is acceptable mimasically and logically. In advaitam we have managed using two levels of reality, like dream and waking. Paramārthika the higher order and vyāvahārika the lower order. Empirical level they are different, absolute level they are same. Advaitins are also beda abedi thus. But both are one consciousness alone, svarūpataha bedaha nāsti. At pāramārthika level. That that's beyond time and space. Advaitins also swear empirically within time and space jīva and Īśvara are very different. In Brahmasūtra several adhikāraṇams are dedicated to establishing God as distinctly different from jīva. Here main challenger is sāñkhya philosopher who does not accept Īśvara. Many students of Brahmasūtra will get confused with Vyāsācārya. He is establishing beda at empirical level as sāñkhya philospohers do not accept Īśvara at vyāvahārika level. Empirical level, every one has a function....nama rūpa level along with function. At abosolute level neti neti only. Nama rūpa karma nāsti. Brahmn does not have function, Īśvara has function. Śṛṣṭi sthiti layam. Īśvara produces karma phalam, Jīva produces karma. For this functional difference they require an instrument. Consciousness cannot contribute to functional difference. They need something additional to contribute to the empirical (within time and space) functional difference, that's upādhi. It is an additional factor contributing to the function difference of jīva and Īśvara. Very word upādhi refers to lower order of reality. Another word is करणम् Kāraṇam. The instrument used to give the results of karma has to be extraordinary which is māyā. Māyā is the upādhi at empirical. If Īśvara requires a करणम्, jīva also needs a करणम् or upādhi. it is responsible for self ignorance also. māyā does not cause this problem. God does not need Vicārasagara class that jīvas instrument is kāraṇa śarīram, for īśvara kāraṇa prapañca māyā upadhi. both are empirical. beda or abeda is empirical or absolute we should ask. beda belongs to māyā plane only.. which one is important? both are important. as long as we live in this world we have to appreciate both. bhavadvaitam sada kuryat, respect ETU śankaracārya says. Is abeda important? Our life is transactional, why do we talk about advaitam? Advaitin's answer is you need for mokṣa. in triangular format most powerful factor is karma. Bhagavān uses stroke of pen to create a stroke in a person and paralyse for life. keep beda for transaction, know abeda for liberation. one who intelligently uses beda jñānam and abeda jñānam is jīvan mukta.

now coming to this para. beda is from upadhi drushtyā, chaitanya drushtyā abedaha. māyā is the instrument of īśvara, Avidhya is instrument of jīva. ācāryas talk of fine features for upadhi and upadhi based differences. prakriyās are methodologies for explaining the differences. Avidhya and māyā,

avaccheda vadaha ..Gaudapadācāryas's madukya karika and Vacahaspati Miśra, आभासवाद् ābhāsavāda used by Sureśvarācārya Vidyāraṇya, śankaracārya (they use more). 3rd pratibimba vāda by

Padmapadācārya. highly appreciated among scholarly circles. first two are widely used by scholars. we will see here and later. only empirical differences. they all agree essentially they are one and the same.

tasya vyapakasya...for that all pervading īśvara and jīva which is not all pervading transcendentally essentially there is no difference. kintu..at empirical level, upadhina because of additional empirical level there is difference which we should respect during our lives.

avaccheda vāda..enclosure theory. jīva is consiousness enclosed within kāraṇa śarīram unmanifest body, paramātmā īśvara is consciousness enclosed within kāraṇa prapañca. one has an inferior enclosure responsible for inferior qualities.

a ābhāsa vāda. Image theory..prototype its called in philosophical work. there they also talk about māyā as instrument, in māyā they include the image of consciousness and medium māyā. 3 factors consciousness, image of consciousness and image causing māyā. RM, RC, OC. tatva bodha we used this. no image in avaccheda vāda. they say adding another consciousness is a problem.

śankaracārya switches between these two prakriyās. Swami Dayananda Sarasvatī prefers avaccheda vāda. Ācāryas say use whatever appeals or based on context. they are just tools. don't fight over it. prakriyā fight they don't encourage. yayā yayā bhavet pumsam, vyutpatti pratyagātmāni, sa saiva prakriyeha syat sadhvi sa canavastita.... Sureśvarācārya says brihadaranyaka upaniṣad bhashya vartika. any methodology you like you use. ābhāsa vade......jīva has also got two flavors, avidhya and image of consciousness on avidhya kāraṇa śarīram. in both differences are explained. in ābhāsa vāda they say avidhya and māyā are different. or in ābhāsa vāda avidhya māyā as well as images are different. for explaining empirical differences.

अवच्छेदवादे मायाविशिष्टचैतन्यमीश्वर इत्युच्यते। अविद्याविशिष्टचैतन्यं तु जीव इति। आभासवादे मायया आभासेन च विशिष्टं चैतन्यमीश्वर इति वर्ण्यते। आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।
both vadas agree that there is no difference in the essential nature, the maha vakyams talk of this. in vedānta we focus on oneness or abeda, in vyavahārika level differences.

we have to enter the third vāda.

1st February 2020

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Topic 387

5th line

आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।
Now Īśvara svarūpam is being concluded. We talk of Īśvara as omnipresent omnipotent etc. along with that we discuss another issue, the relationship between Īśvara and Jīva. Śāstra presents this two diagonally opposite ways. When we are in vedapurva bhaga and seeker is in beginning stages and person is in karma kāṇḍa, karma yoga, Īśvara and jīva are different. Empirical angle, their functions are different. For a mature student, śāstra indicates that jīva and Īśvara are the same just like wave and ocean.

The function of Jīva and Īśvara when we talk of differences, the expressing mediums are different. These are explained by different ācāryas in 3 different ways. Prakriyās. we see first two often. Avaccheda vadaha, ābhāsa vāda.

Avaccheda vāda- mediums are different avidhya and māyā, kāraṇa śarīram and kāraṇa prapañca. māyā is superior medium because of satva guṇa. Therefore īśvara has got advantage of being better, a creator. other becomes created.

in ābhāsa vāda also, mediums are different. avidhya inferior, māyā superior etc. subtle difference, when we say avidhya is medium, we included reflected consiousness here. in avaccheda vāda reflection is not talked about. īśvaras instrument is ābhasa reflected consciousness sahita māyā. Pages 119 to 121. topis 214 to 216.

ābhāsa vāda is more popular Niścala Dāsa a said, śankaracārya uses this more. Aim of vedāntic student is not to hold on to differences. any prakriyā is ok. Dasoham should be only for sometime. ultimately all differences we have to reject. we do not rigidly insist on the prakriyā, whatever you love you hold. its like a cup of coffee silver or gold cup. both you will hold on until you finish the coffee. In Upadesasahasri chapter 18, śankaracārya discusses ābhāsa vāda and its advantages in communicating the teahings. he never negates avaccheda vāda also.

In vicārasāgara we completed two vadas. we are entering a new vāda pratibimba vāda. in this para, author introduces only briefly. you will have 100s of questions when you listen to this prakriyā. can you keep aside the questions that arise in your mind? Niścala Dāsa will explain later.

बिम्बप्रतिबिम्बपक्षे अज्ञानगतचैतन्यप्रतिबिम्बो जीवः। बिम्बचैतन्यमीश्वरः। अस्मिन् पक्षेऽपि चैतन्यस्य स्वरूपतो नास्ति भेदः। किन्त्वेकस्मिन्नेव चैतन्ये जीवत्वेश्वरत्वे कल्पिते। अयमर्थोऽग्रे आवर्तेषु कथयिष्यते। तथा च जगतः कर्ता सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेश्वर एव। स चेश्वरो व्यापकः। तस्य जीवस्य च विशेषणमात्रेण भेदः । स्वरूपतो नास्ति भेदः। ‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्यैवमुत्तरमुक्तम्।

what is pratibimba vāda? Avacchedavada by Vācaspati Miśra – great commentator of brahmasūtra bhashyam of śankaracārya- called Bhamati- he has immortalised his wife’s name this way. very famous ācārya. he also refers to ābhāsa vāda little bit. Aābhāsa vāda championed by Sureśvarācārya. Pratibimba vāda is propounded by Padmapadācārya in his commentary on brahmasuta-padmapadika. **Difference bweteen this and previous two is the other two prakriyās differentiate avidhya and māyā. here avidhya and māyā are one and the same**. in the avidhya māyā which is the upadhi, reflection of consciousness is formed. they call it pratibimba. the word is used by pratibimba vāda prakriyā. same is referred as ābhasa in ābhāsa vāda. carefully we should translate the word abhasa. in pratibinba vāda we should name reflection as pratibimba. (we will see details later) reflection is called pratibimba, original is called bimbaha. bimba caitanyam . mirror is called avidhya māyā. pratibimba caitanyam is jīvaha which is affected by the medium, depending on medium the reflection is affected. īśvara is bimba caitanyam . caitanyam is common to both, one has bimbam status other has got pratbimbam status. both these statuses are there only when avidhya māyā is there. both these statuses are one reflecting medium called avidhya māyā. that caitanyam with pratibimbam status is jīva, one with bimbam status is īśvara. if avidhya is negated caitanyam will remain without either bimbam or pratibimbam status. bimbatva pratibimbatva rahitam status is caitanyam . This is in brief pratibimba vāda. Whatever questions you have keep aside.

M: jīva is the reflection pratibimba which is formed in ajñānam. īśvara is bimba caitanyam . (note OC is īśvara not brahman). OR rahita C (we use word Pure consciousness) is shuddham brahman. In this paksha (theory also) the consciousness in the OC RC is the same. In one and the same caitanyam , jīvatvam and īśvaratvam, status are superimposed. one avidhya makes the caitanyam appear as bimba and pratibimba. this particular message in the following (topic 451 to 456) topic will be discussed. we generally use the word reflection, within this term itself pratbimba vadis and ābhāsa vadis see difference. widely different. all the three vadas are over and all 3 are relevant to explain the veda purva bhaga for vedānta we don't require to establish the difference. therefore to wind up, creator of the world is one īśvara, can be explained through any vāda. That īśvara is omnicinent and omnipotent. in Māṇḍūkyacreation itself is negated. topic of creator itself will become reduntant in advanced vedānta. Thats why vedānta was never taught in public. Temples, deities and puja room are meant for offering worship and practising meditation to prepare the mind. shloka: A jñāni says as a sadhaka and bhakta I have insulted you, i did pilgrimmage. through that I confirmed that God is a finite entity located in a particular place. I have insulted you the infinite absolute. I have chanted sahasranama, I have not insulted you. in the name of meditation I have given a form to you. You are beyond time space and nama. only upadi is different between jīva and īśvara, essentially there is no difference at all.2nd topic who is the creator is complete. Page 232 three questions were asked. 2nd one is answered now

Topics 388-419 'मोक्षस्य कारणं किम्' इति तृतीय- प्रश्नस्योत्तरम्

(आ. ३८८-४१९) 'मोक्षस्य कारणं किम्' इति तृतीय- प्रश्नस्योत्तरम् –

Topic 388 मोक्षस्य साधनं ज्ञानमेव

(३८८) मोक्षस्य साधनं ज्ञानमेव –

What is the direct means of liberation? several secondary causes are required. like a healthy body.. good food in moderation required, exercise required. yuktahara viharasya.. sleep properly. now prime and direct means of liberation. Topic 388-419: 3rd Question's answer. 32 topics. mokṣasya sādhanam jñānam eva. enlightenmennt, realisation etc are mystical words. Dayananda Sarasvatī used simple word knowledge or understanding of myself. self-knowledge is the means of liberation. scriptures indirectly conveys we do not know ourselves. we ascert we know who we are. According to scriptures whatever we know is a misconception. we have to drop ignorance and misconception about ourselves. Instead of saying I am in the infinite world occupying a infinitesemily small corner, World is temporarily in Me. exactly like waking up from the dream. this mind boggling change with respect to self perspective is called jñānam. the way I look at the world will change. This is liberation, we don't say jñānam gives liberation. knowledge is nt one of the means. karma yoga for active people, bhakti yoga for emotional, raja yoga for mystic people, jñāna yoga for intellectual ones. other yogas they all prepare the mind, liberation means jñānam eva.

–'मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्' इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।

when this question was raised in page 232 we saw 6 options. option 1 jñānam (ātmā jñānam not anything else), option 2 karma (vaidika karma). option 3: upasanam option 4, 5, 6 are combination of any two of first 3 options. author is going to elaborately discuss. student is tarkadṛṣṭī. lot of technical discussions not discussed in any other book. then he will say jñānam and jñānam alone will give liberation.

8th February 2020

(३८८) मोक्षस्य साधनं ज्ञानमेव – 'मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्' इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।

Topic 3 What is the means of liberation? Is it karma upāsana or jñānam? Jñānam means ātma-jñānam? Or is it a combination of any two (3 pairs)? Answer of the advaita vedāntin. Karma is not a means of liberation nor can it be meditation including vedic meditation aka dhyanam or upasanam. Jñānam eva. Is there any logical reason for this?

आत्मनि बन्धो यदि सत्यः स्यात्तदा तन्निवृत्तिरूपो मोक्षो ज्ञानेन न भवेत्, किन्तु कर्मणोपासनेन वा भवेत्। बन्धश्च आत्मनि न सत्यः, किन्तु रज्जुसर्पवन्मिथ्या। तस्य मिथ्याबन्धस्य निवृत्तिरधिष्ठानज्ञानेनैव भवेत्। कर्मणोपासनेन वा न निवर्तेत।

Mokṣa is freedom from bondage. Bondage is limitation of the individual which can be an actual limitation or a seeming limitation satyaha or mithyaha. If it is actual limitation jñānam (knowledge) can never remove anything that's is there.

M: What is seeming can never be removed by karma but can be removed only by knowledge. If my nature is limitation actually hen the removal of that actual limitation called mokṣā can never be removed by knowledge. If bandha is actual we will require karma or upāsanam, but limitation is not actually there in the ātma (they are there in body mind sense organs intellect). The bondage is like rope snake mithyā. That seeming limitation of ātmā's removal is possible only through the knowledge of the ātmā. False limitation is like snake. Adhishtana jñānena adyasa nivṛttihi. Any superimposition can be removed only by the knowledge of the substratum on which the superimposition is resting. Sarpasya nivṛttihi adhishtāna rajju jñānena eva bhavet. Karma cannot destroy rope snake. You can use a stick to beat the rope snake. Garuda upāsana also cannot help to remove snake.

यथा रज्जौ सर्पः कयापि क्रियया न दूरीभवति। किन्तु रज्जुज्ञानेनैव दूरीभवति तथा आत्माज्ञानात्प्रतीयमानो बन्धस्तत्कारणभूतमज्ञानं चात्मनो ज्ञानेनैव निवर्तेयाताम्।

Example: As in the case of false snake on the rope, with any type of religious or worldly action rope-snake can never be driven away. Only by rope knowledge it can be driven away. Knowledge is the only means of liberation. Extending, false limitation which is superimposed due to ignorance of the adhiṣṭhānaṃ substratum, "I am limited" is a notion (body mind intellect can be limited, they are facts but not I). I centred notion is caused by ignorance of I the ātmā. This notion and the causal ignorance have to be removed through self-knowledge alone (nivarteyātām, vidhiling, ātmānepadi). He is going to establish karma and upāsana can never give liberation. We are not saying karma is useless, Karma is very useful for sadhana catuṣṭayam.

(आ. ३८९-३९२) कर्मोपासनयोर्मोक्षसाधनत्वाभावः –

Topic 389 कर्मोपासनयोः फलमनित्यम्, ताभ्यां नित्यो मोक्षो न सिद्ध्यति

(३८९) कर्मोपासनयोः फलमनित्यम्, ताभ्यां नित्यो मोक्षो न सिद्ध्यति – (१) मोक्षो यदि कर्मणः फलं स्यात्तदा मोक्षोऽनित्यो भवेत्। तथा हि, कृष्यादिकर्मणां फलमन्नादिकमनित्यं भवति। यज्ञादिकर्मणां फलं स्वर्गादिकमप्यनित्यम्। "तद्यथा कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते" (छा. ८.१.६) "परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन" (मु. १.२.१२)

इत्यादिश्रुतिभिः कर्मफलस्यानित्यत्वं वर्णितम्। मोक्षस्य कर्मफलत्वाङ्गीकारे सोऽनित्यो भवेत्। तस्मान्मोक्षो न कर्मणः फलम्।

Karma and upāsana do not deserve to be a means of liberation.

Topic 381: Result of karma and upāsana are finite. To corroborate, grains produced by agriculture, they do not last forever. They have to be consumed. This is pratyakṣa pramāṇam. We can infer also from this. Anumānam too. Swarga is impermanent. We cannot say pratyakṣa pramāṇam, only through anumānam we know. Like the grains from agriculture. Śāstra pramāṇam is also there. Quotations: Any result won or attained by any karma will be exhausted. After death whichever world you go to, you will return eventually. After examing all the results a vaidika must be frustrated, whatever I earn is subject to loss. Unproduceable mokṣā can never be produced through karma. How to get mokṣā must be a question of a seeker? Like a person who has health issue initially he tries all local medical advices, when symptoms do not go away we are frustrated. Such a frustrated person goes to doctor. Finally a vaidika goes to a spiritual doctor called a guru. Limitation of human effort has been talked about. If liberation is a result of action attained in time, it will also have an exhaustion/expiry date. Therefore mokṣā is not the result of karma.

मोक्ष उपासनफलमित्यङ्गीकारेऽपि सोऽनित्य एव स्यात्। उपासनमपि मानसं कर्मैव। कर्मफलस्यानित्यत्वनियमात् मोक्ष उपासनरूपकर्मणोऽपि न फलम्।

Same rule applies for meditation also, upāsanam for mental action. Both karma and upāsana are karma only. Action done by the body is limited, action done by mind also is limited. Meditation is a mental action only. It cannot produce any knowledge. Namasankeertanam can't give knowledge or mokṣā, very unfortunate. Only pramāṇam can give knowledge. Spirituality does not mean giving up thinking and brain and blindly believe in chanting etc. kayikam vācikam or manasam karma, none can give jñānaṃ or mokṣā. Since karmaphalam is anityam. Mokṣa can never be the result of mental action called upāsana.

Topic 390 पञ्चविधमपि कर्मफलं मुमुक्षोरनपेक्षितम्

(३९०) पञ्चविधमपि कर्मफलं मुमुक्षोरनपेक्षितम् – कर्म कुर्वतस्तेन कर्मणा उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाशश्चेति पञ्चविधं फलं जायते। उत्पत्तिः = पदार्थस्योत्पत्तिः। आप्तिः = पदार्थस्य प्राप्तिः। विकारः = पदार्थस्य पूर्वरूपपरित्यागेन रूपान्तरप्राप्तिः। संस्कारः = पदार्थगतमलनिवृत्तिरूपः, पदार्थे गुणाधानरूपश्चेति द्विविधः। नाशः = पदार्थस्य ध्वंसः, इति कर्मजन्यफलस्य पञ्च प्रकारा भवन्ति। एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

All the 5 types of results of karma are not relevant for a spiritual seeker. 4 types of karma phalam we spoke, utpatthi, praptihi, vikaraha and samskaraha, production reaching modification and purification. Here Niścala Dāsa is adding one more and calls it 5th phalam and calls it destruction. This 5th result you can add or avoid. According to Śāstra 5th one destruction is a form of modification. Here author is taking nasha as separate one. All 5 do not come under mokṣā. We have many worldly goals for which karma can be used. Mumukshoho for a mokṣā seeker all these are irrelevant. Karma kurvata: (Shashti ekavacanam...kurvat shabda present active participle). Five type of results are born. उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाश: production, reaching, modification, purification and destruction. Origination of new thing, obtaining a new thing or reaching a place, changing the rupā, purification is two-fold-removal of the impurity or addition of certain extra dressing up or enhancing some colours through painting etc, mala nivṛtti doṣa apanayanam is bathing at dressing table add-ons guṇa ādhānam, destruction or nashaha extinction of an object. Many theologists present mokṣā as leaving the body and travelling and reaching another loka. Vedānta clearly says this is not correct, when puṇyam is exhausted you have to come down. Among these 5 types of results including going to another world, a vedāntin is not interested in. dhator..tatah kim

धातुर्लोक: साधितो वा, तत: किम्,
विष्णुर्लोको वीक्षितो वा, तत: किम्
शम्भोर्लोक: शासितो वा तत: किम्
येन स्वात्मा नैव साक्षात्कृतो अभूत्

What if he is acquired the world of Brahma?

What if he has seen the world of Viṣṇu?

What if he ruled over the world of Śiva?

If he is not aware of the knowledge of his own self.

As long as you do not know yourself, you are just a visitor. A spiritual seeker is not interested in these but only self-knowledge through shravanam mananam and nididhyāsanam.

15th February 2020

एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

Teacher has entered the topic of mokṣā sādhanam. Jñānam alone can give liberation. Niścala Dāsa said karma can produce four types of results. utpatthi, praptihi, vikaraha, samskaraha and nāsha. All upasanas are included here as well. He said mokṣā does not come under any one of these 5 karma phalam. Mokṣa does not come under karma phalam but jñāna phalam. Jñānam becomes relevant for a person. Next question is how do we get jñānam. Niścala Dāsa says only through shravana manana nididhyāsanam. All other pramāṇaṃs other than Vedānta śāstram can only give anātmā knowledge. He does not engage himself in karma, either by entering sannyāsa aśrama (formal renunciation, vidhivat sannyāsa) or he can continue to be a householder but reduces karma and finds more time for shravana manana nididhyāsanam through PORT reduction. (Possessions obligatory duties relationships transactions).

यथा कुलालस्य कर्मणा तस्य घटोत्पत्तिरूपं फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा मोक्षोत्पत्तिरूपं फलं न सिद्ध्यति। सर्वानर्थनिवृत्तिः परमानन्दप्राप्तिश्च हि मोक्षः। यथा रज्जौ सर्पनिवृत्तिर्नित्यसिद्धा तथात्मनि दुःखनिवृत्तिरपि नित्यसिद्धा । आत्मा परमानन्दस्वरूपः। तस्मात्परमानन्दप्राप्तिरपि नित्यसिद्धा। इत्थं स्वभावसिद्धस्य मोक्षस्य कर्मणोत्पत्तिर्न युज्यते। यद्वस्तु प्रागसिद्धं तद्वस्तु कर्मणोत्पद्येत। प्रागेव सिद्धस्य वस्तुन उत्पत्तिर्न कर्मणा भवेत्।

All nicely presented. Clear presentation. Vasudeva Brahmendra Sarasvatī's Sanskrit is also very beautiful. He is going to take each type of karma phalam. He does not follow the order mentioned before in the previous para top line. First उत्पत्तिः utpattihi Mokṣa is not produced in time as if it is produced in time, it would end in time also. Like a potter produces a pot, potter is required clay raw material, instruments like potters wheel, stick etc are needed. You need skill as well. He has to then bake the pot and then karma phalam is pot. (unlike example vaidharmya example) similarly a spiritual seeker cannot do a worldly action and produce mokṣā. Definition of mokṣā, two components atyantika dukha nivṛttihi (complete sorrow removal) and atyantika sukha praptihi (complete happiness) . सर्वानर्थनिवृत्तिः removal of all problems परमानन्दप्राप्तिश्च attainment of infinite Ananda हि मोक्षः। it need not be produced as both these components are the very nature of ātmā. Even when snake appears on the rope, rope is free from snake all the time. Similarly Ātmā is free from sorrow before also and later also. In all three periods of time. It is not after jñānam. In Ātmā me, the real I, freedom from sorrow also is not something that has to happen in future. I need not do any karma to remove the sorrow just as I do not do any karma to remove the snake from rope. What about getting happiness? Ātmā is paramānanda rūpa, we need not import happiness as ātmā's very nature happens to be Ananda. With regard to a mokṣā which is intrinsically available cannot be produced by any action. यद्वस्तु प्रागसिद्धं whatever is not available before तद्वस्तु कर्मणोत्पद्येत that has to be produced one way or other.। प्रागेव सिद्धस्य वस्तुन whatever is already there, उत्पत्तिर्न कर्मणा भवेत् cannot be produced.

Topic 391 वेदान्तश्रवणमपि न मोक्षस्योत्पत्तये

(३९१) वेदान्तश्रवणमपि न मोक्षस्योत्पत्तये – वेदान्तश्रवणमपि न मोक्षोत्पत्तये श्रुतम्। किन्तु 'नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः' इत्येतदर्थज्ञानायैव श्रवणम्। ईदृशज्ञानोत्पत्तिमात्रेण 'ममास्ति किञ्चित्कर्तव्यम्' इति भ्रान्तिर्निवर्तते। वेदान्तश्रवणादनन्तरमपि यस्य कर्तव्यताप्रतीतिरस्ति स न तत्त्ववित्। अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न फलमिति सुरेश्वराचार्यैर्नैष्कर्म्यसिद्धौ निरूपतिम्। तस्मान्मोक्षस्योत्पत्तिरूपं कर्मणः फलंमुमुक्षोर्न युज्यते।

Result is something always new Niścala Dāsa said, then if it is always there, it is not karma phalam then how is it jñāna phalam. We answer jñānam also does not produce Mokṣa but meant to understand mokṣā need not be produced. It is already my nature. I'm a samsari is a notion. What we require is not mokṣā but removing self ignorance and self-misconception. Studying Vedānta is not for producing mokṣā. किन्तु ‘नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः’ इत्येतदर्थज्ञानायैव श्रवणम् I need not do anything at all, for me who happens to be ever liberated self of the nature of consciousness, for me who is already free I have nothing to do for freedom. It is for this understanding we do vedāntic study. A fine note.. The ācārya is talking about jñāna utpatti, he is only rejecting mokṣā utpatti. In the mind we are producing aham brahma asmi jñānam. Then I learn to claim I’m the ever liberated ātmā. Understanding and working for mokṣā can never go together. I have to work for mokṣā delusion will go away. Even after consistent and systematic study of Vedānta for several decades, whichever student thinks he needs to do lot of sādhanas for mokṣā, he is not the knower of the teaching. He can never say more sadhana for mokṣā.

Two quotations in footnote.

> ३. ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः । न किञ्चिदपि कर्तव्यमस्ति चेन्न स तत्त्ववित्॥ विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः । अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ (not in vivekachūdāmaṇi..)
>
> वि. चू. ४४२ ॥ ४. पूर्वरूपं त्यक्त्वा अन्यरूपप्राप्तिर्विकारः । स एव विक्रिया परिणाम इति चोच्यते ।

Mūlām: अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न फलमिति

Removal of a problem which is non existent, attainment of Ananda that's already there both are not possible. Sureśvarācārya has established in Naishkarmyasiddhi. First chapter –100 verses dedicated to this topic only. By all these discussions we have established mokṣā does not come under karma phalam no 1 utpatti.production.

Topic 392

(३९२) मुमुक्षुणा काङ्क्षितानि पदार्थनाशपदार्थप्राप्तिपदार्थविकारपदार्थसंस्काररूपाणि फलान्यपि न सन्ति –

Other 4 mentioned...order changed..nāsha first..other four types; destruction of something. Attainment of an object either by our travel towards something or it will be delivered to us. Āp or prāp. Padartha vikara modification of the object, padartha samkara refinement of something. Value addition and impurity deletion... any of these will not be mokṣā.

यथा दण्डप्रहाररूपकर्मणा घटनाशरूपं फलं भवति तथा मुमुक्षोः कर्मणा कस्यचिदपि पदार्थस्य नाशरूपं फलं युज्यते। अन्यपदार्थानां नाशो न मुमुक्षोः काङ्क्षितः, किन्तु बन्धनाश एव काङ्क्षितः। स च बन्ध आत्मनि नास्ति। किन्तु मिथ्या आत्मनि प्रतीयते। सा च मिथ्याप्रतीतिः कर्मणा न नश्येत्। आत्मयाथार्थ्यज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

He is taking up nāshaha here. Method of destruction. When pot is destroyed, some karma is required, beating it or dropping it. It is a karma. Beating or hitting with any instrument. Result of destruction of the pot takes place. Similarly bondage or saṃsāra is not like a pot. Spiritual seeker does not want to destroy anything through karma in this world. Only wants to destroy one thing saṃsāra (bondage/limitation/deśa-kala-vastu paricchedaha limitations). Limitation causes helplessness. As a kartā or bhokta or pramāta I'm limited. Physical emotional as well as intellectual limitation. A seeker wants to destroy this limitation. Vedāntic teaching is ... your limitation is only a sense of limitation.. vedānta's mind boggling message is limitation is not a fact but a notion. Kintu mithyā ātmāni...it is appearing in the ātmā falsely transferred from body mind complex. As I am the Ātmā I am limitless. Anātmās limitations cannot be removed. Ātmās limitations need not be removed. मिथ्या आत्मनि प्रतीयते mithya is more an adverb than adjective. It should generally qualify a verb but when you say jaganmithya (false adjective) , it is used as though its an adjective of jagat. Abnormal usage in most parts of Vedānta. Here mithyā (falsely) qualifies the verb prateeyate. You have to retransfer limitation from Me to my body, instead of saying I'm limited I must say body is limited I am limitless, mind is limited, I'm limitless.... सा च मिथ्याप्रतीतिः And the false appearance will never go away by karma. It will go away when ignorance goes away. That will happen when knowledge comes. आत्मयाथार्थ्यज्ञानेनैव

मिथ्याप्रतीतिर्नश्येत्। I will always be the limitless consciousness principle. Kshetrajñam mām viddhi in Gita, know me to be the limitless consciousness. तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति। He does not expect a result to be achieved through karma but jñānam. Na karmana na prajaya....

22nd February 2020

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Last two lines at the bottom

आत्मयाथार्थ्यज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

Karma cannot give mokṣā is established. Karma phalam 5 types are being discussed. Now one by one is being discussed and pointing out that mokṣā does not come under this. Now nāśa rūpa karma phalam being discussed. Example: hitting a pot with a hammer, its not applicable here as mumukṣu wants to eliminate bandha rūpa saṃsāra. Rope snake can never be removed by karma but only rope knowledge. Jñānam destroys rope snake by making us understand that in all 3 periods of time there is no rope snake at all.

यथा गमनारूपकर्मणा ग्रामप्राप्तिः फलं भवति तथा मुमुक्षोः कर्मणा मोक्षप्राप्तिरूपफलं न भवति। नित्यमुक्तस्यात्मनो मोक्षप्राप्तिरूपफलवर्णनं न युक्तम्। यस्य बन्धोऽस्ति तस्य मोक्षप्राप्तिर्वर्णयितुं शक्यते। आत्मनि बन्धाभावात् मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति।

We have completed utpati and nāsha roopa karma phalan. Now prapti rūpa karma phalam. We can reach something by driving walking etc. the place being different and at a distance from me. गमनारूपकर्मणा Through the movement you can reach the gramam, mumukṣu is not going to attain mokṣā as it is my own nature. नित्यमुक्तस्यात्मन: which is ever free, word attainment is not relevant. Whoever has bondage has to work for liberation, only for such a person attainment is possible. Distant is in terms of both space and time. Like a 50 year old who is aiting for 60th birthday. Since ātmā does not have bondage, मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति। mokṣasya prapti rūpa phalamapi karmana na siddhyati.

यथा पाकरूपकर्मणा तण्डुलस्य अ◌ोदनात्मकरूपान्तरप्राप्तिरूपविकारः पाचकस्य फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा विकाररूपफलमपि न युज्यते, निर्विकारत्वादात्मनः। य आत्मनि प्रथमं बन्धमङ्गीकृत्य पश्चान्मोक्षदशायां चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति तस्य मते अन्यरूपप्राप्तिरूपविकारः मुमुक्षोः कर्मणः फलं भवेत्। तादृशान्यरूपप्राप्तिरात्मनो नाङ्गीक्रियते। तस्मात् कर्मणा विकाररूपफलसिद्धिरपि मुमुक्षोर्नास्ति।

Vikara or modification: in cooking, I connect ingredients like grain and fire together. The grain called rice, gets converted into odanam, cooked rice. This modified rice is the modification gained by rice. That way mumukṣu is not going to be roasted in the fire of knowledge. In cleaning gold, they incinerate (ātmābodha example). The gold which becomes purified. Scum is avidhya kama karma, in the threefold fire of śravanam mananam and nididhyāsanam and saṃsāra jīva will become bright you cannot physically imagine such things happening. No transformation is made through karma. Ignorant mind can become wise but mokṣā is in the ātmā which I claim through knowledge. As ātmā is nirvikāram.

Now viśiṣṭadvaita discussion. Very close to our krama mukti. One should do Viṣṇu dhyānam throughout life and go to Vaikunṭa loka and then takes a dip in a special river and then drop prākruta śarīram and gets a non-material body. Complexion and body will be very similar to Viṣṇu. As described in Chāndogya Upaniṣad 8th chapter, he will get powers similar to Viṣṇu, except śṛṣṭi sthiti layam of universe all other powers he will get. We do not have travel or acquiring another body. If we get aprākruta śarīram, it is due to karma phalam and that is temporary only because of being a karma phalam. Here yaha refers to viśiṣṭadvaitam. Here jīvanmukta is totally rejected. No liberation as long as we live. After dying and travelling through Śukla gati and reaching Vaikunṭa, चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति at the time of mokṣā he will get body exactly like Viṣṇu (4 hands). That type of transformation even if possible is a karma phalam but it is temporary (for us).

In krema mukti, by travelling through Śukla gati, one does not acquire a body in brahma loka and get mokṣā but attends classes with Brahmaji and gain knowledge and mokṣā. That viśiṣṭadvaitis paksha we don’t accept. 4th type of karma phalam also is not applicable for a mumukṣu.

(१) यथा वस्त्रस्य क्षालनरूपकर्मणा मलनिवृत्तिरूपः संस्कारो भवति तथा मलनिवृत्तिरूपसंस्कारोऽपि मुमुक्षोः कर्मणो न फलम्। अन्यस्य मलनिवृत्तिः मुमुक्षोः कर्मणा न वाञ्छिता। किन्त्वात्मनो मलनिवृत्तिरेव वाञ्छितेति वक्तव्यम्। नित्यशुद्धे आत्मनि च मलं नास्ति। तस्मान्मलनिवृत्तिरूपसंस्कारो न घटते।

Samskara or refinement: two types..removal of impurities or addition of some qualities. Here he says both are not possible. First मलनिवृत्तिरूपः when you want to clean the cloth, you wash. For a mumukṣu that kind of result is not relevant or required. Seeker of mokṣā does not want to purify anātmā, ātmā purification alone he is working, that’s not required as the impurity does not belong to ātmā. मुमुक्षोः कर्मणो न फलम् he does not expect to remove impurities through cleaning, there is no malam in nitya shudha ātmā. That kind of purification is not required. There is no action required to remove impurity transferred from mind to ātmā.

अन्तःकरणगतपापरूपमलस्य निवृत्तिः कर्मफलमित्युक्तिर्यद्यपि सत्यैव तथापि विचार्यमाणे शुद्धान्तःकरणो यो मुमुक्षुस्तस्यान्तःकरणे न पापमस्ति। तस्मात् पापरूपमलस्य निवृत्तिरूपः संस्कारोऽपि मुमुक्षुकर्मणो न फलम्।

Jñānam has to take place only in the mind, purification of the mind is required for a mumukṣu. That requires nityanaimmitika karma. Therefore, mumukṣu has to remove transferred impurity on ātmā for that he need jñānam for which he has to remove the mental impurities through karma. Ācārya says we are talking about a mumukṣu who has sadhana catuṣṭayam sampatti. We are speaking of a senior student here not a junior student. Now we are talking of a mumukṣu who has shuddha antahkāraṇam. If mind is not pure, there will be no real desire for mokṣā. In the mind of senior student there is no papam. He has no other desire in life other than mokṣā. Teevra mumukṣu.

अज्ञानस्य मलत्वेऽपि, तस्यात्मवृत्तित्वेऽपि तस्य निवृत्तिः कर्मणा न सम्भवति यतोऽज्ञानस्य ज्ञानमेव विरोधि न कर्म। तस्मान्मुमुक्षोः कर्मणः मलनिवृत्तिरूपसंस्कारो न फलम्।

Now he gives another argument. Even senior student has got ignorance which is also a type of impurity which is located in ātmā. It expresses in the mind as “I don’t know”. Especially mūlavidhya is in the ātmā only. Do we require karma for this? Ans: yes ajñānam is an impurity but ajñānam impurity can never go by karma. Even though ignorance is malam only, no doubt that impurity is in the ātmā, removal of that (malasya) is not possible through karma, as only knowledge is enemical to ajñānam, not karma.

> कुरुते गङ्गासागरगमनं, व्रतपरिपालनमथवा दानम् ।
>
> ज्ञानविहीनः सर्वमतेन, मुक्तिं न भजति जन्मशतेन ॥ १७॥ bhaja govindam

> One may go to Gangasagar, observe fasts, and give away riches in charity ! Yet, devoid of jñāna, nothing can give mukti even at the end of a hundred births

none can give mokṣā, jñānavihīnaḥ sarvamatena, muktiṃ na bhajati janmaśatena . In Bhaja Govindam, Śankaracārya says.
5th phalam also is not relevant for mumukṣu.

Now second type of samskara, adding some value is going to be covered.

(२) यथा कौसुम्भजले मज्ञनरूपकर्मणा वस्त्रे रक्तवर्णरूपगुणोत्पत्तिरूपः संस्कारः फलं भवति तथा मुमुक्षोः कर्मणा गुणोत्पत्तिरूपसंस्कारोऽपि न सिद्ध्यति। अन्यत्र गुणोत्पत्तेर्वर्णयितुमयुक्तत्वादात्मन्येव गुणोत्पत्तिर्वर्णनीया। निर्गुणे च तस्मिन् गुणोत्पत्तिर्न घटते। तस्मान्मुमुक्षोर्गुणोत्पत्तिरूपसंस्कारोऽपि कर्मणः फलं न सम्भवति। इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते। तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

So the second one is value addition, when a person washes clothes regularly, especially Sanyasi, orange colour becomes whiter, so he has kāshaya jalam, it's mixed in water (original mud- colour), they dip the cloth in the kashaya jalam, that's a type of samskara adding extra colour. There is no refinement in the form of value addition in the case of mumukṣu as he is not interested in adding any value to the anātmā. Himself means ātmā for him. Since you are not supposed to talk about value addition to anātmā, you have to talk of mokṣā addition and bandha removal. That is not possible as ātmā is nirguṇa. 5 a and 5b are both over. Now he concludes the whole thing. Only 5 types of karma phalam are there, karma includes all types of upāsana also. Mokṣā cannot be included as a result in any of these. All 5 types are not relevant in the case of mumukṣu. This is a commentary on one sentence occurring in muṇḍaka upaniṣad.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मण:,
निर्वेदमायान्नास्त्यकृत: कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणि: श्रोत्रयं ब्रह्मनिष्ठम्॥१.२.१२॥

parīkṣya lokān karmacitān brāhmaṇaḥ,
nirvedam āyānnāstyakṛtaḥ kṛtena I
tad vijñānārthaṃ sa gurum evābhigacchet,
samitpāṇiḥ śrotriyaṃ brahmaniṣṭham II1.2.12 II

Having examined the worlds which are achieved through *karma*, a brahmin should come to dispassion. The unproduced (*mokṣā*) is not possible through *karma*. Therefore, to attain knowledge, he must necessarily approach, with *samit* in hand, a teacher who is learned in scriptures and established in *Brahman*.

parīkṣya lokān karmacitān brāhmaṇaḥ,nirvedam āyānnāstyakṛtaḥ kṛtena

it is not one of the pañca karma phalam. This is the disenchantment of the spiritual seeker. Therefore karma parityajya, renounce all karmas, Śankaracārya will say take sannyāsa. For him all vaidika karmas are associated with gṛhastha aśrama. Niścala

Dāsa only asks to give up karmas and engage in śravanam manana nididhyāsanam.

29th February 2020

इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते। तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

Of the three topic, jīva svarūpam, Iśvara svarūpam and mokṣā sādhanam, first two have been covered elaborately. We are in the 3rd topic. All combinations are suggested, 3 individual and 3 combined. Karma upāsana and jñānam. Final verdict is jñānam alone is mokṣā sādhanam. Having mentioned that he is refuting all their options. He said karma can only produce 5 types of results and mokṣā does not come under these. Aside note is spiritual seeker should use karma for cittaśuddhi . Until he is sadhana catuṣṭaya sampannaha he must continue with karmas. Puja japa all are required. Same is true with saguṇa upāsana meditation. Until śamādiṣaṭkasampati is in plenty, especially citta samadhanam you must continue upāsana. In fact in Maṇḍukya kārika Gaudapadācārya says if you continue it's a problem ... उपासानाश्रितोधर्मो जातेब्रह्मणि वर्तते। प्रागुत्पत्तेरजं सर्वं तेनासौकृपणः स्मृतः ॥ १

upasanashrito dharmaha – advaita prakāraṇam verse 1, The jīva who is committed to Upāsana, remains in (that) Brahman which is subject to birth.....A serios spiritual seeker, saguṇa upāsana becomes an obstacle, Gaudapadācārya says such a person needs to be pitied. Therefore one should drop these thereafter.

M: beda upāsana must be given up...parityajya.. totally and seriously must engage in jñāna sadhana shravAnādikam... etc mananam and nididhyāsanam alone are relevant. Here Ācārya says renouncing karma one should take to shravanam mananam and nididhyāsanam. Queston may be isn't pursuit of jñānam also another form of karma? Why do you differentiate jñānam and karma. We discussed earlier in Naiṣkarmyasiddhi, check Vicārasagara if we covered earlier.. Briefly I will remind you. Vedānta considers jñānam and karma to be different. Brahmasūtra 1.1.4, SVSS also this discussion comes.

1st difference jñānam does not produce any one of the 5 karma phalams. I see the watch and know the time. It does not come under any of the 5. Result of knowing and doing are different.

2nd difference I can choose Kāraṇam like hand or instrument for action , upakāraṇam like pen pencil. Type of karma I do is also a choice. Content also I have choice if I am writing a letter. When it comes to knowledge, I have choice with respect to the pramāṇam, like using eyes and enter forms and colors, or ears for listening. Once I choose instrument has been chosen and operated, content of knowledge I cannot choose. Whether hall is full or partislly occupied I cannot decide. Content is not under my control in knowledge. ***Pramāṇaṃ I have choice pramā I do not have choice, whereas Kāraṇam and karma over both I have choice***.

उपासनमपि मानसं कर्मैव। तस्मात्तन्निराकरणे पृथग्युक्तिर्नोक्ता। एवं च केवलं कर्म वोपासनं वा न मोक्षकारणम्, किन्तु ज्ञानमेव मोक्षकारणम् ।

Now single ones are mentioned. Upasanam also comes under mental activity only. Saguṇa Īśvara dhyanam is upāsanam. Saguṇa brahma with attributes. Tasmat in refuting upāsanam as a means of mokṣā a separate discussion is not being undertaken, same arguments as karma is applicable. Upāsana leads mainly to shamādishatkasampatti. Neither karma not upāsana can never give liberation, only jñānaṃ can give liberation.

If we have finalised what we want to know, then we don't have choice of pramāṇam. Like sight seeing we have choice, once you have decided you want to know color of cloth, you don't have choice on using the eyes. Once prameyam is decided no further choice of pramāṇam. **If ātmā jñānaṃ is the prameyam, vaidika (jñāna kāṇḍa) shabda pramāṇam is the only option.**

Now combinations being discussed.

(आ. ३९३-३९६) कर्मोपासने ज्ञानस्य मोक्षस्य च साधने इति वादिनामाक्षेपाः –

Vaidika Karma and vaidika upāsanam [(we don't speak about chakrams, kundalini etc are not talked abut in 10 upanisads, Brahmasūtra etc). Lalitha Sahasranamam speaks of chakram Sri

Vidya tantra śāstram, but it is part of agama śāstram, good for other goals. We don't require them to know for ātmā jñānaṃ. Even though beautiful vedāntic words are there.]

Karma and upāsana (dvandva) both of them are means of jñānaṃ is PPs view. (topic 393 is view of pūrvapakṣī) . They also claim therefore karma and upāsana can give mokṣā also. Jñānaṃ and jñānaṃ alone... 3 views are going to be introduced now... knowledge alone cannot give liberation, knowledge must be combined with karma and saguṇa upāsanam. When all join together, one will get mokṣā.

केचन कर्मोपासनाभ्यां सहितमेव ज्ञानं मोक्षसाधनमिति वर्णयन्ति। तत्र युक्तिं दृष्टान्तमप्याहुः।

Footnote 1: pracheen vṛtti..before Śaṅkarācārya, Batruprapañcaha has written notes on brahmasūtram, samucchaya vādi, combination of jñānaṃ and karma. This view belongs to this group.

They give a reasoning in support with an example..

(१)दृष्टान्तः – यथा आकाशे पक्षी एकेन पक्षेण न गन्तुं शक्नोति। किन्तु द्वाभ्यामेव पक्षाभ्यां गमनं भवति। तथा ज्ञानरूपेणैकेन पक्षेण मोक्षलोको न गन्तुं शक्यः। किन्तु ज्ञानकर्मभ्यामेव गन्तुं शक्यः। उपासनसहितं कर्म एकः पक्षः। ज्ञानं द्वितीयः पक्षः। उपासनस्य मानसकर्मत्वात्कर्मोपासने मिलित्वा एकः पक्षो भवति।

In the sky, a bird with one wing only can never fly. On the other hand, only if two wings are there, flying is possible. In the same way, if mumukṣu bird keeps on flapping only one wing, he would be grounded. Mokṣa loka means mokṣā phalam, cannot be attained. Only with jñānaṃ and karma he can move. Karma and upāsana I will take as one wing. Jñānaṃ is the other one. In upāsana there is mental action.

2nd example is actually continuation of topic 393

(२)अन्यो दृष्टान्तः – सेतुदर्शनात् सत्यस्य पापस्य नाशो भवति। सेतुदर्शनं च प्रत्यक्षरूपं ज्ञानम्। तच्च ज्ञानरूपं सेतुदर्शनंश्रद्धाभक्तिसहित गमनादिनियममप्यपेक्षते। श्रद्धादिरहितपुरुषस्य सेतुदर्शनात्फलासिद्धिरितिशास्त्रसिद्धान्तात्। यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते तथा ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।

Popular example in ancient days, setu is bridge, very sacred bridge, just having darśaṇaṃ is setu darśaṇaṃ. It will remove all our papams. Setu darśaṇaṃ is a jñānaṃ or perception pnly. Even though darśaṇaṃ can remove pāpam it must be mixed with some other factors, first faith in śāstra vakyams. Also, rules are there like walking to the setu not flying. Similarly saṃsāra nasha will happen by ātmā jñānaṃ, but śraddhā and karma are both important.

M: by sighting the rama setu in Rameswaram, the pāpam that is satyam (for the pūrvapakṣī) will perish by mere setu darśaṇaṃ. Setu darśaṇaṃ comes under jñānaṃ as we are using pratyakṣa pramāṇam. That setu darśaṇaṃ requires the following additional factors also, faith, reverence. We can't go as tourist, you have to go as pilgrimage. Bhavana is different, tourism plus śraddhā bhakti is pilgrimage. If a person makes the pilgrimage into tourism even if he sees setu with camera, selfie!!, the phalam is not obtained. Jñāna karma samucchaya... just as setu darśaṇaṃ requires additional factors....brahma jñānaṃ also requires karma upāsana also for producing mokṣā phalam. This is view no 1...

Corrections are there. In next page 395... this heading should be brought here.

Topic 393

Topic 394

Topic no incorrect in text book

Topic 395 कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

There is a subtle difference here, here karma and upāsana are supporting factors to jñānaṃ. In earlier one all 3 are together. (equal part).

Kevalajñānam... karma and upāsana do not directly produce jñānaṃ. This is accepted by advaitin. Vedāntic study alone is the direct means of gaining knowledge. Karma and upāsana produce sadhana catuṣṭayam. Vedānta can produce knowledge only in a prepared qualified mind. So they do indirectly help in producing jñānaṃ. ***The pūrvapakṣī uses this logic and extrapolates, just as karma and*** *upāsana are indirectly helping in getting jñānaṃ, they are indirectly useful for producing mokṣā also*. Ācārya will say he will not agree with 2nd part on producing mokṣā.

7th March 2020

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Last but one para

> यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते
> तथा ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।

The topic under discussion is mokṣā sādhanam. six options are being discussed. Collective sadhana discussion now. We should have taken of 3 pairs instead pūrvapakṣī is suggesting all 3 put together, karma upāsanam and jñānaṃ. pūrvapakṣī says samucchaya is required because of three reasons. We are discussing first reason. Laukika and shastreeya dṛṣṭanta, a bird cannot fly with one wing. Similarly spiritual seeker requires two wings to fly to mokṣā palace. One is jñānaṃ wing another is karma wing. Karma and upāsana taken together. Setu darśana sadhana, rama setu in Rameswaram. According to śāstra, mere site of the bridge can remove all the papams including brahma hatya. A smṛti vākyam…drushtva sethum samudrasya brahmahatyam vyapohati…by seeing that setu, a person removing all papams including brahma hatya, killing a vaidika brahmana. Setu darśaṇaṃ can give papa nivṛtti… only if combined with so many austerities. One has to walk to the setu, he has to tell people on the way that he has done so many papams. Karma jñāna samucchaya is required. Brahma jñānaṃ will also do saṃsāra nivṛtti only when combined with karma. Faith and all other rules are required. For producing result of mokṣā, karma and upāsana are required. Therefore samucchaya is required.

First para is pūrvapakṣī quoting advaitin's view.

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

केवलज्ञानेन मोक्षः सिद्ध्यतीत्यङ्गीकुर्वाणोऽपि कर्मोपासने ज्ञानस्य साधने इति मन्यते। तथा हि, शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। तच्चान्तःकरणं शुभकर्मणा शुद्ध्यति । उपासनेन निश्चलीभवति । इत्थमन्तः- करणस्य शुद्धिनैश्चल्यसम्पादनद्वारा कर्मोपासने ज्ञानसाधने इत्यङ्गीकृतम्|

pūrvapakṣī: even advaitins will have to accept this. Even though jñānaṃ alone is the means for liberation but they know that karma and upāsana are required for the refinement of mind. They are indirect cause for mokṣā. Both or all three are contributing to mokṣā therefore we require all 3 together. "by mere knowledge mokṣā is attained" even the advaitin who holds such a view, they say karma upāsana are a means for jñānaṃ. How do karma and upāsana contribute to jñānaṃ. Pramāṇaṃ alone produces jñānaṃ. How do we say karma and upāsana produces knowledge? To explain the contribution- शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। no doubt śravanam and mananam generate knowledge, that's only in a qualified mind, viveka and vairagya śamādiṣaṭka sampanna qualified mind alone jñānaṃ will arise. Unpreoccupied mind. The first qualification is accomplished only through shubha karma or karma yoga. How to make mind unpreoccupied in class, he says by practising upāsana or meditation. He is able to focus his mind. Shamaha and samadhanam. Through saguṇa dhyānam…this qualification is attained. Ittham…by way of bringing about purity and tranquillity, they become jñānasya sādhanam, means of knowledge. Upto this has been accepted by advaitins. Now he extends further.

यथा कर्मोपासने ज्ञानसाधनत्वेनाङ्गीकृते तथा ज्ञानफलमोक्षसाधने इत्यप्यङ्गीकर्तुमुचितम् । अत्र दृष्टान्तः – यथा जलस्य सेचनं वृक्षस्योत्पत्तिं प्रति वृक्षफलस्योत्पत्तिं प्रति च साधनं तथा कर्मोपासने ज्ञानोत्पत्तिंप्रति ज्ञानफलमोक्षस्योत्पत्तिं प्रति च साधने भवतः। न च वने स्थितस्य वृक्षस्य फलं जलसेचनं विनाप्युत्पद्यते इति वाच्यम्। तत्रापि वृक्षस्य मूले भूमिस्थजलेन सम्बन्धोऽस्ति। तेन जलेन वृक्षस्य फलमुत्पद्यते। जलसम्बन्धाभावे वृक्षः शुष्येत्। फलमपि नोत्पद्येत । तस्मात्कर्मोपासने ज्ञानस्य ज्ञानफलमोक्षस्य च साधने।

Karma upāsana is means of jñānaṃ, if it is so, we can revise the statement and say karmopasana is means of mokṣā in addition to jñānaṃ. Now you can combine all 3 and say all these are means of mokṣā. Karmaupasane-dvandva samasa. Now we are watering a tree, you assume. The tree grows up. therefore vrukshasya sādhanam is water. Then tree produces fruit. What's the cause of fruit we normally say tree is producing the fruit we know watering is required for tree to produce fruits. We can instead say watering has to be done continuously for tree as well as getting fruits also. Water is Kāraṇam for two things. Watering is like karma, upāsana. Jñānaṃ is like tree, mokṣā is like fruits. Since all three contribute to mokṣā therefore you require samucchaya for mokṣā. A person must continuously perform karma upāsana even after attaining jñānaṃ as well. 393 topic is pūrvapakṣī, its refuted in topic 399. **Now 395 we are now in. this will be refuted in topic 403.** Karma and upāsana are for rising of jñānaṃ. For a tree in the forest, even without our watering, the fruits rises. Such an objection should not be raised says pūrvapakṣī. even in forest, the roots of tree find water from ground that has come due to natural spring or rain. By that water. Suppose there is no rain at all and underground water is depleted, the tree will dry up. The fruits will not come also. Karma and upāsana is not only meant for jñānaṃ but it is means for mokṣā prāpti. Until then all 3 are required karma upāsana jñānaṃ. Until fruit comes..reply will come in topic 403.

एवं च कर्म, उपासनम्, ज्ञानं चेति त्रीण्यपि मोक्षस्य साधनानि । तस्माज्ज्ञान्यपि कर्माण्यनुतिष्ठेदेव।

Evan cha, by basing the argument on any one of the 3 examples, conclusion is karma upāsanam jñānaṃ all 3 are mokṣasya sadhanani. Tasmāt, therefore, even a jñānī after getting jñānaṃ to get mokṣā he should not remain in just nididhyāsanam only, he should diligently continue in gṛhastha aśrama and perform his vaidika karmas and upāsana. No sannyāsa aśrama possible..

Argument 3 (pakśī and setu darśaṇaṃ in argument 1) (one example in argument 2) now 4th example

Topic 396 समुत्पन्नज्ञानसंरक्षणार्थमपि कर्मोपासने अपेक्षिते

(३९६) समुत्पन्नज्ञानसंरक्षणार्थमपि कर्मोपासने अपेक्षिते – अथवा कर्मोपासने समुत्पन्नं ज्ञानं संरक्षितुं हेतू भवतः । ज्ञानी कर्मोपासने त्यजति चेत्तदा यथा जलसम्बन्धाभावे प्ररूढोऽपि वृक्षः शुष्यति, तथा ज्ञानिन उत्पन्नमपि ज्ञानं विनश्येत्। तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

Slightly modified argument... in tree example he argued watering is required for tree growth and phalautpatti. Now he says water does not contribute to the production of the fruit. Tree alone produces the fruit, still watering is required for preserving the tree which has to produce the fruit. Preservation of tree is required for production of fruit and preservation requires water. Jñānaṃ is tree, (say on April 1st)somebody has jñānaṃ it will take some time to produce fruit, mokṣā. In december or Jan mokṣā will come. During this time combination of karma upāsana and preservation of jñānaṃ).

For preserving the knowledge that's already risen, do not take vidwat sannyāsa is the heading. To modify the argument, karma and upāsana for preserving the arisen knowledge becomes the cause. If jñānī renounces karma and upāsana, just as when watering is stopped even a well developed grown up tree will wither away, in the same way jñānaṃ tree will also gradually dry up... to explain the process of withering away of jñānaṃ tree, because of nitya naimmitika karma mind was pure and in that mind jñānaṃ arose. If he renounces karma, the purity of mind will come down as nitya naimmitika karma has come down and prārabdha pāpam will get accumulated and antahkāraṇa shuddhi comes down. In an impure mind jñānaṃ cannot survive. There will be pratyavāya pāpam for not doing nitya naimmitika karma.

If he drops upāsana also, the mind of even a jñānī will get restless and turbulent again due to worldly vyavaharas, mind will become impure. Just as in dry land tree will gradually wither away. In a dry mind, green jñānaṃ tree will dry and fall off.

14th March 2020

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Topic 396

3rd line...

तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

The topic of mokṣā sādhanam is being continued. Acārya has established that mere karma and mere upāsana cannot give mokṣā. 5 types of results are only possible, we saw. Next pūrvapakṣī talks about the combination of jñānaṃ and karma as a means of liberation. Therefore this view is called jñāna karma samucchaya vadaha (includes upāsana) , he gives 3 arguments in favour with the help of 4 examples.

पक्षीपतन दृष्टान्त: pakṣīpatana dṛṣṭānta:
सेतु दर्शन दृष्टान्त: setu darśana dṛṣṭānta:
वृक्ष सेचन दृष्टान्तः vṛkṣa secana dṛṣṭāntaḥ
First argument he gave with two examples

पक्षीपतन दृष्टान्त: pakṣīpatana dṛṣṭānta:- laukika example, a mumukṣu can fly only with the help of jñānaṃ and karma
सेतु दर्शन दृष्टान्त: setu darśana dṛṣṭānta: setu in Rameswaram, the darshanam is pratyakṣa jñānaṃ, it can remove pāpam only when complemented by several other disciplines, therefore jñāna karma samucchaya.
Second argument was based on वृक्ष सेचन दृष्टान्तः vṛkṣa secana dṛṣṭāntaḥ watering will help in producing a tree, it not only contributes to production of tree but production of fruits too.

Karma helps in production of jñānaṃ (cittaśuddhi) and we have to extend to production of mokṣā. Therefore karma should continue even after the production of jñānaṃ until mokṣā is produced, just a watering has to continue until the fruits are produced, otherwise tree itself will not continue.

Third argument: watering of the tree is required maybe not for producing mokṣā but for sustenance like water is required for sustenance of the tree not for production of fruit. Sustenance of tree is required for production of the fruit. Similarly karma is required not for production of mokṣā but for sustenance of jñānaṃ. Which is required for producing mokṣā afterwards. He assumes there is a gap. During vacation jñānaṃ has to be maintained. Not only karma, upāsana also has to be continued. If we don't continue karma and upāsana, because of this cittaśuddhi that was produced will gradually go away, mind begins to gradually get ashuddhi. Prārabhdha pāpam will gradually increase the impurity. Citta ashuddhi will gradually increase, steadiness of the mind will also go away, mind will grow more and more restless. Jñānaṃ produced before vacation will become duller and duller due to restlessness. Mokṣa that I claimed in āstika samajam has gone away somewhere.

M: In the pure mind, when nitya naimittika karma is dropped, impurities will slowly arise. Upasanas are not regularly practised, worldly transactions are continuing. In that mind which is impure and restless, like the tree which has already come, land has become dry because of non watering of tree. Even before producing fruit, tree has dried up. Expected mokṣā does not come. Jñānaṃ is to be compared to tree, mokṣā to fruit.

3rd argument, 4th example in support.

अपरो दृष्टान्तः – यथा परिमार्जनप्रोक्षणादिसंस्कारैः शुद्धिमापादिते स्थाने वेदाध्ययनशाली ब्रह्मचारी निवसति। येन केनापि कारणेन तस्मिन् स्थाने अशुद्धिमापादिते स तत्र न तिष्ठति, किन्तु तत् स्थानं परित्यजति। तथा कर्मोपासनादित्यागेनाशुद्धिं चाञ्चल्यं च प्राप्तेऽन्तःकरणे ज्ञानं न तिष्ठेत्। तस्मात् कर्मोपासने ज्ञानसंरक्षणहेतू भवतः।

शास्त्रीय दृष्टान्तः śāstrīya dṛṣṭāntaḥ

Another drushtanta..example, shastreeya example. A brahmachari wants to do regular parayanam. It is a duty of the brahmachari as he has to preserve the vedas, veda adhyayanam, memorising.. there is no book adhyayanam. We have to preserve the veda in the mind. For brahmachari primary duty is adhyayanam. In Tai upa...svadhyaya pravacaneca. Repeated several times. Everyday he has to study and do parayanam. In a sanctified place, he has to do this. People who have other impurities should not enter that place. Hall needs to be maintained with achara and anushtanam. If other people enter and is no longer maintained as a sanctified place, then that place is not suitable. If brahmachari should be preserved in a place a sanctified place is required. Here brahmachari is compared to jñānaṃ. Sanctified place is compared to a mind sanctified with karma and upāsana. Suh a mind can preserve the jñānaṃ. If it is not sanctified, he will vacate. If Karma and upāsana are stopped, mind has become polluted, brahmachari will look for another mind. Jñānaṃ must be preserved atleast until mokṣā comes. According to him there is a gap between jñānaṃ and mokṣā fruit.

M: (yathā) in brackets. परिमार्जनप्रोक्षणादिसंस्कारैः when a place is cleaned with water mantra, cowdung etc was used. Lady comes out of the house and sprinkles water with cowdung early morning. Then you put kolam. All these are done. Religiously sanctified...prokshanam... samskara karma. Samskara is used for religious purification.. nobody should enter that place without taking bath. Many people ask can we do japa before bath? Guru to retain śiṣya says ok wash your hands and feet thereafter do japa etc that's a compromise. Snanam is compulsory before entering the sanctified place. Adhyanam and parayanam place where brahmachari resides has to be kept sanctified. If that purity has gone because somebody not qualified to enter, enters, he leaves that place. Upto this is example.

Yathā evam, tathā, कर्मोपासनादित्यागेन if a jñānī after gaining jñānaṃ renounces karma and upsana, ashuddhim apadite, mind becomes impure. Karma refers to nitya naimmitika karma like sandhyavandanam etc. one who does not have acara and anushtānam, that veda parayanam will not bless him. Even if he has studied all the vedangas, such a scholar, even if he does regular parayanam, it will have no effect, if achara anushtānam is not there. Even at marana kalam, none of the adhyayanam will help in getting better loka.. Like birds develop wings and fly away, veda leaves a person who does not have achara anushtānam. Minimum morning bath, these are all compulsory in the vedic tradition. Not only impurities comes, mind becomes restless when upāsana is not practised. All the śāstric studies are not in the mind. Even the jñānaṃ has gone away along with the mantras. Mokṣa definitely is not a possibility. Saṃsāra is waiting outside to enter. Mokṣa should not depend upon Swamijis classes. Therefore karma and upāsanam are required for preserving jñānaṃ. All 3 must go together, Karma, upāsana and jñānaṃ. At least until mokṣā comes. Hetoo, dvivacanam because of karma upasane is dvandva dvivacanam. pūrvapakṣī started in previous page topic 393. Reply is going to come later only.

तथा च कर्म, उपासनम्, ज्ञानं चेति त्रीणि मोक्षकारणानीत्यङ्गीकारे कर्मोपासने ज्ञानसंरक्षणहेतुभूते केवलं ज्ञानं मोक्षस्य हेतुरित्यङ्गीकारे च ज्ञानिना कर्मोपासने अनुष्ठेये एव। अयं समुच्चयवाद इत्युच्यते।

Tatha ca, based on the 3 arguments and four examples, all 3 factors, Karma upāsanam and jñānaṃ all 3 contribute to mokṣā either directly or 2 contribute to maintenance of jñānaṃ and jñānaṃ contributing to mokṣā, all three are required. Even a jñānī (not sādhaka) after knowing aham brahmasmi has to continue karma and upāsanam anushteye (dvivacanam), sanyāsa ashram must not be taken at all as he will not be qualified to do any karma. Shika tuft is required for karma. Even tuft less person is unqualified for vaidika karma. Even sandhyavandanam sanyasi can’t do. Even if you are a brahmachari you have to enter gruhastaśrama to do karma. (Śaṅkarācārya disturbing vāda, he promoted Sanyasa)…*this is referred as karma samucchaya vāda. In Gita bashyam several times this was studied. Difference is here pūrvapakṣī gives 3 arguments and 4 examples. None of these we saw in gītā bhāṣyam. Therefore a beautiful text.*

(आ. ३९७-३९९) कर्मोपासनयोर्ज्ञानेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम् –

All the arguments given so far, 3 arguments, each one is going to be answered, every one of 4 examples will be refuted. They are either wrong examples or wrong application. Main reason is they cannot be combined because if jñānaṃ is compared to light, karma and upāsana are like darkness, you are giving example of two wings of a bird, how can you combine light and darkness from my example? Two wings can be combined not light and darkness. Karma and upāsana require kartrutva bhavana. Whoever has got kartṛtvam is an ajñānī. Ātmā happens to be akartā, only an ajñānī identifies with ahaṅkāra for kartṛtvam, ajñānaṃ is required for ahaṅkāra for karma and upāsana. Wherever jñānaṃ is there, naiva kincit karomi iti..Gita, I’m akartā abhokta….

How can you combine jñānaṃ and karma? Moment kartṛtvam goes away even if a gruhasta jñānī performs karma that karma cannot be called so as it is invalid karma roasted by jñānaṃ, karma no more has karma status... jñānī will do samucchaya but not jñāna karma samucchaya but jñāna karma ābhāsa samucchaya. Even so, he will never do the combination for the sake of mokṣā. Whe he does agnihotram sandhyavandanam, he never expects cittaśuddhi , he says I'm not the mind anātmā but the ātmā the everliberated..ātmā satanubodena.... For a jñānī the very mind does not exist, he sees it as ātmā plus nama rūpa.....mind also is mithyā nama roopa... na puṇyaṃ na pāpammm aham bhojanam na bhojyam...shiviham..

Naiva tasya krutenarhaha... I'm already free. As long as I feel I have to do something, it means jñānaṃ is not there... as long as I feel I have to do something, or feel I'm sādhaka, there is a problem with śravaṇam itself...jñāna karma samucchaya is impossible. Jñāna karma ābhāsa samcchaya is possible, even if possible its done by ever liberated jñānī, but he does karma not for mosha but for loka sangraha...he will not get an iota of puṇyaṃ if he does sandhyavandanam or get pāpam if he does not do as well but Kṛṣṇa says ...yadhyat ācharati shreshta... do for loka saṅgraha...

Post Corona Feb-April 2021

6th February 2021 (Post corona)

(आ. ३९७-३९९) कर्मोपासनयोर्ज्ञानेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम्
—

Author dealt with anubandha catuṣṭayam in first two chapters. First chapter was general details, then in second chapter same topic was dealt in detail, viṣeśa nirūpanam.

3rd chapter how to approach a guru was dealt with.

In 4 , 5, 6 vedānta śāstra is taught in 3 different ways depending on the kind of student. 3 sons of the king śubha santati. 4th chapter dedicated to tattvadṛuṣṭi, uttama adhikārī...anirvacanīya khyāti was elaborately presented.

In 5th Madhyamika adhikārī, adṛuṣṭi, elaborately presented, instead of aikyam, upāsana was highlighted. Jīvātmā Paramātmā aikya upāsana presented based on 9th chapter of pañcadaśī. The student is not able to raise himself to sākṣī pradhāna. He is unable to raise from ahaṅkāra pradhāna. Unless I raise myself based on bhāga tyāga lakṣaṇa, I cannot claim aham brahmasmi, I know aham brahmasmi.

Excuse I don’t have sadhana catuṣṭayam sampatti. This upāsana cannot give mukti in this jenma. Here krama mukti for such upāsakas is spoken about.

They die with this upāsana, go to brahma loka and claim aham brahmasmi.

6th chapter. Tarkadṛṣṭi he is not really manda in negative sense, he is kanishta adhikārī who is tarka pradhana. Uttama adhikārī is śāstra pradhana not tarka pradhana... he knows limitations oftarka. He does not argue too much.

Tarka pradhana person will keep quoting other books. Pujya swamiji says have śraddhā in me, after understanding vedānta thoroughly, read any no if books.

Tarkadṛuṣṭi is intellectually active. He has an irritable brain syndrome. To him when teacher teaches, teaching must include both śravanam and mananam, purvapakṣa must be raised. It incorporates śravanam and mananam. Chapter 6 has become biggest, in first part he talked of dṛuṣṭi sṛṣṭi vāda. Nowhere else it has been treated like this. Jāgrat is treated very similar to svapna prapañca. Both are equally mithyā. Tarkadṛuṣṭi was not convinced therefore guru starts fresh with a new teaching. He has introduced a new student other than these three, Ahrudadevaha, a fresh vedānta course is introduced in the dream state. You should not ask can a vedānta course go on for so long in dream?

Mokṣā is waking up...he meets a Guru and asks three questions. Jīva svarūpam, īśvara svarūpam, mokṣā sadhana svarūpam. We have completed first two topics. Other schools of philosophy talked about. Sānkhya yoga etc. In tattvadṛuṣṭi case, we went only by vedāntic teaching. He knows "naisha tarkena matirapaneya" . An itching intellect will be interested in what others are saying. Teacher has entered into 3rd one, mokṣā sadhana svarūpam. End if chapter only he is going to wake up.

Viśiṣṭādvaitam believes Viṣṇu upāsana leads to mokṣā. In chand upa, first 5 chapters have saguṇa upāsanam. We go to last 3 chapters. Karma can give only 5 type of results. Unique to vs, he adds nāshaha to apti.....

when we talk of 4 nāshaha is included in vikaraha. All of them are anityam. Karma phalam, upāsana phalam all are anityam. Jñānaṃ and jñānaṃ alone can give mokṣā.

Even though we say mokṣā is jñāna phalam, it is figurative only, it is as though phalam, jñānaṃ does not produce mokṣā, it helps me claim mokṣā is my very nature. It helps me disclaim the superimposed saṃsāra. I'm ever muktaha. I'm incapable if becoming bandaha.

In saddarśanam,

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥ ४१॥

As long as I mistake myself to be baddhaha, mokṣā cinta.. when I make an enquiry, bondage belongs to whom? Once I understand that where is banda and mokṣa?Another PŪRVAPAKṢĪ came..pages 267,268

Karma cannot give mokṣā by itself, jñānaṃ also cannot give mokṣā by itself. Very fact that veda has karma kāṇḍa and jñāna kāṇḍa, given by Bhagawan, none can be redundant. So don't make any of then redundant. Keep both validated through a judicious combination of both. Karma means vaidika karma here. It says initially do vaidika karma get Citta Shuddhi do vicara and get jñānaṃ. We say once we get jñānaṃ, we say jñānena mokṣā, he says that jñānaṃ is not sufficient. He quotes all students as examples.

They will all say they have understood vedānta ask them if they are liberated, they say no ir wishy washy answer. It proves that mere understanding is not enough, karma which you have been doing till now, continue , continued karma and jñānaṃ have to join together. Aham brahmasmi jñānaṃ along with vaidika karma will give mokṣā after death.

Throughout bhāṣyams, we saw samucchaya vāda. In svss selected verses, samucchaya vāda was discussed while discussing sanyāsa. Towards end. In sadhana catuṣṭayam sampati, śankarācārya gives special meaning for uparati or sanyāsa. In Rama gītā also samucchaya is discussed.

Three examples discussed..now we are going to refute each example. None can prove jñāna karma samucchaya...

I'm not explaining the examples now.

Look at the heading. Karma upāsana cannot be combined with jñāna. Upasana also cannot be combined with jñāna. Manasa karma. Virodhaha between the two like oil and water or light and darkness.

Topic 397 कर्म ज्ञानस्य विरोधि

(३९७) कर्म ज्ञानस्य विरोधि – सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः ।

I will present the approach independently. Teacher is diving entire humanity into three groups, like gītā bhāṣyam 18-66, same type..

first group of people consider the physical body as themselves, they don’t believe in sūkṣma kāraṇa śarīram and ātmā, I means body. I’m born and gone with body, nobody survives the body. No belief in śraddhām, tarpanam. For us only one proof, they don’t accept veda pramāṇam. We have to be silent with adult children, for them vaidika karmas are irrelevant, no belief in puṇyaṃ punarjenmam etc. second group,, those Who accept veda pūrva bhaga, so believe in Jīvātmā other than body that survives, sūkṣma kāraṇam śarīram and cidābhāsa...Jīvātmā

ममैवांशो जीवलोके, जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि, प्रकृतिस्थानि कर्षति ॥15.7॥

They are worried about pratyavāya papa,they have bhayam.

First category does not believe in any of these...

First group vaidika karmas are non relevant.third group has gone through veda pūrva bhaga, done karmas

परीक्ष्य लोकान्कर्मचितान्ब्राह्मण:,
निर्वेदमायान्नास्त्यकृत: कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम्॥मुण्. उप १.२.१२॥

Having examined the worlds which are achieved through *karma*, a brahmin should come to dispassion. The unproduced (*mokṣha*) is not possible through *karma*. Therefore, to attain knowledge, he must necessarily approach, with *samit* in hand, a teacher who is learned in scriptures and established in *Brahman*.

Pareeksha lokan and then have come to guru and vedānta, then guru says both grouos are wrong, you are not the travelling jivātmā. Sthūlā sūkṣma karna śarīrat vyatiriktaha....

I'm neither jivātmāorparamātmā I'm brahmātmā. Brahmātmāvadi, nitya sarvagata sthānuhu..avyaktoayam chintyoham... this brahmātmāvadi ,,, he also being akartā abhokta will be incapable of doing vaidika karma for puṇyaṃ or avoiding pāpam. Therefore brahmātmā vādi and vaidikavadi cannot be combined. He does not require janma for anything not even cittaśuddhi . Even if a gṛhastha jñānī performs sandhyavandanam, as Kṛṣṇa says loka saṅgraha, karma of third group is called karma ābhāsa. Jñāna Karma ābhāsa samucchaya may be there. Even if gṛhastha jñānī dies that samucchaya, he does not do it for mokṣā. Samucchaya means combination. Even this samucchaya is not for mokṣā. Mokṣā is my svarūpam. Bhagawan cannot change svarūpam, fire, he cannot give us mokṣā we are already mukta,

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ 4.23॥

When such a jñānī performs such a karma, it will resolve without producing puṇyaṃ..

> यथैधांसि समिद्धोऽग्निः, भस्मसात्कुरुतेऽर्जुन ।
> ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥ 4.37॥

Karma is relevant for jivātmāvadi, karma is not relevant for dehātmāvadi and brahmātmāvadi. A sanyasi jñānī appears like nāstika vādi.

M... कर्म ज्ञानस्य विरोधि first dehātmāvadi

Karmais opposed to jñānī. Virodhin shabda

सोऽयं समुच्चयवादो न समीचीनः Combination theory is not proper.

First group referred here, vaidika karmas are not relevant. Śrāddham is based on veda pramāṇa śraddhā that's why called so, I don't see sūkṣma śarīram travelling, I accept because śāstram talks about it. Faith in śāstra pramāṇam is called śrāddham. All vaidika karmas are śrāddham only really.

येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति ।

जन्मान्तरे भोगाय हि कर्मानुष्ठीयते vaidika karma is for experiencing results in next birth. Next birth can be talked about only if I accept a surviving Jīvātmā. Nitya naimitika karma is done to avoid pratyavāya pāpam. In the next jenma, this physical body wont come. This body is cremated by the fire. For jivātmāvadi, end of body is not ending individual. Therefore experience of pleasure and pain is not by body but the surviving Jīvātmā. By acquiring another physical body. Tasmat dehena. The body does not experience the experiences of next jenma

Dehātirikta..knowledge of a surviving jivātmā other than this body, invisible...wholething is based on apauruṣeyaśāstra pramāṇam, basis for hinduism is veda pramāṇam. Do you acceptśāstram as a valid guide for life? If they don't accept that, start oraying for them. Never unnecessarily waste time... if they saythey don't want to be guided by veda, then we can speak of character building, just focus on values..teach laukika values...

Vicārasagara 13th february 2021

Topic 397
(३९७) कर्म ज्ञानस्य विरोधि – सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः ।

After discussing jīva svarūpam and iśvara svarūpam, topic of mokṣā sadhana svarūpam. We want toesrablish that jñānaṃ alone is the direct means. Karma and upāsana are indirect means. Once the mind is prepared, they have no role. Thereafter vicara and vicara janya jñānaṃ follows.

Now an opposing view jñāna karma samucchaya vādi presented. Śaṅkarācārya's time this was very prevalent. Sambandha bhasyam deals extensively. Main reason for refutation we have to note. According to jñāna karma samucchaya vādi, sanyāsa āśrama is considered an obstacle as he cannot do karma. Sanyāsa āśrama is corollary of this vādi. He says sanyāsa āśrama is for disabled people. Śaṅkarācārya's primary aim is to establish sanyāsa āśrama as valid. vedānta vijnāna ..

It also has lot of infrastructural advantages. Port reduction advantage is there.

Note 2 our approach... primary argument is establishing jñānaṃ and karma are opposed to each other. In this book also it's there. Aham akartā abhokta brahman asmi is opposed to karma. All those people busy with karma, it may appear that they can't get jñānaṃ. A gruhastāśrami can never get jñānaṃ. 2nd misconception: We may also conclude that jñānī should not do.

In reality, gṛhastha can have jñānaṃ. Lord Kṛṣṇa takes pain to establish this, gitachap 4.

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ 4.13॥

Janaka and we are examples.

Jñānis can be engaged in karma. Japa parayanam dhyānam etc.

Virodha should not lead to misconception. Corollary of the discussion is, karma of a jñānī status is different which may not be visible to us. Jñānis attitude towards karma and himself is different. Jñānī never does any karma for producing adṛṣṭa phalam. Either puṇyaṃ or pāpam? Jñānadhi daghda karmāna.

2nd change with regard to himself is jñānī never looks upon himself as kartā.

य एनं वेत्ति हन्तारं, यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः, नायं हन्ति न हन्यते ॥ 2-19॥
नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥5-8॥

Attititudanal change...

Jñāna karma ābhāsa samucchaya...not jñāna karma samucchaya.

2nd corollary jñānī attitude towards mokṣā is also different. Mokṣa is no more a goal. Vivekacūḍāmaṇi we saw..sādhya mokṣā does not exist. Siddha mokṣā, nitya mokṣā only ever liberated. Whatever karma he is involved in, it's never meant for mokṣā.

Hunting for son in law for Kanyakadhanam, performing vaidika vivaha etc are all ok for a gṛhastha jñānī.. even marriage is done for mokṣā, he should get cittaśuddhi , he should start attending classes. His jñāna karma samucchaya... is not for mokṣā but with mokṣā. Therefore, jñāna karma samucchaya for mokṣā is not possible.

He has to find time for śravanam, mananam and nididhyāsanam. Even sanyasis take to sannyāsa for service. Whether sanyasi or gṛhastha for mokṣā committed śravanam, mananam and nididhyāsanam is required. Port reduction becomes significant.

Our discussion: jñāna karma virodha now.. he has talked about 3 groups, dehātmā vādi, Jīvātma vādi brahmātmā vādi.

I'm the body, no jenma don't believe in swarga naraka, punar jenma, sraddha tarpanam etc..

For brahmātmāvadi also, karma is not for mokṣā as he is akartā. Karma is non relevant.

Only for Jīvātma vādi, karma is relevant, a follower of veda pūrva bhaga.
puṇya pāpam is relevant for Jīvātma vādi.

कर्म ज्ञानस्य विरोधि – सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । body will be burnt here. तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । I will not be there after death. तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः
Therefore karma is relevant for second group...who have got Jīvātma vadaha, I'm different from the physical body. Jīva. Sūkṣma kāraṇa śarīra plus cidābhāsa..

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः, मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्थाः, अधो गच्छन्ति तामसाः ॥14-18॥

Even vedāntic students tell, I should have a conducive atmosphere for continuing classes in next jenma...jivātmāvādis.

Jivātmāvadi has papa bhayam also. A unique fear which non-believers don't have. Jivātmāvadi is very scared...

Very diligent with respect to dos and donts. तस्मात् देहातिरिक्तात्मज्ञानं कर्मणो हेतुः

Upto this last class

तस्य देहभिन्नस्यात्मनः कर्तृत्वभोक्तृत्वज्ञानमपि कर्मणो हेतुः । I'm very scared of the future also, I'm busily involved in puṇya karma, all for adṛṣṭa phalam. He is not seeing immediate phalam of the beneficiaries, but the adṛṣṭa phalam. Jīvātmā ridden mind. We use the expression, we are God fearing. God is like CCTV. Fear generated to make people follow dharma. Many are dharmic not out of maturity but fear. Vedānta wants us to follow out of maturity. 'अहं पुण्यपापयोः कर्ता । I'm the doer of puṇyaṃ and pāpam. तयोः कर्मणोः फलं मम भविष्यति' the resultswill accrue to me. इति ज्ञानं यस्यास्ति स एव कर्म करोति । whoever has got such a jñānaṃ, such a person does nitya naimmittika karma out of pratyavāya

> शीक्षावल्लि (11)
>
> श्रद्धया देयम् । अश्रद्धयादेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥

out of fear give charity..

> ब्रह्मानन्दवल्ली (7)यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।

Jñānī says abhayam प्रतिष्ठां विन्दते ... he continues to follow dharma out of maturity. Badita anuvṛtti.. it continues but he knows both are only vyāvahārika satyam... puṇyaṃ pāpam, puṇya phalam papa phalam etc.

कठ (1-2-14)
अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

ज्ञानी त्वात्मानमेवं न जानाति । jñānī belongs to the 3rd group, looks at himself totally differently. किन्तु ‘पुण्यपापसुखदुःखादिरहितासङ्गब्रह्मरूप एवात्मास्ति’ इति वेदान्तजन्यं ज्ञानं ज्ञानिनोऽस्ति । I the ātmā am brahman, he knows through long śravanam longer mananam, longer nididhyāsanam. Beyond Puṇya papa, beyond sukha dukha , I’m connection less

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४॥

Na saukya .... a knowledge born out of vedānta jñānaṃ, hehas. इदं च ज्ञानं कर्मणो न हेतुः, this jñānaṃ can never be the cause if karma. He can dokarma for jñāna sadhana or jñāna prāpti, he does not say he wants cittaśuddhi as there is no cittam, no mokṣā also. प्रत्युत कर्मणो विरोधि । he would love to dwell on the ātmā rather than dwell on external activities. During nididhyāsanam kale it is opposed to karma, later we will see only when jñānaṃ is not become nishtā, nididhyāsanam required and it requires withdrawal from karma. After that karma is never opposed. After that he feels he can do a lot of karma as he has nothing to gain. तस्माज्ज्ञानिनि कर्म न सम्भवति therefore a jñānī who is in śravanam manana nididhyāsanam is not involved in karma.

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयेते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

First argument is complete, jñānaṃ and karma are opposed to each other. Karma is associated with kartṛtvam. Jñānaṃ with atṛtratvam.

A kartā performs karma for getting karma phalam..apti utpatti vikaraha etc... he looks upon karma phalam as something away from him..

Distance and difference of objects karma phalam is condition for karma anushtānam . A jñānī understands

> बृगुवल्ली.10
> अहमन्नमहमन्नमहमन्नम् । अहमन्नादो३ऽहमन्नादो३ऽहमन्नादः । अहं श्लोककृदहं श्लोककृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋता३स्य । पूर्वं देवेभ्योऽमृतस्य ना३भायि । यो मा ददाति स इदेव मा३वाः । अहमन्नमन्नमदन्तमा३द्मि । अहं विश्वं भुवनमभ्यभवा३म् । सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥ ६ ॥

Nothing is different or distant from Me. Nothing exists separate from Me.

> मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम्।
> मयि सर्वं लयं याति, तद् ब्रह्माद्वयमस्म्यहम्॥१९॥ (कै. उप)
> Everything is born in Me alone, everything is based on Me alone; everything resolves into Me alone. I am that nondual Brahman.

Jñānī will sensorily continue to see differences and distance. In understanding jñānī knows

> विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
> पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १॥
The universe is the reflection of a mirror . The Truth is the
supreme Brahman, the one without a second . The mind, senses
and
intellect are all able to only discern the reflection of the
Ātmān . The identity of the brahman and the Ātmān is apparent
after self-illumination. I offer my profound salutations to
the auspicious Guru, who is an embodiment of DakShinamurti,
and whose grace is responsible for the illumination

Karma is associated with bheda jñānaṃ, jñānaṃ is associated with abeda jñānaṃ.

Vicārasagara 20th february 2021

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयेते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

Mokṣāsadhana vicāra now.. our siddhānta is jñānaṃ is more than enough for mokṣā. Revised perception of sākṣī caitanyam is sufficient. Sākṣī happens to be muktaha all the time. We are not working for ahankaras mokṣā. We are using ahaṅkāra to claim I'm not ahaṅkāra. Claiming sākṣī status is claiming I'm not ahaṅkāra.

Revising attitude towards myself is vedānta. Claiming siddha mokṣā is vedāntic teaching. Sadhya mokṣā is logically contradictory.

The student is tarka dṛṣṭi therefore guru engages in arguments.

When we talk of co existence of jñāna and karma, we must understand clearly. Jñānī can perform karma as per his āśram status.

He will continue with pañcamahayagna etc. physical coexistence is possible. What we are discussing is that karma if ajñānī does it deserve karma status or not. We say it is karma ābhāsa. Because of internal contradiction at the level of attitude in the karma of jñānī and ajñānī is our discussion.

This is not visible to our eye. Three differences are going to be pointed out.

Kartrutvabhavana is first. Jñānī does not perform karma as a kartā. पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥5-8॥
(Bhavana virodhaha). Like a brahmachari can do agnihotram but it is dummy... like a cheque signed by an unauthorised person. Agnihotra is invalid. Jñāni's every vaidika karma is incapable of producing pāpam or puṇyaṃ.
Bheda abheda bhavana virodha. Ajñānī has sarvatra dvaita bhavana. Jñānī has abheda bhavana..

विद्याविनयसम्पन्ने, ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च, पण्डिताः समदर्शिनः ॥ 5-18॥

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्त्रं तं परादाद्योऽन्यत्रात्मनः क्षत्त्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद भूतानि तं

परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानि इदं सर्वं यदयमात्मा ॥ 2.4.6 बृह.उप ६ ॥

idam sarvam yadayam ātmā..

ब्रह्मार्पणं ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥ 4.24॥

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । he looks at karmaphala as different from him, he has vision of bheda ordifference. When jñānī performs same karma. His karma will be called karma ābhāsa. स्वात्मनो भिन्नतया न प्रतीयेते.

ज्ञानिनः सर्वमात्मस्व- रूपेणैैव प्रतीयते

सर्वभूतस्थितं यो मां, भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि, स योगी मयि वर्तते ॥ 6-31॥

Kṛṣṇasays jñānī sees ātmā everywhere, next line he says jñānī sees Bhagawan everywhere.

Sarvam ātmāsvarūpa....Tasmadapi.. jñāninaha karmaha na sambhavati.

Śaṅkarācāryahas already presented this in prasthanatrya bhāṣyams

कर्मणो ज्ञानस्य च फलतोऽपि विरोधोऽस्ति । तस्मादपि ज्ञानकर्मणोः समुच्चयो न युज्यते । (१) कर्मणः फलमनित्यः संसारः । (२) ज्ञानस्य फलं नित्यो मोक्षः ।

Argument 3) nitya sadhanatvānityabhavaba virodhaha type of result... phalam. Even though they can physically coexist their results are opposed. Jñānaṃ and sastriyam karma is not logical,, karmas result is

anitya, whether apti utpatti . Called saṃsāra. Jñānasya phalam is nitya mokṣāha.

Train example.. GT express , two trains cross at Bhopal, one person gets into the wrong train and the man in the lower berth says he is going to Chennai, so this guy says oh my birth is going to Delhi is it? It is that opposed jñāna and karma

Topic 398 आत्मनि जात्याद्यध्यासः कर्महेतुः

(३९८) आत्मनि जात्याद्यध्यासः कर्महेतुः । ज्ञानिनस्तद- भावश्च –
आत्मनि जात्याश्रमावस्थानामध्यासः कर्महेतुः । तत्तज्जात्याश्रमावस्थानामनुरूपतया भिन्नभिन्नकर्माणि शास्त्रेषु विहितानि । तस्माज्जात्यादीनामध्यासः कर्महेतुः ।

4 an ajñānī looks at himself as of a particular āśrama and varna. Over and above Jīva identity.
All religious karmas are based on varna āśrama identity. A brahmana cannot do rajasuya yaga or vaishyastomāyāga. Varna identity is compulsory for vaidika karms. Similarly gṛhastha cannot do most vaidika karmas. Brahmachari can do samhitadanam.

Jñānī is called ati varnāśrami. Even gṛhastha jñānī. Therefore he is not adhikārī for agnihotrakarma etc.

Grihastha jñānī for lokasangrahartham he must perform rituals but in vedic vision they are invalid. Śaṅkarācārya says he is adhikārī only for sarva karma sanyāsa, they will be written off. Gṛhastha jñāni’s karmas will be written off, jñānī will say I’m continuing as gṛhastha in the eyes of others, I should not be wrong example.

M... here itis presented as next topic, 4th argument. An ajñānī looks upon himself as jīva, adds āśrama varna adhyāsa to this adhyāsa. Then he has to do karma if not for puṇyaṃ to avoid pratyavāya pāpam. Also, to get puṇyaṃ.

Jñānī sanyasi have studied muṇḍaka upaniṣad..

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्
अचक्षु:श्रोत्रं तदपाणिपादम्।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं
यद् भूतयोनिं परिपश्यन्ति धीरा: ॥मुण् उप१.१.६॥

(Brahman is) that which cannot be perceived, which cannot be grasped, which is without a source, without properties, without eyes and ears, without hands and legs, which is timeless, all-pervading, and very subtle, which becomes many, which is imperishable, which is the material cause of all the beings, and which the discriminative ones see everywhere.

35th minute

A jñānī is not doing sandyavandanam. Somebody asks him why? Reply

हृदाकाशे चिदादित्यः सदाभातिनिरन्तरम्
उदयास्थमयौनस्थः कथं सन्द्याम् उपास्महे?

In my hrudaya akāśa, the sun is always shining. There is no sunrise or set for me, how can I do sandhyavandanam?

Later another reply.. I have got theetu. Religious pollution āshaucham. Two types.
मृतमोहमयी माता, जातो ज्ञानमयशिशु
अशौचौद्वयसंप्राप्ते, कथं सन्ध्याम् उपास्महे?
Due to these two theetus simultaneously...

M.. in the ātmā , jati .varna and āśrama and avasthā conditions (41 minute)

Ātmā does not have keshaha.. are not there. In keeping with avasthā and varna āśrama, huge karmas have been prescribed by the śāstras.

In India everybody is a hindu or were hindus. (Swami Chinmāyānanda)

Tasmat jatya... those superimpositions is the condition for karma.

Now this is going to create a new problem.. complex discussion.

यद्यपि जात्याश्रमावस्था देहस्यैव धर्माः । कर्मिणश्च 'देहे आत्म- बुद्धिर्नास्ति, किन्तु स देहभिन्नमेवात्मानं कर्तारं मन्यते' इति पूर्वमुक्तम् । he spoke of 3 groups of people, atheist-dehātmāvadi, deha vyatirikta Jīvātma vādi, deha bhinna brahmātmāvadi

Akartā abhokta.. we discussed who is fit for vaidika karma. Only 2nd group. The second group alone is qualified to do karma. I'm different from dehaha. To perform karma I should take myself as brahmana etc and identify with the body.

Dehātmāvada is the condition for karma, previously you said second group is qualified for vaidika karma. Tell me which group is qualified. An ingenious answer. Second group alone us. They understood they are different from body but have varna āśrama adhyāsa. I'm brahmanaetc... they have deha vyatirikta ātmā jñānaṃ and know varna āśrama.

Pūrvapakṣī : will be how this is possible? How can he say he is ātmā and then say abivadaya.

M.. yadhyapi.. take outyadhyapi..

Jati....no doubt varnāśrama identity belongs to body. Vaidika karma performer belongs to second group only, therefore he does not have deha ātmā bhavana. Kintu saha bhinna... but this group claims I'm brahmana etc look upon themselves as different from body . This contradiction does exist in the field of vaidika karma. I'm different from body and from bharadwaja gotra.

Kintu saha... this has been said before.

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति ।

In first line he concludes pūrvapakṣī. so in the case of a ritualist there is an existence of varnāśrama identity.. the appearance of that identity is there. Which is not logically correct. How do you resolve that?

I’m different from body, I’m not dehātma but jivātmā is parokṣam jñānaṃ, knowledge only through śāstra pramāṇam. If it is pratyakṣa whole world will claim I’m deha vyatirikta Jīvātma. His pratyakṣa jñānaṃ is I’m dehātma, an individual son or daughter, young old etc. physical identity is aparokṣam jñānaṃ. Jīvātmā jñānaṃ is parokṣam jñānaṃ. One being parokṣam and other being aparokṣam, they can coexist. If they are known through different types of knowledge.

27th February 2021
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तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति । देहे आत्मज्ञानमपरोक्षमस्ति । यदि कर्मिणो देहातिरिक्तस्यात्मनोऽपरोक्षज्ञानं स्यात् तदा तज्ज्ञानं देहे अपरोक्षात्मज्ञानस्य विरोधि भवेत् । परोक्षज्ञानस्यापरोक्षज्ञानेन विरोधो नास्ति । तस्मात् देहभिन्नकर्त्रात्मज्ञानं देहात्मज्ञानं चेति द्वयमप्येकस्यैव युज्यते ।

The guru is discussing the mokṣā sādhana svarūpam and wants to establish jñānaṃ alone gives mokṣā. Karma and upāsana are important but they do not play any direct role in giving mokṣā.

We are discussing a pūrvapakṣī here, jñāna plus vaidika karma is needed. After doing karma right through, he will get mokṣā at end if life. Jñāna karma samucchaya vāda.
They are diagonally opposite in nature. One is associated with kartṛtvam and another atṛtratvam.
2nd bhavana virodham is jñānaṃ is associated with abheda bhavana and karma is associated with bheda bhāvana.
3rd contradiction is phala virodhaha. Karma anitya phalam, jñānaṃ anitya phalam.

Now he has introduced a 4th one. A complex situation. Karma is associated with varṇāśramādi abhimāna, intellectually concluding I belong to so and so varna āśrama caused by body mind notion. This is required for all vaidika rituals. A jñānī has refuted all this, no jenma no gotra etc. no varna abhimāna for jñānī.

This created a problem. We have to remember the introductory discussion, dehātma vādi, Jīvātma vādi and brahmātma vādi. Dehātmavādi...with death I am gone, Jīvātma vādi, I survive the body and travel according to my karma. Deha vyatirikta paricchinna travelling Jīvātma. 3rd group I survive death but I don't travel after death as I'm aparichinna brahma incapable of travelling,

We concluded that vaidika karma is not for first one but only meant for second one, deha vyatirikta kartā Jīvātma. Kartā has to do based on varṇāśramādi abhimāna. The second group knows that they are different from the body and therefore how do varna and āśrama come in? How do they then perform rituals.

Author says yes it appears contradictory. the. He says it is possible for Dehātmavādi and Jīvātma vādi to coexist.

M...
the ritualist thinks

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्य
तिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति ।

Therefore, a ritualist cannot have varnāśrama abhimāna normally. The ritualist is both Dehātmavādi and Jīvātma vādi combination.

An example is there in Pañcadaśi.. it will be given in next page,

When two types of knowledge are in two categories, parokṣa jñānaṃ and aparokṣa jñānaṃ, they can coexist.
Dehātma vādi is natural to every human being. Pratyakṣa jñānaṃ, I feel I'm the body. dehātma vādi jñānaṃ is direct knowledge therefore he calls it aparokṣa jñānaṃ. Deha vyatirikta Jīvātma I am, I survive the death, I was there in previous jenma, I will have another jenma, this is not aparokṣa jñānaṃ, it is parokṣa spoken only by śāstra. Other than vaidika hindus, other religious groups do not believe in Jīvātma surviving death. That I am is aparokṣam, but this status of mind is aparokṣam, like my puṇyaṃ or pāpam. It is parokṣam only. Although it is close by. I come to know about my puṇya pāpam based on śāstra pramāṇam. When I suffer without

any reason, I conclude that it it because of pāpam. Since these two statuses are based on two different pramāṇams, the6 can coexist. A ritualist is a combination of dehātma deha vyatirikta Jīvātma vādi.

Tathāpi... he does not have aparokṣa jñānaṃ.
किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति he has knowledge which is parokṣa based on śāstra.

देहे आत्मज्ञानमपरोक्षमस्ति this knowledge is aparokṣam.

यदि कर्मिणो देहाति- रिक्तस्यात्मनोऽपरोक्षज्ञानं स्यात् .. a conditional discussion. Suppose the ritualist says he is different from body and it is aparokṣa jñānaṃ, but it is not so because he has gained through śāstram and not from direct experience. If both knowledge had come from same source, the. It would have been contradictory. तदा तज्ज्ञानं देहे अपरोक्षात्मज्ञानस्य विरोधि भवेत् । परोक्षज्ञानस्यापरोक्षज्ञानेन विरोधो नास्ति ।

तस्मात् this ritualist is a unique combination as we have rain and sun together at the same time.

देहभिन्नकर्त्रात्मज्ञानं देहात्मज्ञानं चेति द्वयमप्येकस्यैव युज्यते..I'm different from the body and parallely claims I'm the body, I am sixty years old, this gotram etc.

Example from Pañcadaśi.. 9-23 verse.

अत्र दृष्टान्तः – शिलादार्वादिनिर्मितमूर्तौ शास्त्रजन्यं परोक्षमीश्वरज्ञानमस्ति । शिलादिज्ञानमप्यपरोक्षमस्ति । तयोर्ज्ञानयोर्नास्ति विरोधः । एकस्यैव पुरुषस्य द्वे अपि बुद्धी भवतः । रज्जौ यस्य सर्पभिन्नत्वज्ञानमपरोक्षं जायते तस्यापरोक्षसर्पभ्रान्तिर्निवर्तते । अनेन चापरोक्षभ्रान्तेरपरोक्षज्ञानेनैव विरोधः परोक्षज्ञानेन न विरोध इति नियमः सिद्धः ।

अत्र दृष्टान्तः - शिलादार्वादिनिर्मितमूर्तौ शास्त्रजन्यं परोक्षमीश्वरज्ञानमस्ति in this regard, co-existence of two contradictory statuses. when you have created an idol out of stone or wood. When you go to temple and invoked the iśvara in the form of devata, you look at mūrti as cetana devata, give food also. Madhye madhyeamruta paneeyam. This knowledge. Deity status is not pratyakṣa jñānaṃ, it is Śastra janya jñānaṃ which is parokṣa. Deity status of stone. Stone status of the stone is pratyakṣa pramāṇam.
Like a photo of a mahātmā...

Cetana devatatvam and acetanashilatvam can coexist,

शिलादिज्ञानमप्यपरोक्षमस्ति । तयोर्ज्ञानयोर्नास्ति विरोधः । ,,, there is no contradiction. One and the same person who does the puja he hasgot both jñānaṃ (referred as buddhi here)
एकस्यैव पुरुषस्य द्वे अपि बुद्धी भवतः| For vaidikas this is possible.

। रज्जौ यस्य सर्पभिन्नत्वज्ञानमपरोक्षं जायते.. opposite example. A person saw the rope as snake. He had sarpatva aparokṣa jñānaṃ during delusion and thinks itis sarpa. Direct knowledge. Later on enquiry on the same locus he got rajju jñānaṃ again aparokṣam. Both being aparokṣam they cannot exist together at same time.

तस्यापरोक्षसर्पभ्रान्तिर्निवर्तते। अनेन चापरोक्षभ्रान्तेरपरोक्षज्ञानेनैव विरोधः परोक्षज्ञानेन न विरोध इति नियमः सिद्धः ।

From this we come to know that aparokṣa bhrānti can be negated but aparokṣa jñānaṃ not by parokṣa. Anew law picked from 9th chapter. Two contradictory statuses can coexist only if they belong to different categories.

तस्माद्देहभिन्नस्यात्मनः परोक्षज्ञानं देहे अपरोक्षात्मज्ञानं चैकस्य युज्यते । तदिदं ज्ञानद्धयमपि कर्महेतुः । आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः । तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः। विदुषस्तु सा भ्रान्तिर्नास्ति । तस्माद्विदुषो नास्ति कर्माधिकारः ।

तस्माद्देहभिन्नस्यात्मनः परोक्षज्ञानं देहे अपरोक्षात्मज्ञानं चैकस्य युज्यते ।
One and the same ritualist can have both of them, it is logically possible.

तदिदं ज्ञानद्धयमपि कर्महेतुः । A ritualist has got both this knowledge, both these are compulsorily required for performing ritual..

आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः ।

Even though ātmā is different from body, varnāśrama jñānaṃ isrequiredfor doing ritual.

Now original discussion, brahmātma vādi cannot do rituals as they require deha rūpa kartru rūpa jñānaṃ.

तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः । for that ritualist has wrong knowledge that I'm a kartā. This delusion the jñānī does not have, विदुषस्तु सा भ्रान्तिर्नास्ति । he knows he is akartā , mahāvākyam janya aparokṣa jñānaṃ he has. If he does karma it cannot come under karma caregory, as veda disqualifies a jñānī from being karma doer. Since jñānī does not have an adhikaritvam, its like a cheque singed by an invalid signatory. Veda makes a jñānī disqualified or ineligible for vaidika karma. So even if he is a gṛhastha inside the mind he know she is akartā...

Na puṇyaṃ na pāpam... even if I do the karma wrongly, it cannot cause pāpam.

तस्माद्विदुषो नास्ति कर्माधिकारः । he has become persona non grata. Does not matter which āśrama you are in ..as a jñānī. You cannot generate puṇyaṃ.

6th March 2021

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आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः । तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः । विदुषस्तु सा भ्रान्तिर्नास्ति । तस्माद्विदुषो नास्ति कर्माधिकारः|

I these potions the Guru is refuting jñānakarmasamucchaya vāda

4th feature : kartā or karmi should have jāti varna āśrama abhimāna.

All vaidika karmas are based on varna and āśrama. For a kartā it is required. A ritualist is in a unique position he knows he is different from body and he knows he is the body also. He wants to go to svarga loka also.. at the same time, he identifies with the body also. deha abhimānaḥ asti nāsti cet He resolved this by giving the following reasoning to resolve the contradiction. I'm different from the body is parokṣa jñānaṃ I'm different from body is aparokṣa jñānaṃ, thus they can coexist.
We can resolve through another method. Not given here. I'm body, I'm not the body. He says. How?

**extremely important concept never seen anywhere, Swamiji added ** A ritualist knows he is different from the body. Ritualist has a different problem. Ritualist does not have ahaṅkāra but mamakāra. He looks upon the body as being owned by him. I'm not the body but I'm the owner of the body. He feels he is kartā and bhokta. A ritualist looks upon his body as a body earned by puṇya papa karma, I'm the owner. A jñānī is one who does not have ahaṅkāra and mamakāra. That's the difference, I do not have puṇyaṃ or pāpam to earn or own the body. I'm akartā abhokta...

Repetition of first argument. Karma is associated with kartṛtvam, jñānaṃ is associated with atṛtratvam.

How come a gṛhastha āśrama jñānī continue to do rituals. A gṛuhasthāśrama jñāni’s karma is not called karma, he has lost eligibility if karma, in vedic constitution he is made non-eligible for these karmas, itis invalid. Karma ābhāsa is the new name for it. Jñāna yoga karma samucchaya is possible, jñānaṃ and karmābhāsa samucchaya is possible. A jñāna yogi is one who is in the process of śravanam and mananam. Jñānī is performing karma yoga you should not say

तस्माद्विदुषो नास्ति कर्माधिकारः In 2nd chapter Gita Kṛṣṇa says karmani eva ādhikāraste, you being ajñānī you have karma adhikara only as a jñānī you don’t have karma adhika, Ācārya keeps this in mind while writing the commentary.

देहे अपरोक्षात्मबुद्धिर्यदि स्यात्तदा देहधर्मजात्याश्रमावस्थाः प्रतीयेरन् । सा च देहात्मबुद्धिर्विदुषो नास्ति । किन्तु ब्रह्मरूपेणात्मनोऽपरोक्षज्ञानमस्ति । तस्माज्ज्ञात्याश्रमावस्थाभ्रान्त्यभावादपि विदुषो न कर्माधिकारः ।

4th argument being consolidated.

देहे I am अपरोक्षात्मबुद्धिर्यदि I am the body notion. Ritualist has mamakāra bhavana. स्यात्तदा देहधर्मजात्याश्रमावस्थाः प्रतीयेरन् the attributes of the body will belong to the ritualist, body, jati, āśrama, avasthā appear to belong to oneself. । सा च देहात्मबुद्धिर्विदुषो नास्ति such an identification with a body and mind cannot be of a wise person. । किन्तु ब्रह्मरूपेणात्मनोऽपरोक्षज्ञानमस्ति । he has got the aparokṣa jñānaṃ that I’m not jīva I’m brahman तस्माज्ज्ञात्याश्रमावस्थाभ्रान्त्यभावादपि since these delusions are not there even for a gṛhastha jñānī, even when he does abhivadaye...he does it for āśrama dharma

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ 4.23॥

Gita is the maha pramāṇam for gṛhastha jñānī. Lord Kṛṣṇa alone comes to the rescue of gṛhastha jñānī. Upaniṣads and Śānkara bhāṣyams only talk of sanyāsi jñānī विदुषो न कर्माधिकारः ।

A gṛhastha jñānī does all these rituals so that he may serve as a role-model for children and others to follow.

यद्यदाचरति श्रेष्ठः, तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते, लोकस्तदनुवर्तते ॥ 3.21॥

Therefore, तस्माज्ज्ञात्याश्रमावस्थाभ्रान्त्यभावादपि

Consolidation of the arguments:

1 Karma is associated with kartṛtvam, jñānaṃ is associated with atṛtratvam.

2 karma goes with bheda bhavana (I’m kartā, I have to get karma phalam in future) , jñānaṃ is associated with abheda bhavana (I do not need to get anything)

3 jñānaṃ is associated with nitya phalam, karma with anitya phalam

यावानर्थ उदपाने, सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु, ब्राह्मणस्य विजानतः ॥ गी 2-46॥

For a wise brahmin (the benefit available) in all the Vedas is the same as the benefit (available) in a pond when there is flood everywhere.

4 karma is associated with varnāśrama abhimāna in the form of ahaṅkāra or mamakāra, jñānaṃ is free from varnāśrama abhimāna

With this jñānaṃ karma samucchaya not possible topic is over

Next topic : Jñānaṃ and upāsana cannot coexist... upāsana is mānasa karma. Same 4 reasons.

‘अहमुपासको देव उपास्यः’ इति बुद्ध्योपासनं सिद्ध्यति। विदुषस्तूपास्योपासकभावप्रतीतिर्नास्ति । ‘मे देहादिसङ्घातः देवस्य देहादयश्च स्वप्नवत् कल्पिताः। चैतन्यमेकमेवास्ति’ इति विदुषो निश्चयः । अतश्च ज्ञानस्योपासनस्य च विरोधः।

Śaṅkarācārya in his bhāṣyams does extensive kanḍaṇam of jñāna karma samucchaya, in gītā, briha upa.. he does not do jñāna upāsana kanḍaṇam. In Vicārasagara, Niścala Dāsa he takes even this and does kanḍaṇam. (very unique and beautiful)

Upto a particular level, Karma is glorified, later criticised. Similarly upāsana too. Jñāna karmasamucchaya promotes dvaitam, therefore criticised, later on as it becomes an obstacle. In Bri 1.4.10

आत्मा ह्येषां स भवति अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

Whoever practises upāsana as I’m a deva, he is devanām pashuhu, maha ajñānaṃ. Upaniṣadic mocking expression. Maṇḍukya kārika

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ 3-१ ॥

Upasaka is unfortunate samsārī. He continues in upasya upāsana dvaita bhava. I must remember I have nothing to do with all these, though I may continue to practise karma as karma abhasaha.

‘अहमुपासको देव उपास्यः’ this is upasakas attitude , I’m the meditator, Bhagawan is the meditated, इति बुद्ध्योपासनं सिद्ध्यति । upāsana comes to existence and continues to survive. विदुष-स्तूपास्योपासकभावप्रतीतिर्नास्ति a wise person does not have the upasaka upasya bheda as a real bheda, although differences appear, । ‘मे देहादिसङ्घातः my body mind complex and any devata that I meditate upon देवस्य देहादयश्च स्वप्नवत् कल्पिताः Viṣṇu sahsranamam, rudram etc Viṣṇu Śiva have a beautiful body etc , even viśvarūpa body of Bhagawan , viswarupam or ekaśarīram both śarīrams are superimposition , like dream...Maṇḍukya kārika चैतन्यमेकमेवास्ति’ what is there is nothing but one caitanyam only , that caitanyam I am (mayyeva sakalam..hatam) none of them are relevant for me the jñānī. I have negated the very antahkaraṇam. Soi need not work for mokṣā. Jñānī cannot have upāsana samucchaya. इति विदुषो निश्चयः । अतश्च ज्ञानस्योपासनस्य च विरोधः । if a jñānī continues upāsana it is upāsana ābhāsa**. Every karma puja by a gṛhastha must be followed by a one-minute (non-relevance) nididhyāsanam.** Before and after, end with pashyan shrunvan..

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥
प्रलपन्विसृजन्गृह्णन्, उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु, वर्तन्त इति धारयन् ॥5- 9॥

Jñānaṃ and upāsana...it is only ābhāsa

Jñānaṃ and nididhyāsanam are not contradictory, there is only abheda bhavana, they are not opposed to each other.

Topic 399 आकाशे पक्षिपतनदृष्टान्तोऽत्र न युज्यते

(३९९) आकाशे पक्षिपतनदृष्टान्तोऽत्र न युज्यते – पक्षिणो द्वावपि पक्षौ एककाले एव स्तः । तस्मान्न तयोः परस्पर- विरोधः । ज्ञानस्य कर्मोपासनाभ्यां विरोधोऽस्ति । तस्मादेककालावस्थानं न तयोः सम्भवति ।

Jñānasamucchaya vādi established this with a lot of examples. He gave example of pakśī using two wings to reach destination, setu, watering the trees. Now Guru takes up each example And refutes

Page 267 topic 393..

Pūrvapakṣī said you should combine jñānaṃ and vaidika karma which combined both wings for flying. Both are given by veda only.

(३९९) आकाशे पक्षिपतनदृष्टान्तोऽत्र न युज्यते – 'pat'...here meaning to fly . Bird flying example. Very useful elsewhere but not so in this context. पक्षिणो द्वावपि पक्षौ एककाले एव स्तः । for a bird two wings are there simultaneously existing, therefore it can use and go to destination, here once a person gets jñānaṃ, karma does not coexist at all. Jñānaṃ and karma ābhāsa can coexist not jñānaṃ and karma. Where is the question if jñānaṃ wing and karma wing coexisting. तस्मान्न तयोः परस्पर- विरोधः । there is no contradiction between the two wings. ज्ञानस्य कर्मोपासनाभ्यां विरोधोऽस्ति। in the case if jñānaṃ, vaidika karma cannot coexist. You must remember 4 contradictions. (see above) you must remember all the time. तस्मादेककालावस्थानं न तयोः सम्भवति । therefore, their coexistence like the wings of the bird is not possible. Therefore, how can you use bird example.

2nd example (Setu darśaṇaṃ)

(आ. ४००-४१३) मोक्षमुद्दिश्य ज्ञानस्य कर्मोपासनयोरपेक्षा- भावः – main heading , previously we said karma cannot exist along with jñānaṃ, next argument is karma need not exist along with jñānaṃ, karmas requirement is not there, karma need not be there.

Samucchaya vādi considers jñānaṃ alone cannot give mokṣā. It is insufficient to get mokṣā. Therefore you require reinforcement in the form of a booster. Similarly aham brahmasmi jñānaṃ is not enough, you have to boost with agnihotram etc, karma booster need not be there...

karma booster is not required because jñānaṃ is not for getting mokṣā, if it is so then whether it is sufficient or not question will come. Jñānaṃ is claiming I am nitya muktaha..ahaṅkāra bhinna ahampadalakṣyārthabuta sākṣī caitanya svarūpa nitya muktahamasmi.. for the sake of mokṣā, requirement if karma is not there at all.

Suppose a student says Swamiji I have jñānaṃ I have understood aham brahmasmi, but I still don't have mokṣā. **We say understanding is complete only when the understanding is two fold... in Naiṣkarmyasiddhi... understanding maha vākyam is one part, other than understanding the maha vākyam nothing else is required for mokṣā,** until then śravanam mananam must continue. mahāvākyam says I'm already free...

understanding alone is realisation...there is no aparokṣa anubhava, aparokṣa jñānaṃ, no enlightenment required. Only understanding mahāvākyam with clarity.

No more japa, no more upāsana is required..

13th March 2021

आ. ४००-४१३) मोक्षमुद्दिश्य ज्ञानस्य कर्मोपासनयोरपेक्षा- भावः –

Topic 400 सेतुदर्शनदृष्टान्तः प्रकृते न युज्यते

(४००) सेतुदर्शनदृष्टान्तः प्रकृते न युज्यते –

Teacher is refuting jñāna karma samucchaya vāda... in the birds case two wings can help each other in taking the bird to the destination. In the case of a spiritual seeker, jñānaṃ and karma cannot coexist. He gave 4 contradicting features.

If I have 4 attitudes associated with jñānaṃ, I cannot have attitudes associated with karma. Even if the jñānī performs karma it will be like a cheque signed by an unauthorised person.

Second argument and second example.. सेतुदर्शनदृष्टान्तः First was karma cannot be combined with jñānaṃ.

2nd ..karma need not be combined with jñānaṃ.. pūrvapakṣī feels that jñānaṃ is insufficient to give mokṣā.

Eg... all vedānta students.. very fact students continue as students of vedānta is enough to prove that jñānaṃ is insufficient. I will show jñānaṃ is more than sufficient for mokṣā, author says. Nature of jñānaṃ is mokṣā is my very nature. I need not work for mokṣā. Understanding mahāvākyam is important and understanding that nothing more is required is important.

Since mokṣā is already accomplished, distance between me and mokṣā is only ignorance. Since jñānaṃ is sufficient, there is no necessity to combine karma with jñānaṃ.

(४००) सेतुदर्शनदृष्टान्तः प्रकृते न युज्यते –

pūrvapakṣī s example of having darśaṇaṃ of rameswaram bridge, taking a pilgrimage to Rameswaram and having darśaṇaṃ of the setu. Itis said setu darśaṇaṃ is papa naśana ...

समुद्रस्य सेतुदृष्ट्वा . all papams will go away brahmahatyam... not brahman but brahmana... Ravana. Pratyakṣa jñānaṃ....

There are rules for setu darśaṇaṃ which is karma. Seeing is jñānaṃ, so both are required for papa naśana. Similarly केवल ब्रह्मविद्यात्वा केवल सेतुदर्शनवत् . You need karma also.

We have to establish that this example is invalid.

In case if papa nivṛtti, the phalam is adṛṣṭa. Removal of pāpam is not visible...whole sadhana comes under adṛṣṭa field. Śastra alone can say whether sethu darśaṇaṃ is sufficient or not. Śāstra says karma has to be combined.

But here we are talking of ajñāna nivṛtti. Gap between me and mokṣā is only sheer ignorance.

ajñāna nivṛtti is dṛṣṭa phalam, because I know, it's called sākṣī pratyakṣa not indriya pratyakṣa. We don't need to consult śāstram for it.

ज्ञानमात्रेण दृष्टफलरूपेण अज्ञाननिवृत्तिः भवति।

Jñāna matrena dṛṣṭa phala rupena ajñāna nivṛtti bhavati..

मोक्षं प्रति ज्ञानस्य कर्मोपासनयोः साहाय्यविषये प्रदर्शितः सेतुदर्शन- दृष्टान्तो न सङ्गच्छते ।

मोक्षं प्रति ज्ञानस्य कर्मोपासनयोः there is the requirement of karma and upāsana. साहाय्यविषये प्रदर्शितः सेतुदर्शन- दृष्टान्तो न सङ्गच्छते । for proving the pūrvapakṣī, pūrvapakṣī showed setu darśaṇaṃ as example. That example is inappropriate. Therefore विषमदृष्टान्तः ....

सेतुदर्शनं न दृष्टफलस्य हेतुः, किन्त्वदृष्टफलस्यैव हेतुः । यत् फलं प्रत्यक्षेण प्रतीयते तत्फलं प्रत्यक्षफलम् इत्युच्यते । यथा भोजनस्य फलभूता तृप्तिः प्रत्यक्षा तद्वत् । तस्माद्भोजनं दृष्टफलस्य हेतुः । तथा सेतुदर्शनेन न किञ्चिदपि प्रत्यक्षं फलं प्रतीयते । किन्तु पापस्य नाशरूपं फलं शास्त्रेणोाधिगम्यते । यत् प्रत्यक्षेण न प्रतीयते तददृष्टफलम् इत्युच्यते ।

सेतुदर्शनं न दृष्टफलस्य हेतुः, seeing setu does not produce any visible result. किन्त्वदृष्टफलस्यैव हेतुः only produces a result which is invisible यत् फलं प्रत्यक्षेण प्रतीयते तत्फलं प्रत्यक्षफलम् इत्युच्यते whatever result is directly visible, that's called pratyakṣam. Mind comes under sākṣī pratyakṣam, awareness principle. यथा भोजनस्य फलभूता तृप्तिः प्रत्यक्षा तद्वत् like after eating we have tṛpti, sākṣī pratyakṣam, stūla śarīram is both indriya pratyakṣam as well as sākṣī pratyakṣam. Hunger thirst etc belong to praṇamāyā kośa which belongs to sūkṣma śarīram is not indriya pratyakṣam but sākṣī pratyakṣam. Similarly you should not ask guru if I have got liberation.. it is sākṣī pratyakṣam. तस्माद्भोजनं दृष्टफलस्य हेतुः bhojanam, eating is cause of visible result. तथा सेतुदर्शनेन न किञ्चिदपि प्रत्यक्षं फलं प्रतीयते by seeing Rama setu I don't see any visible result. That pāpam has gone away I cannot see. किन्तु पापस्य नाशरूपं फलं शास्त्रेणोाधिगम्यते śāstram tells me now papams have gone away. That's why one of the niyama is śraddha in śāstra pramāṇam. यत् प्रत्यक्षेण न प्रतीयते तददृष्टफलम् इत्युच्यते papa nivṛtti that is not visible is called adṛṣṭa phalam.

तस्मात् यथा यज्ञादिकर्म स्वर्गाद्यदृष्टफलस्य हेतुः तथा सेतुदर्शनमपि पाप- नाशरूपादृष्टफलस्य हेतुः । योऽदृष्टफलहेतुः तस्य स्वफलोत्पादने यावती सामग्री सहायतया शास्त्रेण चोद्यते, तावत्या सामग्र्या सहित एव स फलस्य हेतुर्भवति । न तु स केवलो हेतुर्भवति । अत एव श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशरूपफलहेतुः । श्रद्धानियमादिरहितं न फलहेतुः । सेतु- दर्शनेन प्रत्यक्षं किमपि फलं न दृश्यते । केवलं शास्त्रात् तत्फलमवगम्यते । शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह । केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते ।

Beautiful points differentiating dṛṣṭa and adṛṣṭa phalam.

तस्मात् यथा यज्ञादिकर्म all vedic rituals like yagna etc स्वर्गाद्यदृष्टफलस्य हेतुः are for accomplishing heaven etc तथा सेतुदर्शनमपि setu darśaṇaṃ is also like that only पाप- नाशरूपादृष्टफलस्य हेतुः itis a means of adṛṣṭa phalam. When cause and effect is mentioned, scriptures speak of one single cause or sometimes combination of certain factors... referred as samagrī ..a group. When śāstra talks of several factors, you should combine all of them, if one is missing, samagrī is not complete. Like in gītā chapter 17 the dakṣina part is one angam. You can follow tradition forgiving 25 paise..

In gītā 17-13 ... sabarimala all rituals have to be followed

विधिहीनमसृष्टान्नं, मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं, तामसं परिचक्षते ॥17.13॥

योऽदृष्टफलहेतुः in the context of adṛṣṭa phalam. तस्य स्वफलोत्पादने यावती सामग्री सहायतया शास्त्रेण चोद्यते, for producing the result, whatever be the number of causal factors prescribed by the śāstra, (I don't decide the causal factors in adṛṣṭa viṣayam) if a twig of a particular tree has to be used, it must be used. You can't use substitutes. Number of causal factors too. Example given... पत्न्यवेक्षितम् आज्यं भवति *** veda vākyam.. before offering ghee to the fire, if wife is busy preparing in the kitchen, before offering wife has to see the offering. The wife has to come and see. No substitutes, patni apekshitam. You have to ask before marriage.. as prescribed in the śāstra, तावत्या सामग्र्या only when all these causal factors are combined together सहित एव स फलस्य हेतुर्भवति and that is why many of the rituals do not prescribe expected results these days. You do parokṣaṇam instead if snānam... । न तु स केवलो हेतुर्भवति । no one factor can help. अत एव श्रद्धानियमादिसहितमेव सेतुदर्शनं śraddha is an internal causal factor, I believe in śāstram. Look at the vaidika bhavana. पापनाशरूपफलहेतुः

श्रद्धानियमादिरहितं न फलहेतुः if those causal factors are absent, no result is possible. सेतु- दर्शनेन प्रत्यक्षं किमपि फलं न दृश्यते just by seeing the setu visible results are not seen केवलं शास्त्रात् तत्फलमवगम्यते । results only known through śāstra, that's why people tend to drop vaidika rituals like sandhyavandanam that's why people like to do things giving dṛṣṭa phalam. That's why they have disappeared one by one. शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह śāstra talks about jñāna karma samucchaya , setu darśaṇaṃ and karmas associated with them ,therefore I will accept samucchaya for adṛṣṭa phalam. Ajñāna nivṛtti does not come under adṛṣṭa phalam. केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । cannot argue and say why should I do all other karmas, I wil ltake flight and go and see the setu, author says where is the pramāṇam that this is possible? Where in śāstra is it said so? Entire hinduism is based on śāstra pramāṇam. Coming generation does not accept veda as pramāṇam. If you gives scientific proof they will accept, unfortunately they are all scientifically unproveable, veda itself says that. Entire religious life is based on śāstra pramāṇam. If current generation says we don't believe, you have to let go, say dīrghāyuṣmān bhava. Religious life is like third umpire. You should have śraddha in śāstra. No point entering into a debate. You are wasting your breadth. That's why while doing upanayam, you do śraddhā devata puja. Faith in veda as śraddhā devi.. oh mother śraddhā.. ***

श्रद्धां मेधां यशः प्रज्ञां विद्यां (वेद्यं) बुद्धिं श्रियं बलम्
आयुष्यं तेज आरोग्यं देहि मे अव्य(हव्य) वाहन (agni devata)

I should declare I have faith even during upanayanam... all our religion has become mechanical ritual... they should believe in the efficacy of religion. For that śraddhā in śāstra is required. तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते jñāna karma samucchaya is required for papa nivṛtti which is adṛṣṭa phalam. Mokṣa comes under dṛṣṭa phalam.

20th March 2021

Page 271 last two lines

शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह । केवलसेतुदर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते ।

Jñāna karma samucchaya is being refuted...very beautiful points being raised here not found in any other bhāṣyams.

Here he has taken up 2nd example of pūrvapakṣī, setu darśaṇaṃ.

Setu darśaṇaṃ comes under jñānaṃ category. śāstra make it clear that mere setu darśaṇaṃ cannot remove pāpam. śraddha must be followed. Niyamas must be followed. This combination alone can remove pāpam... based on this the pūrvapakṣī argued, mokṣā is also sarva papa nivṛtti.

Advaita darśaṇaṃ is the means for papa nivṛtti. Pūrvapakṣī argues ātmā jñānaṃ also requires extra factors for papa nivṛtti just like setu darśaṇaṃ.

Cause effect relationship has to be analysed. Do we have one cause or combination of causal factor, sāmagrī etc? Which pramāṇam determines kārya kāraṇam sambandha. Here he says any adṛṣṭa kārya, only śāstra can decide on the kāraṇam. Apauruṣeya viṣayam case only śāstra is pramāṇam. Like swarga prāpti etc.

Pūrvapakṣī... Śāstra talks of jñāna karma samucchaya only...

What about for removing darkness? It is dṛṣṭa viṣayam. With regard to removal of darkness, you can experiment. A man entered, darkness does not go away, chair does not go away, what about light? Darkness goes away.

You don't need light along with Rama's picture along with light. Only with light by pratyakṣa pramāṇam, darkness goes away. we know that causal factor is only light...

Removal of hunger is also only through food. You don't have to ask, whether chanting is required along with eating or not? You cant say chanting is compulsory. Both are sākṣī pratyakṣam केवल भोजनेन क्षुन्निवृत्ति: Saṃsāra nivṛtti is dṛṣṭa viṣayam or not, dṛṣṭa only as saṃsāra is dṛṣṭa viṣayam only . A person experiences mortality etc. देश काल परिच्छिन्नत्वम् and dukham..all these are

दुर्वारसंसारदवाग्नितप्तं, दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः, शरण्यमन्यं यदहं न जाने ॥३६॥ VC

भीतं प्रपन्नं – I know what is fear, Entire saṃsāra is dṛṣṭa viṣayam... I'm a mumukṣu now, I'm interested in freedom from saṃsāra... I should know whether I'm in saṃsāra or free from saṃsāra...

In pañcadaśī class I said,

1 my thinking that I'm a samsārī jīva will go away.

2 once I'm free from notion that I'm samsārī I cannot look at sadhya mokṣā.. one of the sadhana catuṣṭayam is eliminated...mumukṣutvam..

3 incapable of praying to God for mokṣā..

Whether I'm mukta or not, ask these questions... the above 3.

Papa nivṛtti is apauruṣeya...you therefore don't quote setu darśaṇaṃ here.

Topic 401 ज्ञानफलस्य मोक्षस्य नित्यप्राप्तत्वाज्ज्ञानस्य कर्मोपासनापेक्षाभावः

(४०१) ज्ञानफलस्य मोक्षस्य नित्यप्राप्तत्वाज्ज्ञानस्य कर्मोपासनापेक्षाभावः –

Very important statement..

ज्ञानफलस्य मोक्षस्य mokṣā which is the result of mere understanding... नित्यप्राप्तत्वाज्ज्ञानस्य mokṣā happens to be nitya prāptam, ever accomplished... in VC sadhya mokṣā does not exist, only siddha mokṣā or no mokṣā... कर्मोपासनापेक्षाभावः – after that I don't require karma or upāsana. Nididhyasanam is neither for jñānaṃ or mokṣā, it is for duṣṭa catuṣṭayam nivṛtti. The vāsana is also dṛṣṭa, ahaṅkāra mamakāra raga dveṣa vāsana, due to misbehaviour.

To remove them I do a nididhyāsanam exercise... how... I should ask so what after what..gap should reduce..it should become simultaneous... viparita bhavana nivṛtti...others become comfortable in my presence.. mahāvākyam has sealed one affair, I’m muktaha.. life long hobby..

There are different prakriyās for deciding if mananam and nididhyāsanam come under karma or not. They both are karma

तमोनिवृत्तौ दीपप्रभावत् स्वफलोत्पत्तौ ब्रह्मविद्या कर्मोपासने नापेक्षते । ब्रह्मविद्यायाः फलमपि स्वर्गादिवद्यदि लोकविशेषरूपादृष्टफलं स्यात् । यदि च शास्त्रं तस्य लोकविशेषस्य केवलब्रह्मविद्यया अप्राप्यत्वं कर्मोपासनसहितब्रह्मविद्याप्राप्यत्वं च बोधयेत्तदा ब्रह्मविद्यापि सेतुदर्शनवत् स्वफलोत्पत्तौ कर्मोपासने अपेक्षेत । न हि ब्रह्मविद्याफलरूपो मोक्षः स्वर्गादिवल्लोकविशेषरूपादृष्टफलम्, किन्तु मोक्षो नित्यप्राप्तः । बन्धस्तु भ्रान्त्या प्रतीयते । तस्या भ्रान्तेनिवृत्तिरेव ब्रह्मविद्यायाः फलम् । केवलया ब्रह्मविद्यया तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा । रज्जुज्ञानात् सर्पभ्रान्तेर्निवृत्तिर्यथा सर्वेषां प्रत्यक्षा तद्वत् । तस्मादधिष्ठानज्ञानस्य फलं भ्रान्तिनिवृत्तिरूपं दृष्टमेव फलम् ।

Fantastic portion. You must give right example of removal of darkness or hunger removal.

तमोनिवृत्तौ दीपप्रभावत् with regard to removal of darkness, (viṣaya saptami with regard to, adhikaraṇa saptami means in or on...), just as light of lamp is enough, similarly स्वफलोत्पत्तौ ब्रह्मविद्या brahmavidyā also with regard to production of its result, it does not require कर्मोपासने नापेक्षते any other additional karma or upāsana. **Knowledge removes internal darkness**.

> उद्यन्तु शतमादित्या उद्यन्तु शतमिन्दवः ।
> न विना विदुषां वाक्यैर् नश्यत्याभ्यन्तरं तमः ॥
> *udyantu śatamādityā udyantu śatamindavaḥ |*
> *na vinā viduṣāṃ vākyair naśyatyābhyantaraṃ tamaḥ |*

Internal darkness called darkness will never go away without aparokṣa jñānaṃ, understanding mahāvākyam. Even though Sun may arise, external darkness will go away...Moon rise will remove external darkness even if 100 suns and moons rise. Internal darkness will not go away by these.

The questions I have to ask:

Am I samsārī jīva am I brahman...

If I understand the teaching I should be incapable of looking at myself as samsārī or looking for mokṣā or asking God for mokṣā...

Then ācārya makes a suppositional argument suppositional argument. Your example would have been right if brahma vidhyā phalam were adṛṣṭa phalam like going to another loka.. like the mokṣā of other schools of philosophy. you can die, go through śukla gati to vaikunṭa. You can go there and lie on the lap of Bhagawan... just like baby falls on the lap of mother, jīva also falls on the lap of Lord. If mokṣā is also posthumous adṛṣṭa phalam, setu dṛṣṭanta is fine,

ब्रह्मविद्यायाः फलमपि स्वर्गादिवद्यदि if it is so, let us suppose... like going to heaven लोकविशेषरूपादृष्टफलं स्यात् if it is another loka, yadi syāt, meaning let us suppose. Iti astu. Suppposition

1.. who will determine this, then we have to ask śāstra.

Suppose śāstra says यदि च शास्त्रं तस्य लोकविशेषस्य for reaching that particular mokṣā loka.. एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते bri upa 1.4.15 causing confusion.. loka must be explained differently. Mokṣā is defined as ātmā loka, so you have to take it differently

लोक: लोक्यते इति लोकः – कर्म व्युत्पत्ति you should not take

लोक्यते अनेन इति लोकः चैतन्यम् - करण व्युत्पत्ति: take it this way—Ācārya says Mokṣa is not a world. For attaining that world, केवलब्रह्मविद्यया अप्राप्यत्वं suppose śāstra says mere intellectual knowledge is not enough, then you have to practise any ither karma prescribed. कर्मोपासनसहितब्रह्मविद्याप्राप्यत्वं suppose veda says you have to combine with karma also च बोधयेत्तदा ..iti astu if it is said, then in that condition. ब्रह्मविद्यापि सेतुदर्शनवत् स्वफलोत्पत्तौ कर्मोपासने अपेक्षेत । then we will accept brahma dhyānam must be combined with karma upāsana, provided śāstra says mokṣā is adṛṣṭam and karma upāsana are required for that. Up to this is suppositional argument.. न हि ब्रह्मविद्याफलरूपो मोक्षः स्वर्गादिवल्लोकविशेषरूपादृष्टफलम्, the result of brahma vidya is not adṛṣṭa phalam in the form of a particular world.. if I say mokṣā is freedom from punar jenma it will come under adṛṣṭa. We will know adṛṣṭa phalam after death only.. I'm saying punar jenma abhāva is dṛṣṭa phalam... once I understand mahāvākyam, I'm ātmā , na jayate mriyate... whether future birth is there for me is not relevant for me.. if somebody says I'm worried about sūkṣma śarīram.. there is no my sūkṣma śarīram... the knowledge there is no second thing other than Me, everything else is mithyā.. I'm either not related to any mithyā or I'm related to all as adhiṣṭhānam.

अशोच्यानन्वशोचस्त्वं, प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च, नानुशोचन्ति पण्डिताः ॥ 2.11॥

... freedom from punarjenma is also dṛṣṭa phalam as I'm ever jenmarahitaha..worry about videha mukti means I have not understood mahāvākyam..understanding mahāvākyam means relaxation..किन्तु मोक्षो नित्यप्राप्तः jenma abhāva is already attained. बन्धस्तु भ्रान्त्या प्रतीयते our problem is not punarjenma, just notion that I have punar jenma is saṃsāra तस्या भ्रान्तेनिवृत्तिरेव ब्रह्मविद्यायाः फलम् we are removing only this notion. That is the result of understanding the class. केवलया ब्रह्मविद्यया this particular freedom we are able to get by sheer understanding तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा .whether I'm born or not is very clear for all of us if we have understood mahāvākyam.. continue śravanam, karma yoga... mind and listening should improve... I ask the three questions am I jīva? Do I need mokṣā? Do I need Gid to give me mokṣā. Nivṛtti is streelinga therefore pratyakṣa रज्जुज्ञानात् when I use torch सर्पभ्रान्तेर्निवृत्तिर्यथा the sarpa superimposition is gone, I should not say I have understood its rope, but let us be careful still and keep safe distance. I should be a le to handle the tope. सर्वेषां प्रत्यक्षा तद्वत् just as snake notion disappears in the wake of mere tope knowledge. तस्मादधिष्ठानज्ञानस्य फलं result of any adhiṣṭhāna jñānaṃ. भ्रान्तिनिवृत्तिरूपं for saṃsāra bhrānti, brahman is adhiṣṭhānam. दृष्टमेव फलम् । the benefit is dṛṣṭam eva.. whatever I pursue is for loka saṅgraha or mithyā vyāvahāra...any pursuit in vyāvahārika world, they are done with mokṣā...

27th March 2021

केवलया ब्रह्मविद्यया तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा । रज्जुज्ञानात् सर्पभ्रान्तेर्निवृत्तिर्यथा सर्वेषां प्रत्यक्षा तद्वत् । तस्मादधिष्ठानज्ञानस्य फलं भ्रान्तिनिवृत्तिरूपं दृष्टमेव फलम् ।

The ācārya continues with the topic of refutation of jñāna karma samucchaya vāda...each example is taken and refuted, first bird flying example, second setu darśaṇaṃ example

A reply was given in the entire page: your example is wrong example, there benefit expected is papa nivṛtti, which is adṛṣṭa invisible result. Śāstram says jñānaṃ and karma are required, for adṛṣṭa phalam you go by śāstric injunction.

For dṛṣṭa phalam you go by dṛṣṭa pramāṇam. Hunger is directly experienced, which is dṛṣṭam, sākṣī pratyakṣam, I can subjectively experience within myself. Pramāṇam is also subjective. We experience eating food removes hunger. We don’t go to śāstra and ask how to remove the hunger. Second example he gave was removal of darkness. Saṃsāra is not a thing in the world. Saṃsāra is an intellectual conclusion which is internally known by me as I'm a samsārī. The thought is entertained. I only know. What is the proof that I have concluded that I'm asamsari....proof is I'm seeking mokṣā, I'm claiming I'm a mumukṣu. I go to guru/God seeking mokṣā. Therefore as long as I have this notion I'm a samsārī, I will go to guru and seek blessings for mokṣā. Teaching should continue until I drop the seeking.

It is subjectively dṛṣṭam, the seeking for mokṣā. There are many people who claim I have studied vedānta understood mahāvākyam, without going to nirvikalpakāśamadhi I'm able to claim I'm free from saṃsāra. No mysticism is involved. Every jñānī says that is enough. Therefore mokṣā being dṛṣṭa phalam and it comes through experience, we don't require anything other than jñānaṃ clear understanding... understanding of mahāvākyam and understanding that nothing else is required other than understanding.

दृष्टफलस्योत्पत्तिर्यावत्या सामग्र्या साध्यतया प्रत्यक्षेण प्रतीयते तावती सामग्री दृष्टफलस्य हेतुरित्युच्यते । यथा तुरीतन्तुवेमादिभिः पटस्योत्पत्तिः प्रत्यक्षेति तुरीतन्तुवेमादिकं पटस्य हेतुः । यथा च केवलभोजनेन तृप्तिरूपं फलं प्रत्यक्षमिति केवलभोजनमेव तृप्तिहेतुः । यथा वा केवलाधिष्ठानज्ञानात् भ्रान्तिनिवृत्तिः प्रत्यक्षेण प्रतीयत इत्यधिष्ठानज्ञानमेव भ्रान्तिनिवृत्तेर्हेतुः । यथा रज्जुज्ञानं भ्रान्तिनिवृत्तौ नान्यदपेक्षते तथा बन्धभ्रान्तेरधिष्ठानभूतनित्यमुक्ता- त्मज्ञानमपि बन्धभ्रान्तिनिवृत्तौ कर्मोपासने नापेक्षते ।

When we are dealing with visible results, what are the causes of these results; we can know by our experiences. śāstra pramāṇam is not required. Visible results dṛṣṭa phalam are taken as example.

दृष्टफलस्योत्पत्तिर्यावत्या सामग्र्या साध्यतया प्रत्यक्षेण प्रतीयते तावती सामग्री दृष्टफलस्य हेतुरित्युच्यते । visible results...various causal factors required for producing visible results called sāmagrī, we should know by our own direct experience. We conclude this is the causal factor, unnecessarily we should not bring śāstra pramāṇam should be brought in.

By bringing śāstra unnecessarily, we are causing problems. Many hindus have an issue here. Falsely bringing in religious sentiments has created lot of issues. Like connecting stomach pain to not chanting Viṣṇu sahasranamam one day. This is a serious problem. Look at your food habits.

Example 1

यथा तुरीतन्तुवेमादिभिः पटस्योत्पत्तिः प्रत्यक्षेति तुरीतन्तुवेमादिकं पटस्य हेतुः - a fabric or cloth is woven with the help of a few causal factors, weaving table, turi, thread, tantu, vema moving thing, causal factors for weaving a fabric. No śāstram is required.

यथा च केवलभोजनेन तृप्तिरूपं फलं प्रत्यक्षमिति केवलभोजनमेव तृप्तिहेतुः - by eating food ,fullness of stomach or freedom from hunger is the result. Kārya kāraṇa sambandaha pratyakṣa pramāṇa siddhaha, śāstram na apekṣitam, यथा वा केवलाधिष्ठानज्ञानात् भ्रान्तिनिवृत्तिः प्रत्यक्षेण प्रतीयत इत्यधिष्ठानज्ञानमेव भ्रान्तिनिवृत्तेर्हेतुः- when there is something superimposed because of the adhiṣṭhānam, any misconception is removed by removing the cause of misconception. Misconception is removed by knowledge of fact.

यथा रज्जुज्ञानं भ्रान्तिनिवृत्तौ नान्यदपेक्षते ... with regard to removal of misconception of snake appearance, rope knowledge does not require jñāna karma samucchaya

तथा बन्धभ्रान्तेरधिष्ठानभूतनित्यमुक्तात्मज्ञानमपि बन्धभ्रान्तिनिवृत्तौ कर्मोपासने नापेक्षते . That I'm a sansari is also a bhrantihi... how do we say that? We saw in gītā kṣetrajña bhāṣyam, how do you say I have sorrow, this is a delusion. Vedānta says I'm sorrowful therefore I'm samsārī is a delusion... how do you prove? How do you say I'm sorrowful, vedānta asks.

Samsari answers its evident, I'm intimately experiencing sorrow because an event happened yesterday.. how do you know. Therefore I'm a samsārī as I have sorrow. Vedānta says this is delusion. How? If you are experiencing sorrow, experienced sorrow can only belong to something that is experienced. As sorrow is an attribute it has to belong to a substance. Experienced mind has this attribute sorrow. That's why in sleep, with the mind resolved, sorrow is resolved. Vedānta never says mind does not have sorrow. Vedānta wants to teach mind has sorrow, don't say I'm sorrowful. If you want to remove sorrow from mind, that’s a different topic. Am I affected by sorrow. Anātmā issues are to be analysed separately. Don’t mix up śarīratrayam issues and ātmā. You have a psychological problem, analyse that raga dveṣa etc. vedānta is discussing am I sorrowful?. Understand you are satyam jñānaṃ anantam brahman. Mind and sorrow belong to mithyā vyāvahārika field. Mithyā is mithyā. Understand that that satyam is myself. Many mithyā problems can be solved, many cannot be solved.

मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत ॥ 2-14॥

Endure mithyā problem is the advice of vedānta. Solve the solvable problems. Vedānta us not dealing with mithyā. Learn to practise I’m saṃsāra rahitaha. Even when body is going through corona infection fever.

तथा this jñānaṃ that I’m nityamuktaha does not require any other karma forgetting mokṣā.

Topic 402 केवलं ज्ञानमेव मोक्षसाधनमिति शास्त्रवचनमपि

(४०२) केवलं ज्ञानमेव मोक्षसाधनमिति शास्त्रवचनमपि –

ज्ञानफलस्य मोक्षस्य स्वर्गादिवल्लोकविशेषत्ववर्णनेनादृष्टरूपत्वाङ्गीकारे वेदवाक्यविरोधः स्यात् । “न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्मा- प्येति” (बृ. ४.४.६) “अत्र ब्रह्म समश्नुते” इत्यादिश्रुतयो ज्ञानिनः प्राणा न कमपि लोकं गच्छन्तीति वर्णयन्ति ।

He said mokṣā is dṛṣṭa phalam, freedom from notion that I'm a samsārī. Only I can experience that. Now ācārya makes a suppositional argument. Suppose I assume that mokṣā has to happen after death. Only in other systems believe people have to go to another lokah after death, then it is adṛṣṭa.

Also many vedānta students have desire that they should not be reborn. Rebirth is associated with ahaṅkāra. After jñānaṃ, I should not be bothered about ahaṅkāra.

I know I'm ātmā but my śarīratrayam must merge with iśvara.. this I will not be there to watch after death, this mokṣā phala is promised in śāstra, videha mukti... this is adṛṣṭaphalam.,

> गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
>
> कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ मुण्ड.ऊप 3.2.7 ॥
>
> (Their) fifteen parts go back to their sources and all the divine powers (go) to their respective presiding deities. The ego and (its) *karmas* — all (these) resolve into the supreme imperishable (*Brahman*).

Posthumous videha mukti mokṣā, many people are desperately interested in that. This only means you have not assimilated the teaching well. You want to give ahaṅkāra reality. Suppose a vedāntic is interested in that, Guru is unhappy within quotes.

Suppose Ācārya says that videha mukti will come under adṛṣṭa mokṣā... with regard to that adṛṣṭa phalam, we want to know the cause. Go to śāstra and check if śāstra prescribes anything jñāna karma samucchaya for the adṛṣṭa phalam of the videha mukti of the ahaṅkāra. Ātmā does not require videha mukti as it is not associated with dehas or associated with dehas. Neither... ātmā is nitya muktaha sarvagataha, does not need videha mukti. You can be interested only in videha mukti of ahaṅkāra. Ācārya says for that videha mukti also jñānaṃ alone is enough.

(४०२) केवलं ज्ञानमेव मोक्षसाधनमिति शास्त्रवचनमपि –

ज्ञानफलस्य मोक्षस्य let us suppose mokṣā is adṛṣṭa phalam स्वर्गादिवल्लोकविशेषत्ववर्णनेनादृष्टरूपत्वाङ्गीकारे like going to swarga, mokṣā as a loka, even if you assume it is a result to be achieved after death, even this does not have vedic support of jñāna karmasamucchaya. वेदवाक्यविरोधः स्यात् । assuming mokṣā is posthumous result, even here we do not require jñāna karma samucchaya

“न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्मा- प्येति” (बृ. ४.४.६) jñānī because of jñānaṃ will be free from travelling and taking another body, ahaṅkāra will not travel. He will remain only as brahman, will become one with the all-pervading brahman.

अत्र ब्रह्म समश्नुते” इत्यादिश्रुतयो katopanisad 2-3-14 jñānī will remain only as ātmā, stūla sūkṣma karaṇa śarīram will not travel, will merge here itself into samaṣṭi.. ज्ञानिनः प्राणा न कमपि लोकं गच्छन्तीति वर्णयन्ति

मोक्षस्य लोकविशेषरूपत्वाङ्गीकारे स्वर्गादिवन्मोक्षोऽनित्यः स्यात् । मोक्षस्य लोकविशेषरूपत्वाङ्गीकारेऽपि केवलज्ञानेनैव मोक्षप्राप्तिरङ्गीकर्तव्या । शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः । शास्त्रं च 'मोक्षः केवल-ज्ञानेनावाप्यते' इत्याह ।

मोक्षस्य लोकविशेषरूपत्वाङ्गीकारे if mokṣā is misunderstood as going to some world after death, negation of kailasa vaikunṭa prāpti etc, is done

> धातुर्लोकः साधितो वा ततः किं , विष्णोर्लोको वीक्षितो वा ततः किम् ।
> शंभोर्लोकः शासितो वा ततः किं, येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥१६॥
> (अनात्म श्री विगर्हण स्तोत्रम्- श्रीशंकराचार्य विरचित)
>
> The world of Brahma has been acquired, the world of Vishu has been seen and the world of Śiva has been ruled over - all these, verily, are in vain to him by whom the Self has not been realized.

any loka you go to you will not attain mokṣā, you will come back in time. Pujya Swamiji jokes: There also you go and sit there will be somebody in front of you. You won't have a binocular with you.

If you accept that there will be several logical issues. Mokṣā will become anitya phalam.

स्वर्गादिवन्मोक्षोऽनित्यः स्यात् । मोक्षस्य लोकविशेषरूपत्वाङ्गीकारेऽपि even if you assume that mokṣā is a loka केवलज्ञानेनैव मोक्षप्राप्तिरङ्गीकर्तव्या

। based on the previous śruti statement you must conclude that you don't require jñāna karma samucchaya because śāstram does not talk about this. शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः ..according to you mokṣā is posthumous, adṛṣṭa so śāstra must determine the method, it says शास्त्रं च 'मोक्षः केवल- ज्ञानेनावाप्यते' इत्याह only through jñānaṃ knowledge, mokṣā is obtained. Jñāna matrena mokṣāha. matrena becomes important. Karmasamucchaya is not required, where does it say so? Mere knowledge is enough. All dream problems are solved by just waking up. You just wake up from one order of reality to another order. Here you wake up from vyāvahārika to pāramārthika level...

3rd April 2021

शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः । शास्त्रं च 'मोक्षः केवल- ज्ञानेनावाप्यते' इत्याह। jñānakarma samucchaya negation.

Several examples pūrvapakṣī came. We are now analysing the second example of setu darśaṇaṃ dṛṣṭanta.

Argument 1- very example of setu darśaṇaṃ is only for adṛuṣṭa phalam... papa nivṛtti is adṛuṣṭa therefore we should go by śāstra pramāṇam only. śāstram says setu darśaṇaṃ is not enough but karma is also required, so for papa nivṛtti which is adṛuṣṭa phalam and therefore accepted.

Mokṣā is dṛṣṭa phalam, therefore this is not acceptable... how can you give setu darśaṇaṃ as example for dṛṣṭa phala ?

Argument 2- abhypetya vāda

Temporary assumption... let us assume mokṣā is adṛuṣṭa phalam. After death assume going to vaikunṭa Kailasa etc... then it cannot be called mokṣā itself, as if you attain something after travel it becomes prāpti rūpa karma phalam therefore anityam.

Argument 3- abhypetya vāda

Let us assume mokṣā is anityam and it is adṛuṣṭa phalam of going to another loka like pūrva mīmāmsāka says. And let's assume its nitya phalam. Paraloka prāpti, you go to that loka and live there permanently... see Bhagawan and serve Bhagawan and you eternally stay there. Assume all of them. Then also, jñāna karma samucchaya vāda is not correct. You say papa nivṛtti is by setu darśaṇaṃ determined by śāstra pramāṇam and karma samucchaya is required. Lets go with same rule.. mokṣā is para loka prāpti and it is nitya, adṛuṣṭa phalam,.. what is the sadhana? Who should decide? Śāstram... what does it say? Jñāna mātrena nitya mokṣā ha. Śāstra never asks for combining karma.

Therefore your argument is śāstra virodha vāda.

Unique arguments in vicārasāgara only.

शास्त्रप्रतिपादितोऽर्थः शास्त्रानुसारेणैवाङ्गीकर्तव्यः । शास्त्रं च 'मोक्षः केवल-ज्ञानेनावाप्यते' इत्याह।

We were seeing argument 3, śāstra references. Where is it said so? Guru says I can give you several references....

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ मु. २.२.८ ॥

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ श्वे. ६.२० ॥

“तमेव विदित्वातिमृत्युमेति” (श्वे. ३.८)

“तरति शोकमात्मवित्” (छा. ७.३.१)

“तमेवं विद्वानमृत इह भवति” इति ।

“ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्पपाशापहानिः” इति ।

Other than clear knowledge nothing is required to alter my intellectual conclusion about myself. Revision of the perspective of myself happens with clear knowledge of myself, which is understanding mahāvākyam.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ मु. २.२.८ ॥

तस्मिन् दृष्टे परावरे. muṇḍaka 2-2-8

Understanding mahāvākyam, no mystic experience, sati saptami, by mere knowledge mokṣā ...

हृदयग्रन्थि भिद्यते... mixing up ātmā and anātmā, taking emotional problem as my problem is issue... granti means knotted... I will separate emotional issues from my freedom... I'm free in spite of emotional issues, I have no doubt regarding whether I'm samsārī jīva looking for mokṣā or I am nitya muktaha.

क्षीयन्ते.. I don't have any karmas. ..

All this comes from internalising maha vākyam

Next is śvetāśvatara upaniṣad.. 6-20 negative language.

You can get mokṣā without self-knowledge if you fulfill one condition. Upanyasakas glorify advaita jñānaṃ and then say it is very difficult these days, Kaliyuga etc..

कलौ कल्मश चित्तानाम् पापद्रव्योपि जीविनाम्

विधिक्रिया विहीनानाम् गतिर्गोविन्द कीर्तनाम्

They introduce an alternative solution..all yogas are difficult. Mere nāma sankīrtanam you do, it is Bhagawan's responsibility to lift us, so let's start sankīrtanam, everybody is against advaita...

Provide you fulfill one condition, you have to roll this blue sky like a carpet and handover to Bhagawan, then he will give you mokṣā without jñānaṃ.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ श्वे. ६.२० ॥

Without advaita jñānaṃ, mokṣā is impossible. śankaracārya says this is the teaching of the upaniṣad. He never introduces kalpana. Goes only with śruti objectively.

श्रुत हानि अश्रुत कल्पनादोषः

removing certain inconvenient portions and adding convenient things..

“तमेव विदित्वातिमृत्युमेति” (श्वे. ३.८)

Now second quotation

Only by knowing that advaitam brahma, one can cross over mortality... transcend time and space. Eva should be repeated twice, only by knowledge, tam eva, by knowing advaitam alone, विदित्वातिमृत्युमेति

Chand 7-3-1 “तरति शोकमात्मवित्” (छा. ७.३.१)

Narada approaching Sanat kumara and giving card, I’ve accomplished mastery/skill in so many subjects, so many things I know, ... except knowing myself..

I know I can cross over sorrow only by knowing myself.

> अशोच्यानन्वशोचस्त्वं, प्रज्ञावादांश्च भाषसे ।
> गतासूनगतासूंश्च, नानुशोचन्ति पण्डिताः ॥ 11॥

puruṣasūktam mantra 17

“तमेवं विद्वानमृत इह भवति” इति ।

तमे॒वं वि॒द्वान॒मृत॑ इह भ॑वति । नान्यः पन्था॒ अय॑नाय विद्यते । १७

not mentioned... tamevam ...next line **नान्यः पन्था॒ अय॑नाय विद्यते** mokṣā does not have different paths... itis an intellectual path of self-enquiry..

> इन्द्रियेभ्यः परं मनः, मनसः सत्त्वमुत्तमम्।
> सत्त्वादधि महानात्मा, महतोऽव्यक्तमुत्तमम्।।
> indriyebhyaḥ paraṃ manaḥ, manasaḥ sattvam uttamam
> sacvād adhi mahān ātmā, mahato’vyaktam uttamam (कठोपनिषद्- 2-3-7)
> Mind is superior to the sense organs. Intellect is superior to the mind. Mahat is superior to the intellect. The unmanifest is superior to Mahat.

“ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्पपाशापहानिः” इति ।

Two halfs of two different shlokas 2-15 of śvetāśvatara upaniṣad first pada..

ज्ञात्वा देवं मुच्यते सर्वपाशैः 1-11 mantra first line.

First line of two different shlokas.

in all these mantras, deva refers to nirguṇa caitanyam...

सर्पपाशापहानिः all shackles are dropped...

तस्मात् केवलं ज्ञानं मोक्षहेतुः । कर्मोपासनज्ञानानि त्रीणि न मोक्षकारणानि ।

तस्मात् because of śruti pramāṇam, केवलं unassisted knowledge

Instead of using the word kevala jñānaṃ, we can use karma upāsana rahita jñānaṃ word, ācārya uses an idiom, sannyāsa sahitam jñānaṃ. sannyāsa there does not mean a person has to be one āśrama sanyasi. If the person is a gṛhastha, he gets mokṣā only through jñānaṃ. The karma does not contribute, sannyāsa means no karma upāsana support.

The matadhipati does several hours puja. Their mokṣā is because of their jñānaṃ but the puja does not contribute to mokṣā .

Ability of pure understanding of mahāvākyam to give mokṣā unsupported by karma upāsana.

कर्मोपासनज्ञानानि त्रीणि न मोक्षकारणानि Samucchaya of all these three is not mokṣā sādhanam. Topic is not over yet, this chapter is for tarka dṛṣṭi...

Second example refutation is over.

We have to take the third example, वृक्षस्य जलसेचन दृष्टान्त: vṛkṣa secana dṛṣṭāntaḥ

Page 268 topic 395, pūrvapakṣī gave 3rd example to establish jñāna karma samucchaya...

Topic 403 कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, वृक्षदृष्टान्तोऽप्यसङ्गतः

(४०३) कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, वृक्षदृष्टान्तोऽप्यसङ्गतः –

We said earlier that samucchaya is not required for mokṣā, liberation..changing my intellectual conclusion regarding myself. I’m not samsārī jīva, but nitya jagat adhiṣṭhāna brahman. Mere jñānaṃ is enough for this,

कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, karma and upāsana are nota means of mokṣā , it contributes to jñānaṃ partially , jñānaṃ requires gurus teaching also, and a fit mind also. Best guru is useless if śiṣya is useless. Similarly best śiṣya cannot get mokṣā if teacher is missing. Karma, upāsana is one contributor to jñānaṃ, Guru is another contributor. वृक्षदृष्टान्तो- ऽप्यसङ्गतः – example of the tree given by pūrvapakṣī is improper...

What is the example? Tree for its production requires watering. Watering is like karma and upāsana. Tree production is jñānaṃ. We are interested in the fruit of the tree. We should not stop with watering after seeing the tree. there is a time when watering and tree are must. Jñānaṃ and karma continue, this samucchaya must be continued until fruit comes. Then you may be interested in the tree or not...

When I attend class, jñānaṃ comes. But you should not be satisfied with this jñānaṃ, you should continue watering the jñānaṃ tree.. karma watering should continue. At the time of death, the karma and jñānaṃ will help and joined you will get mokṣā . pūrvapakṣī gives this example..don’t stop watering just because you understood mahāvākyam or jñānaṃ. **Advaitin says watering is required for the**

production, preservation of the tree, but not required for production of fruit. It has its resources to produce the fruit. Later we will be hair spilitting...

pūrvapakṣī says karma is required for production of jñānaṃ and mokṣā, advaitin says not required for mokṣā .

Discussion will be whether karma is required for preservation of jñānaṃ.. (later)

Now discussion is whether karma is required for production of mokṣā ...

10th April 2021

(४०३) कर्मोपासने ज्ञानस्य साधने न मोक्षस्य, वृक्षदृष्टान्तो- ऽप्यसङ्गतः –

Refutation of jñānakarmasamucchaya vāda is in progress... now tree watering...tree is compared to jñānaṃ, watering is karma.

This example is used by two groups of samucchaya vādi.

1. Karma is required even after jñānaṃ for producing mokṣā. Just as watering is required for production of tree and production of fruits also . Page 268 tooic 395.

Karma is not required for mokṣā utpatti but even after production of jñānaṃ, for preservation of jñānaṃ until mokṣā is produced. Even after jñānaṃ karma has to continue... don't renounce karma and take to sannyāsa. As a gṛhastha you must perform nitya naimmitika karmani.

Now first one's refutation...

Tree example is also inappropriate.

पूर्वपक्षिणा प्रदर्शितो वृक्षदृष्टान्तोऽसङ्गतः । यद्यपि जलसेचनं वृक्ष- स्योत्पत्तौ रक्षणे च हेतुस्तथापि फलोत्पत्तौ न हेतुः । तथा हि, वृद्धो यो वृक्ष- स्तस्य जलसेचनं रक्षणायैव न फलाय । जलेन पुष्टो यो वृक्षः स फलहेतुरिति सत्यम् । न तु जलसेचनं फलोत्पत्तिं प्रति हेतुः । एवमेव कर्मोपासने ज्ञानो- त्पत्तौ हेतू भवतः, न तु मोक्षे । तस्माज्ज्ञानोत्पत्तेः प्रागेवान्तःकरणस्य शुद्धये चाञ्चल्यनिवृत्तये च कर्मोपासने अनुष्ठेये । ज्ञानोत्पत्तेरनन्तरं मोक्षनिमित्तं न ते अनुष्ठेये ।

पूर्वपक्षिणा प्रदर्शितो वृक्षदृष्टान्तोऽसङ्गतः । tree example presented by samucchayavadi is inappropriate यद्यपि जलसेचनं वृक्ष- स्योत्पत्तौ रक्षणे च हेतुस्तथापि फलोत्पत्तौ न हेतुः । we do admit watering is required for production as well as protection of tree. viṣaya saptami.. तथा हि, to explain that वृद्धो यो वृक्ष- tree which is fully grown स्तस्य जलसेचनं watering of that adult tree has to be continued for preserving until it produces the fruits रक्षणायैव न फलाय । water is not required for production of fruit. जलेन पुष्टो यो वृक्षः that tree which is produced by watering, स फलहेतुरिति that tree is independently the cause of the fruit. सत्यम् । न तु जलसेचनं फलोत्पत्तिं प्रति हेतुः । watering is not the cause with regard to production of fruit. एवमेव कर्मोपासने the performance if karma and upāsana, ज्ञानो- त्पत्तौ हेतू भवतः, both are very much required for production of jñānaṃ. न तु मोक्षे । karma upāsana and guru upadeśa is responsible for production of jñānaṃ, but not mokṣā . This is the difference between pūrvapakṣī and siddhānta तस्माज्ज्ञानोत्पत्तेः before production of jñānaṃ प्रागेवान्तःकरणस्य शुद्धये for the purity of the mind, raga dveṣa reduction and neutralisation. I'm attached to a healthy body, that's natural. Instinctive.

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपन्थिनौ ॥ गी 3.34॥

Convert to non binding desires... how to make it non binding, I prefer to have this, but if my prārabdha brings it I'm ok,

नास्था धर्मे न वसुनिचये नैव कामोपभोगे

यद्यद् भव्यं भवतु भगवन्पूर्वकर्मानुरूपम् ।

एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि

त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ।। मुकुन्दमाला

यद्यद् भव्यं भवतु भगवन्पूर्वकर्मानुरूपम् That's antahkāraṇa śuddhi चाञ्चल्यनिवृत्तये च कर्मोपासने अनुष्ठेये ।by karma yoga anuṣṭāna , restlessness of the mind.

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ गी 6-34॥

Arjuna says mastering mind is difficult,

श्रीभगवानुवाच -
असंशयं महाबाहो, मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ 6-35॥

through upāsana abhyāsa.. to calm the mind, karma upasane..dvandva samasa. Anuṣṭeye is also dvivacanam.. ज्ञानोत्पत्तेरनन्तरं मोक्षनिमित्तं न ते अनुष्ठेये । after they have contributed to jñānaṃ, for mokṣā prāpti karma and upāsana are not required... just as watering does not play a role in production of fruit

ज्ञानोत्पत्तेः पूर्वमप्यन्तःकरणे यावत्पर्यन्तं मलविक्षेपौ स्तस्तावत्पर्य- न्तमेव ते अनुष्ठेये । यस्यान्तःकरणं शुद्धं निश्चलं च जातं स जिज्ञासुः श्रवणविरोधिनी कर्मोपासने त्यजेदेव । विविदिषासन्न्यासं कुर्यादिति यावत् ।

Difference between vedāntin and samucchayavada is presented. For samucchaya vāda mokṣā will come only at time of death, therefore until death karma must be performed. यावत् जीवम् अग्निहोत्रम् जुहोति as long as you live never give up karma कुर्वन्नेवेह कर्माणि जिजीविषेचद (गुम्) समा

They quote gītā, यज्ञदानतपःकर्म, न त्याज्यमिति चापरे ॥18-3॥ never renounce.***

Sannyāsa āśrama should never be accepted. Advaitin always emphasises karma sannyāsa... vidwat sannyāsa and vividiṣā sannyāsa. Karma sannyāsa means renunciation of vaidika karma as well as upāsana. In two contexts.

A person can continue in gṛhastha āśrama and practice śravanam mananam nididhyāsanam after getting sadhana catuṣṭayam until jñānaṃ comes. Then he is called vidwan, gṛhastha āśrama jñānī, this vidwan is given an (first) option to renounce karma and upāsana so that he can dedicate more time for nididhyāsanam. This kind of karma sannyāsa by a gṛhastha sannyāsa is called vidwat sannyāsa. Which was talked about in the previous para. ज्ञानोत्पत्तेरनन्तरं मोक्षनिमित्तं न ते अनुष्ठेये -- ते is napunsaka dvivacanam.

Gṛhastha jñānī should find time otherwise,

मयि चानन्ययोगेन, भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वम्, अरतिर्जनसंसदि ॥13-11॥

through port reduction, find quality time for nididhyāsanam, vidwat sannyāsa is an option. It is recommended in advaita vedānta. Samucchaya vāda never recommends karma sannyāsa.

Second option is continue karma till you get sadhana catuṣṭayam. Then spend more time in śravanam mananam, you can continue in gruhasthāśrama butyou have to find time, don't ask guru. Otherwise you can do karma sannyāsa for śravanam mananam...

Qualified ajñānī can renounce gṛhastha āśrama for śravanam mananam, this renunciation of karma upāsana by an ajñānī qualified gṛhastha is called vividiṣā sannyāsa.

Vidwat sannyāsa is after śravanam mananam, vividiṣā sannyāsa is before śravanam mananam. Vidwat sannyāsa is for practising nididhyāsanam, vividiṣā sannyāsa is for practising śravanam mananam itself. To find quality time for śravanam mananam vividiṣā sannyāsa. This is accommodated in advaita vedānta...

ज्ञानोत्पत्तेः पूर्वमप्यन्तःकरणे even before rise of jñānaṃ, Kṛṣṇa says a gṛhastha is as good as sannyāsa,

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ गी-5-3॥

Every gṛhastha is a vividiṣā sanyasi if he has conquered especially family centered raga dveṣa, all relationships, wife, husband, children, parents; such a gṛhastha is as good as vividiṣā sanyasi...until this attachment goes away continue karma yoga. यावत्पर्यन्तं मलविक्षेपौ attachment and mental preoccupation.

स्तस्तावत्पर्य- न्तमेव only until that time, those two need to be followed. Te...napunsaka lingam.. dvivacanam.. you have to be careful about te..it has so many grammatical applications...even तुभ्यं ते, तव ते etc apart from सः तौ ते, सा ते ताः, तत् ते, तानि.. ते अनुष्ठेये here नपुंसक । greatest obstacle for gruhasthais family attachment... यस्यान्तःकरणं शुद्धं निश्चलं च जातं moment mind becomes detached...vedānta ..shud̤dha satva.. detachment is toughest...because of upāsana mind becomes nishcalam, sandhyavandam becomes sandhyaupasanam,, even smartha gayatri can be practised... mind calms down.... family members do not come in the mind during the class. Mind is perturbed all the time, if your mind is fully available for 1 hour you are a vividiṣā sanyasi... स जिज्ञासुः श्रवणविरोधिनी कर्मोपासने त्यजेदेव । thereafter he can reduce karma, pañca mahayagna etc.. or he can take to vividiṣā sannyāsa āśrama... विविदिषासन्न्यासं कुर्यादिति यावत् śāstra prescribes ritualistic renunciation. Gayatri is folded into om...one by one.... 3 padas of gayatri into three matras of om. All the saguṇa mantra japams are renounced, and abheda upāsana is introduced, whole life style is śravanam mananam conducive... स जिज्ञासुः , vividiṣuhu... both karma and upāsana which are obstacles to vedānta now.. like walker is useful as long as a cast is there.its a blessing...until the legs are strong enough. After legs are strong if we insist on using walker, the blessing becomes an obstacle. Like wearing coat sweater etc going to badrinath,if I ask you to class in summer with all these.... the karma and upāsana make the mind extrovert.... karma is enemy to jñāna yoga. How long bheda upāsana. Therefore one should gradually reduce karma and bheda upāsana. bheda bhavana...pavani mata in upadesa saram..

> भेदभावनात् सोऽहमित्यसौ । भावनाऽभिदा पावनी मता ॥ upadeśa sara ८॥
>
> Worship of God as in no way distinct From him who worships, or in other words. Thinking that .He is I., is better far Than any other kind of worshipping

For vedāntic study karma and upāsana are an obstacle, gradually they must be reduced. The increase in time must be used for more śravanam mananam and nididhyāsanam.. śravanam virodhini, nakāraṇata napunsakalinga, adjective to karmaupasane, object of tyajedeva, virodhin shabda virodhinī ... application of Sanskrit grammer... in vedāntic study you should apply... dvivicanam, dviteeya vibhakti... if it is not possible in gṛhastha must take to vividiṣā sannyāsa... if not, gṛhastha must do port reduction... gītā says its possible to become a jñānī in gṛhastha āśrama...

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ भ. गी. ६.३ ॥

जिज्ञासायां सम्प्रवृत्तो नाद्रियेत्कर्मचोदनाम् ॥

चित्तस्य शान्तये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण नान्यथा कर्मकोटिभिः ॥ वि. चू. ११ ॥

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

Quotations in support of vividiṣā sannyāsa by gṛhastha or others..

Renunciation for the sake of śravanam mananam...

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ भ. गी. ६.३ ॥

Karma and upāsana are the means for attaining sadhana catuṣṭayam sampatti...karma cannot give jñānaṃ and mokṣā, but its an obstacle as well,, after acquiring qualifications, withdrawal from karma is required .all 3 , dvaita upāsana too... śamaha. subsiding...karma anuṣṭāna and upāsana anuṣṭāna must be replaced by śravanam mananam nididhyāsanam.. at least internal sannyasa...

Next from uddhavagita

जिज्ञासायां सम्प्रवृत्तो tau correction... after jignyāsu has come, or sadhana catuṣṭayam sampatti, नाद्रियेत्कर्मचोदनाम् all vedic karma commandments you can ignore. Na adriyet,,, you need not respond. No teacher considers the student to be disrespectful if he progresses. Similarly karma kāṇḍa will not be upset with a progressing student..chapter 5-4 second line.

चित्तस्य शान्तये / shuddahye कर्म this is from vivekachūdāmaṇi, न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण नान्यथा कर्मकोटिभिः ॥ वि. चू. ११ ॥ na kincitis another reading.

17th April 2021

चित्तस्य शान्तये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण नान्यथा कर्मकोटिभिः ॥ वि. चू. ११ ॥

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

Here the teacher continues with the refutation of jñānakarmasamucchaya vāda.

3rd example. vṛkṣa dṛṣṭanta is being taken up… these vādis say watering is required for growing the tree as well as for fruits. Production if fruits is compared to mokṣā. Production of tree is compared to jñānaṃ production. Advaitin says watering is required for production and preservation of tree, but we don't agree that watering is required for production of the fruits. Tree by itself has all resources to produce fruit even without water.

Karma requires the mind to produce the jñānaṃ but karma does not produce mokṣā. So later karma can be reduced or renounced. That's why śāstra talks of renunciation of karma in two stages

1 karma for sadhana catuṣṭayam sampatti, once a person has got tīvra mumukṣutvam.

Then its better to reduce karma in order to reduce extrovertedness... if he reduces karma he can concentratedly pursue śravanam and mananam...

Vividiṣā sannyāsa for śravanam and mananam.

2 A person continues karma even after sadhana catuṣṭayam sampatti, he continues vaidika karma and finds time for śravanam and mananam...then for pursuit if nididhyāsanam, śāstra gives this option. A person can take sannyāsa, śāstra never says a gṛhastha āśramī must take sannyāsa. A gṛhastha has to find time...

Yajñavalkya example is given...

कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

from Mahabharata

Only knowledge liberates, tasmat karma bandha kāraṇam, jñānaṃ mokṣā kāraṇam

Therefore a sannyasi who has seen the importance of mokṣā, they don't take to vaidika karma...either they skip gṛhastha āśrama and take sannyāsa. Those brahmācāryas have gained sadhana catuṣṭayam sampatti in pūrva jenma. They have no interest in dharma artha kāma. Like in Kaṭhopaniṣad Lord Yama offers everything to Nachiketas. He asked for only mokṣā.

For them directly sannyasa is prescribed. Yatayaha...

Conclusion. Jñāna karma samucchaya is not required.

इत्यादिवचनेभ्यः । शमः = सन्न्यासः । मलं नाम पापम् । तच्चा- शुभवासनाया हेतुः । यावत्पर्यन्तं मलमस्ति तावत्पर्यन्तमशुभवासनास्ति । यदाशुभवासना नोदेति तदा मलाभावो निश्चेयः । अन्तःकरणस्य चाञ्चल्यै- काग्र्ये ह्यनुभवसिद्धे । तस्मादुत्तमजिज्ञासोर्विदुषो विषये कर्मोपासने निष्प्रयोजने ।

इत्यादिवचनेभ्यः । from all the previous shlokas we conclude that karma is not required permanently... pañcami vibhakti to be connected to previous para sentence vividiṣā sanyasi kuryat ....शमः = सन्न्यासः । meaning if śama is sannyasa. quietude. In gītā 6-3 2nd line it appears..

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ भ. गी. ६.३ ॥

upto sadhana catuṣṭayam sampatti karma is important... मलं नाम पापम् ... what is malam and vikṣepam...malam here refers to internal impurity of sūkṣma śarīram or mind, how do I know if the pāpam is there. As long as pāpam is there, as long as interest is there in anātmā. Even interest in God is anātmā vāsana, an external god other than Me. As long as I'm stuck in anātmā I will not enquire into ātmā. From vedāntic angle this is also aśubha vāsana. Oh lord give me interest in pursuing my own svarūpam,

यन्मनसा न मनुते, येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥ kena-1-6||

As long as malam is there I will be interested in everything other than ātmā.

तच्चा- शुभवासनाया हेतुः । यावत्पर्यन्तं मलमस्ति तावत्पर्यन्तमशुभवासनास्ति । aśubha vāsana will be there until then यदाशुभवासना नोदेति when I'm no more interested in any anātmā inclusive of anātmā devatas...

कश्चिद्धीरः प्रत्यगात्मानमैक्षद्, आवृत्तचक्षुरमृतत्वमिच्छन् ।। 2-1-1 कठ. उप.

> Desiring immortality, a rare discriminative one with withdrawn eyes sees the Ātmā within

Yama Dharmaraja says desire for self-enquiry is very very rare... a person transcends religion and goes towards spirituality... तदा मलाभावो निश्चेयः । then I understand I have no more aśubha vāsana... once the dvaita puja is over, I have to look at the problem of vikṣepam, wandering mind, I need to withdraw from external God and concentrate on upāsana. अन्तःकरणस्य चाञ्चल्यै- काग्र्ये ह्यनुभवसिद्धे malam is a problem which is invisible as it is pāpam, it has to be inferred from my interest in non mokṣā aspects, whereas vikṣepam need not be inferred. It is pratyakṣa siddha.. it is sākṣī pratyakṣam. In the class I don't listen properly... that I have a focussed mind, I can know, sākṣī pratyakṣa siddham unlike malam which is anumānam pratyakṣa siddham...

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ gītā 6-34॥

Even wind can be stopped, mind cannot be stopped.. dvandva samāsa चाञ्चल्यै- काग्र्ये ह्यनुभवसिद्धे grammatical point..Anubhavasiddhe..dvivacanam..

If I infer this, I no more require karma and upāsana I'm gṛhastha I can spend more time on Vicārasagara etc... तस्मादुत्तमजिज्ञासोर्विदुषो विषये most qualified seeker of knowledge, for such an informed person, कर्मोपासने निष्प्रयोजने... dvaita upāsana is also redundant.. pursuing more religious activities, will reduce my focus on śravanam mananam and nididhyāsanam, they become obstacles... śravanam virodhini, obstacles to vedāntic studies. With this first group of jñāna karma samucchaya vāda is over,

Second group...

Topic 404 कर्मोपासने न ज्ञानरक्षणे उपयुज्येते, ज्ञानविरोधित्वात्तयोः

(४०४) कर्मोपासने न ज्ञानरक्षणे उपयुज्येते, ज्ञानविरोधित्वात्तयोः – यदुक्तं ज्ञानरक्षणनिमित्तं कर्मोपासने अनुष्ठेये ।

Tree example continues for second group

Second group says I agree, but watering is required for production of tree and preservation if tree. Tree has to be observed until production of fruit. Therefore you have tokeep in watering the tree until the fruits are produced. Therefore karma is required for production of jñānaṃ and after that, it must be continued preservation if jñānaṃ until mokṣā fruit is produced. Pūrvapakṣī thinks there is an event when mokṣā will be produced. He thinks there is a time gap between production if jñānaṃ and mokṣā. Like in example there is a time gap... for most philosophers mokṣā is after death, either after going to some place or by avoiding another body after death.

Previous group

Second group says for protection of jñānaṃ, karmasamucchaya is required.

jñāna utparthyartham samucchayaha apekshitaha -required (group1 says) and jñānarakshanartham samucchayaha apekshitaha (group2 says) is the key difference,

Karma upāsana watering is not required for preserving jñānaṃ, this is the heading. It’s going to be elaborately discussed.

४०४) कर्मोपासने dvanda samasa न ज्ञानरक्षणे उपयुज्येते, both are not at all required, nimitta saptami, for the sake of Preservation if jñānaṃ. Karma and upāsana cannot protect jñānaṃ as they are inimical.

Why do we say karma and upāsana are inimical to jñānaṃ?

ज्ञानविरोधि- त्वात्तयोः –

यदुक्तं ज्ञानरक्षणनिमित्तं कर्मोपासने अनुष्ठेये

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते । जलसम्बन्धाभावे वृद्धोऽपि वृक्षः शुष्यति, तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति । यदि ज्ञानी कर्मोपासने न कुर्यात्तदा पुनरप्यन्तःकरणमशुद्धं चञ्चलं च भवेत्

। शुष्कभूमौ वृक्ष इवाशुद्धे चञ्चले चान्तःकरणे पूर्वोत्पन्नमपि ज्ञानं नश्येत् । तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति ।

They argued before. Topic 396.. 395 was referring to group1.. now group 2, same tree example. Argument of second group quoted here...

यदुक्तं ज्ञानरक्षणनिमित्तं कर्मोपासने अनुष्ठेये

Even after jñānaṃ you have to do karma and upāsana.

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते । just as the tree produced by watering has to be preserved by watering, similarly jñānaṃ also has to be preserved through regular puja etc. Only then your knowledge will be protected. जलसम्बन्धाभावे if you stop watering the tree, even a fully grown adult tree will dry up. वृद्धोऽपि वृक्षः शुष्यति, तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति । because of religious activities only you have managed to produce jñānaṃ, you have to practise karma and upāsana to preserve jñānaṃ. We will quote several acāryas doing karma for preserving jñānaṃ. Pūrvapakṣī says. यदि ज्ञानी कर्मोपासने न कुर्यात्तदा suppose after gaining jñānaṃ you renounce the karma upāsana पुनरप्यन्तःकरणमशुद्धं चञ्चलं च भवेत् । mind will again become impure. (upāsana is required for mind focus) and mind will again mala vikṣepam sahitam, शुष्कभूमौ वृक्ष इवाशुद्धे चञ्चले चान्तःकरणे पूर्वोत्पन्नमपि ज्ञानं नश्येत् । तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति ।

Even after you become a jñānī don’t give up your puja and upāsana. कर्मोपासने dvandva, object of अनुष्ठेये, dvivacanam.

All religious activities should necessarily continue for preservation of jñānaṃ. Our answer is going to be no religious activity is meant for jñānaṃ preservation. If at all Kṛṣṇa asks Arjuna to continue it is

> कर्मणैव हि संसिद्धिम्, आस्थिता जनकादयः ।
> लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ gītā 3-20॥

For the benefit of society not for preserving jñāna,, family sangraha, children will learn that puja is required, even if a jñānī continues religious activities, that will be called karma ābhāsa not karma. That karma ābhāsa will not add any benefit to him. Non performance of religious activity will also not harm him as well. Once jñānaṃ is gained mokṣā is instantaneous. Very jñānaṃ is mokṣā is my svarūpam, where is the question of gap?

7th June 2021

366 classes we have completed. Now we are in the middle of 6th chapter. The topic we are going to do now is.

A unique student named अगृधदेव Agṛdhadevah. He finds his vedāntic dream guru in the dream. Teaching then proceeds in dream. Author has used this peculiar method not to show that vedāntic course can be done in dream, to show that even our waking state is like a dream from vedāntic angle. Awakening. It is called.

> उत्तिष्ठत जाग्रत, प्राप्य वरान्निबोधत। क्षुरस्य धारा निशिता दुरत्यया,
> दुर्गं पथस्तत्कवयो वदन्ति ।। (कठ.उप १.३.१४)

Self-knowledge is considered waking up. For this author has introduced a vedāntic course in dream. After meeting dream guru śiṣya asked 3 questions, nature of jīva, nature of īśvara, means of attaining liberation. 6th chapter is biggest chapter.

We completed nature of jīva as satcidānanda svarūpa and nature of īśvara also as original satcidānanda svarūpa. Taking into account other schools of philosophy also this was done. A scholarly chapter considering other schools of philosophy. Now we have entered into mokṣā sādhanam. Guru introduced ātmā jñānaṃ is the only means of liberation. We don’t have any other option.

> नान्यः पन्था विद्यतेऽयनाय (८ श्वेता.उप)

We accept other sadhanas as but they are considered indirect sadhanas.

Others may be compulsory for preparation but we insist that once preparation is over, their role ends. That later does not contribute to this person, rituals person may do. This is vedāntic siddhānta. There are alternate views, was very powerful during śankaracāryas time. Jñāna karma samucchaya vadaha, according to these people, karma will play contributory role in the rise of knowledge. They insist rise of knowledge is not enough, liberation comes only at the time of death. After rise of knowledge also one should continue karma. Therefore, jñāna karma samucchaya combination after rise of knowledge. One has to maintain jñānaṃ and continue to perform karma. This was the powerful view introduced. Several examples were given. A particular example we were seeing.

Watering the tree example. Seed or sprout. Watering is compared to karma anuṣṭāṇam. Vaidika karma. This is compared to watering the seed. Watering helped to rise if full grown tree. Karma helps in rise if knowledge through enquiry. Even after full-fledged tree comes you should not stop watering. For the sake of fruit which is compared to mokṣā, you must continue watering. If you don't your effort will go away. For preservation of tree you have to water the tree. Between rise of tree and production of fruit there is a gap. Tree watering samucchaya is required. Even after jñānaṃ until mokṣā comes you have to do samucchaya...

Niścala Dāsa is going to answer this contention.

Two dhyana ślokas.

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः।
अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्दृग्यत्तु निर्मलम्॥१॥
अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।
तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥२॥

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यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते। जलसम्बन्धाभावे वृद्धोऽपि वृक्षः शुष्यति, तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति। यदि ज्ञानी कर्मोपासने न कुर्यात्तदा पुनरप्यन्तःकरणमशुद्धं चञ्चलं च भवेत्। शुष्कभूमौ वृक्ष इवाशुद्धे चञ्चले चान्तःकरणे पूर्वोत्पन्नमपि ज्ञानं नश्येत् । तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति।

Last portion we did in the last class.

यथा जलेनोत्पन्नो वृक्षो जलेन रक्ष्यते। Tree which has arisen due to water is protected by water only. जलसम्बन्धाभावे वृद्धोऽपि वृक्षः शुष्यति If watering is stopped even a full-grown tree will die. तथा कर्मोपासनाभ्यामुत्पन्नं ज्ञानं कर्मोपासनाभ्यं रक्षितं भवति। Even a jñānī should continue to do vaidika karma as gṛhastha and perform nitya naimmittika karma and upāsana for the protection of jñānaṃ. यदि ज्ञानी कर्मोपासने न कुर्यात्तदा पुनरप्यन्तःकरणमशुद्धं If jñānī stops performing, then absence of karma will increase his impurities. If he avoids upāsana, चञ्चलं च भवेत्.... upāsana makes the mind calm.

शुष्कभूमौ वृक्ष इव like a tree in the dry land.. अशुद्धे चञ्चले चान्तःकरणे in the mind if ajñānī which has become impure and restless, पूर्वोत्पन्नमपि ज्ञानं नश्येत्। the knowledge which arose will perish, तस्माज्ज्ञानवानपि कर्मोपासने अनुतिष्ठेत् इति therefore a jñānī should perform karma and upāsana. Then it becomes jñāna karma samucchaya... pūrvapakṣī..any opponent’s view.

तन्न युज्यते – आभास- सहिते अथवा चैतन्यविशिष्टेऽन्तःकरणे 'अहमसङ्गं ब्रह्मैवास्मि' इति या वृत्तिरुदेति सैव वेदान्तस्य फलरूपं ज्ञानम् । तच्च कर्मोपासने विना स्वयमेव नश्यति । अथवा चैतन्यस्वरूपे ज्ञाने लीनं भवति ।

He gives the answer in this portion and next portion too. Immediate answer is. there is no question of protection if jñānaṃ after jñānaṃ rises because jñānaṃ by itself will end once it has risen and destroyed ignorance. After ajñāna nivṛtti its job is over. Ignorance does not continue to exist, like the darkness. Once the ignorance has gone, jñānaṃ does not have a role to play, after that it will not be called jñānaṃ as it is no longer removing darkness. We say jñānaṃ removes ignorance, dvaitam and all the tripuṭīs.. once all are gone, jñānaṃ also ends by itself., like fire dies down once fuel is over. Svayam naśyati

> अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
> कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ आत्मबोधः ५॥

The kataka nut powder, powder is used for cleaning the water. The powder absorbs all the particles and the kataka powder also goes down. You do not have to remove it separately.

Jñānaṃ also ends with removal of ignorance therefore where is the question of protecting jñānaṃ.

A jñānī may recollect the jñānaṃ in his mind, that aham brahmasmi vṛtti he may invoke, it cannot be called jñāna vṛtti technically, it is smarana vṛtti etc in jñānis mind it does not play the role if jñāna vṛtti. Jñānaṃ rises once and with that its life is over... therefore jñānaṃ ends. After jñānaṃ pāramārthika dṛṣṭi also other than brahman, everything has ended. This is the first part of the answer.

तन्न युज्यते – vedāntin answers, your statement is not correct. In the example it is true watering is required. आभास- सहिते अथवा चैतन्यविशिष्टेऽन्तःकरणे ‘अहमसङ्गं ब्रह्मैवास्मि’ इति या वृत्तिरुदेति rise of knowledge..jñānaṃ which destroys ignorance is called vṛtti jñānaṃ. (Svarupa jñānaṃ means consciousness which us eternal in all beings, need not be produced. This us pāramārthika satyam cannot destroy ignorance, consciousness reveals ignorance, when you say I do not know brahman, ignorance us revealed by consciousness, consciousness cannot destroy any blessed thing, it supports everything by lending existence and by revealing) vṛtti jñānaṃ arises by the operation of appropriate pramāṇam. Suppose somebody does not know capital of India, he has to use some pramāṇam. Delhi is capital of India, that’s a thought. Consciousness is all pervading, vṛtti jñānaṃ is only in the relevant mind, locus is sūkṣma śarīram. Aham brahmasmi jñānaṃ is svarūpa jñānaṃ. For that also pramāṇam must be used. Vedānta is the pramāṇam.

In the mind which is along with RC (ābhāsa), or antahkaraṇam along with caitanya (one for ābhāsa vādi and another for avaccheda vādi) , live mind, अहमसङ्गं ब्रह्मैवास्मि. This thought has to rise, सैव वेदान्तस्य फलरूपं ज्ञानम् lthis vṛtti jñānaṃ is the result of vedāntic study. This vṛtti jñānaṃ destroys the ignorance, misconception that world is real, I'm kartā, bhokta. All misconceptions are infinite, only one ignorance. On waking up, I find I'm waker jñānaṃ, this one knowledge entire dream world and I'm a dreamer inclusive of dream god will all be destroyed. Upto this is knowledge destroys everything other than brahman. If jñānaṃ does not go away, there will be duality brahman and jñānaṃ. Therefore how do you handle the duality caused by jñānaṃ itself. तच्च कर्मोपासने विना स्वयमेव नश्यति that all destroying vṛtti jñānaṃ even without requiring any karma or upāsana by itself it will end. It will lose its jñānaṃ status. It will stop functioning as jñānaṃ. । अथवा चैतन्यस्वरूपे ज्ञाने लीनं भवति you may ask how can you talk about destruction? Then I will say jñānaṃ will also merge into svarūpa jñānaṃ.

Since jñānaṃ is not going to be there why do you require karma and upāsana to preserve the jñānaṃ?

अथ यद्युच्यते – स्वरूपभूतं ज्ञानं नित्यम् । तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं कर्मोपासना- भ्यामुत्पद्यते । कर्मोपासनपरित्यागे उत्पन्नापि ब्रह्मविद्या नश्यति । तस्मात्तस्यापि रक्षणाय कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति ।

Opponent is still in his own argument. Preservation if knowledge is very important because mokṣā has to be produced only later. At death.

अथ यद्युच्यते – suppose the pūrvapakṣī gives this argument. “स्वरूपभूतं ज्ञानं नित्यम् । oh vedāntin, I understand that jñānaṃ the very nature of everyone is eternal therefore तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । we don’t require any sadhana to preserve this. परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं we are talking about vṛtti jñānaṃ the destroyer of ignorance which is the result of vedānta, this jñānaṃ which is known as brahma vidya कर्मोपासना- भ्यामुत्पद्यते and this jñānaṃ has risen in the mind due to combination of many factors, karma and upāsana. Enquiry is not mentioned here. । कर्मोपासनपरित्यागे not only karma and upāsana are required for rise of knowledge. If you forget the fact, karma upāsana when both are given up, this brahma vidya which is vṛtti jñānaṃ will end. उत्पन्नापि ब्रह्मविद्या नश्यति। तस्मात्तस्यापि रक्षणाय for the preservation also कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति both karma and upāsana must be performed even by a jñānī after jñānaṃ rises.

We are saying preservation of jñānaṃ is not required.

Next class
Vicārasagara 21st June 2021
अथ यद्युच्यते – स्वरूपभूतं ज्ञानं नित्यम् । तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । परन्तु वेदान्तफलभूतं ब्रह्मविद्यारूपं ज्ञानं कर्मोपासना- भ्यामुत्पद्यते । कर्मोपासनपरित्यागे उत्पन्नापि ब्रह्मविद्या नश्यति । तस्मात्तस्यापि रक्षणाय कर्मोपासने ज्ञानिनाप्यनुष्ठेये इति । तदपि न सम्भवति।

Here the teacher of Agr̥dhadevah is refuting jñāna karma samucchaya vāda…watering of tree example.
Watering of sprout or seed is required until it becomes a tree. After tree has come, you should not stop watering as our aim is production of fruit. One should therefore continue watering. Production of tree also watering is required….fruit also its required. There is an intermediary stage where tree as well as watering is there. Extending same principle, initially karma upāsana is required for production of jñānaṃ. Jñānam will have to be preserved until mokṣā which will happen at the time of death. We have to wait for production of mokṣā. Preservation of jñānaṃ is by karma anuṣṭāṇam. Karma is required for preserving jñānaṃ. Preserved jñānaṃ and karma should stay in the person for sometime. He gives a warning saying if you stop karma after jñānaṃ, jñānaṃ will start perishing and therefore perished jñānaṃ will never give mokṣā. So karma is required both before and after jñānaṃ.

अथ यद्युच्यते – suppose the samucchaya vādi contests, his views. “स्वरूपभूतं ज्ञानं नित्यम् । I admit that jñānaṃ as svarūpa jñānaṃ is eternal. तस्मात्तस्य नाशो वा रक्षणं वा न युज्यते । therefore we don’t have to preserve the eternal consciousness svarūpa jñānaṃ, neither it gets destroyed therefore no requirement for protection. परन्तु वेदान्तफलभूतं vr̥tti jñānaṃ that arises in the mind of a qualified mind is not eternal, this is result of enquiry ब्रह्मविद्यारूपं in the form of brahmavidhya ज्ञानं कर्मोपासना- भ्यामुत्पद्यते arises because if karma and upāsana contribution along with knowledge. । कर्मोपासनपरित्यागे उत्पन्नापि suppose after rise of knowledge you take sanyāsa and give up karma and upāsana, ब्रह्मविद्या नश्यति । the brahmavidyā knowledge though risen will perish. तस्मात्तस्यापि रक्षणाय and as explained before (if karma is given up cittaśuddhi will go away, if upāsana is given up citta vikṣepam will come mental impurities) for the protection also, कर्मोपासने karma and upāsana ज्ञानिनाप्यनुष्ठेये" must be performed by jñānī also. इति - yadi uchyate ... तदपि न सम्भवति । that also is not possible.

(१) सकृदुत्पन्नया अन्तःकरणस्य ब्रह्माकारवृत्त्या तत्क्षणे एवाज्ञानभ्रान्त्योर्नाशरूपं फलं सिद्ध्यति । अज्ञानभ्रान्त्योर्नाशानन्तरं पुनरपि वृत्तेः संरक्षणे नास्त्युपयोगः ।

सकृदुत्पन्नया अन्तःकरणस्य ब्रह्माकारवृत्त्या when a qualified student goes through śravanam mananam, he understands aham satyam anyat sarvam mithyā. Every thing else includes not only ignorance but entire cosmos. Even anātma God. God as ātmā continues. Even aham brahmasmi vṛtti is understood as mithyā even vṛtti jñānaṃ is understood as mithyā. They don't physically disappear but get falsified called bādhah in Sanskrit. Sakrut meaning only once. The knowledge arises. Akhanḍākāra vṛtti or brahmākāra vṛtti. In the mind it arises.

An aside note, this is not transcending the mind, in mind only you understand. Ātmā does not understand. In the antahkaraṇam. Knowledge never takes place in samadhi. Knowledge has to take place in live thinking mind. तत्क्षणे एवाज्ञानभ्रान्त्योर्नाशरूपं फलं सिद्ध्यति just as arrival of light and negation of darkness are simultaneous, jñānaṃ arising and mokṣā are simultaneous. No gap like in tree and fruit. Mokṣā happens to be my very own nature. अज्ञानभ्रान्त्योर्नाशानन्तरं I'm a jīva, I'm mumukṣu jīva such ajñānaṃ ignorance and bhrānti or delusion , body mind, world all are adhyāsa, both are destroyed...falsification called bādhah. (Sublation)

which is the result of knowledge. Mokṣā means freedom from ajñānaṃ and bhrānti. After the sublation of both of them, पुनरपि वृत्तेः संरक्षणे thereafter the vṛtti also gets falsified, can't be protected and need not be protected. Here us the difference between lamp and darkness. Lamp has to continue in the room. Once ignorance goes away, ignorance wont come back. No necessity to preserve jñānaṃ. I'm jñāna-ajñānābhyam muktaha, jñānī says...
ब्रह्मैव न ब्रह्मविद् -manīṣā pañcakam 5th śloka
नास्त्युपयोगः no necessity or utility. Therefore samucchaya is not relevant.

(२) कर्मोपासनाभ्यामन्तःकरणवृत्तेः संरक्षणमप्ययुक्तमेव । तथा हि, कर्मोपासनयोरनुष्ठाने क्रियमाणे कर्मोपासनसामग्रीविषयकवृत्तिरूपं ज्ञानमेव भवेत् । न तु ब्रह्मज्ञानम् । वृत्त्यन्तरोत्पत्तौ प्रथमा वृत्तिर्नावतिष्ठेतेति नियमात् । तस्मात्कर्मोपासने ज्ञानरूपवृत्त्युत्पत्तौ परम्परया हेतू भवतः । उत्पन्नवृत्तेस्तु विरोधिनी ते । तस्मात्कर्मोपासनाभ्यां ज्ञानरक्षणं न युज्यते ।
Second argument is abhypetya vāda. In first argument we said jñānaṃ need not be preserved. Suppose ignorance can come again jñānaṃ has to be preserved. We say its not possible.
Here let us suppose he says ignorance will come again or mokṣā will come later. Even then your suggestion cannot work. Advaitin is telling samucchaya vādi. Preservation cannot be done by karma and upāsana. We may talk of continuity if śravaṇam mananam nididhyāsanam because karma and upāsana are opposed to jñānaṃ. What are the reasons I gave as homework?
Page 269 topics 397,398. Four reasons...features to reveal the contradiction.

1) kartṛtva bhava abhāva...jñānaṃ is associated with absence if kartṛtva

2) karma requires bheda darśaṇaṃ, I'm kartā I have to do karma to get phalam. In jñānaṃ bheda darśana abhāva.

karma produces anitya phalam, jñānaṃ nitya phalam,

Karma requires deliberate claiming I'm this varṇa and this āśrama, this is opposed to jñānaṃ. Jñānam requires deliberate negation.

śivakevaloham.. nirvaṇa daśaśloki दशश्लोकी निर्वाणदशकं च

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २॥

I don't have varna or āśrama, jñānī has to say internally. Because of these four differences, karma can never support or preserve jñānaṃ.

(२) कर्मोपासनाभ्यामन्तःकरणवृत्तेः with the help of karma and upāsana संरक्षणमप्ययुक्तमेव । preservation of vṛtti and vṛtti jñānaṃ is illogical. तथा हि, to explain कर्मोपासनयोरनुष्ठाने क्रियमाणे when you are performing karma or upāsana you have to deliberately not entertain aham brahmasmi vṛtti and deliberately invoke your gotra, sūtra, abhivādaye and entertain non vedāntic anti vedāntic vṛtti. कर्मोपासनसामग्रीविषयकवृत्तिरूपं ज्ञानमेव भवेत् all required accessories, every karma requires accessories, ghee, fire, priest and my jati varna aśrama status. Only dvaita jñānaṃ you have to deliberately invoke. Fortunately, this is not required. After jñānaṃ I don't have to consciously entertain aham brahmasmi vṛtti, like knowing 2+2 = 4, you don't need to entertain or preserve this vṛtti to preserve the jñānaṃ, you produce the thought for producing knowledge but you don't preserve the thought for preserving knowledge. When you want the vṛtti comes. Therefore, vṛtti need not be preserved. न तु ब्रह्मज्ञानम्। brahmākāra vṛtti will not be there because if the general rule, every new thought displaces the previous thought. वृत्त्यन्तरोत्पत्तौ when new thought arises प्रथमा वृत्तिर्नावतिष्ठेतेति the old thought won't be there. नियमात् । such a law is there . तस्मात्कर्मोपासने ज्ञानरूपवृत्त्युत्पत्तौ therefore karma and upāsana with regard to rise of jñānaṃ, परम्परया हेतू भवतः karma does contribute indirectly to production of knowledge, it does not contribute to preservation of knowledge. Karma though cittaśuddhi. Paramparaya in stages, indirectly.. हेतू द्विवचन because of कर्मोपसने is द्विवचनम् (द्वन्द्व समास) । उत्पन्नवृत्तेस्तु विरोधिनी ते with regard to jñāna vṛtti that arises, ते नपुं द्वि,, विरोधिनी प्र.द्वि. विरिधिन् शब्द। तस्मात्कर्मोपासनाभ्यां ज्ञानरक्षणं न युज्यते based on abhypetya vāda also preservation of knowledge through karma upāsana is not logical.

(आ. ४०५-४०६) ज्ञानिनः पापचाञ्चल्ययोरभावात्तस्य कर्मोपासने अनुपयुक्ते –

Topic 405

(४०५) शुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापा- सम्भवः –

Now he is refuting an observation made by samucchaya vādi earlier. This is the style in advanced texts. We have to connect back. Page 268 topic 396..

Observation 1: suppose jñānī renounces nitya naimmitika karma because he has already attained jñānaṃ. The śāstra vidhi is यावत् जीवम् अग्निहोत्रम् जुहोति yāvat jīvaṃ agnihotram juhoti.

Pratyavaya pāpam will come. A mind with pāpam cannot hold sacred knowledge.

Observation 2: was with respect to upāsana, upāsana is an exercise which maintains citta ekāgrata and maintain citta śānti, if jñānī gives up meditation and is engaged in worldly transactions, jñānī's mind will be restless and agitated. It can't hold knowledge. Therefore to avoid pollution and agitation karmopasana must be preserved.

Now that is being refuted.

ज्ञानिनः पापचाञ्चल्ययोरभावात्तस्य कर्मोपासने अनुपयुक्ते – agitation by giving up karma upāsana, there is no possibility., therefore, karma and upāsana are not useful to avoid the problems.
शुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापा- सम्भवः –
First papa abhāva... topic 405, by renunciation of auspicious veda prescribed karmas, or by performance of aśubha karma, adharmic activities, by both of this, jñānī will never acquire pāpam through either of them. Sub heading 1. Pollution is not there. In another subheading later, agitation will come.

यदुक्तं 'ज्ञानिनः कर्मत्यागेन पापं सम्भवेत्' इति तदयुक्तम् । तथा हि, (१) शुभकर्मत्यागः पापहेतुर्न भवति । किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । (२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव। तथा हि,
यदुक्तं the observation made by samucchaya vādi before in page 268 topic 396.. ज्ञानिनः कर्मत्यागेन पापं सम्भवेत्' इति तदयुक्तम्। "For a jñānī, because of renunciation of nitya naimittika karma he will get pratyavāya pāpam". तथा हि, reason I'm going to explain. First I will

mention general rule. In the case of vaidika when he gives up the prescribed duty he will get pāpam, it is said.

One type: pratyavāya or omission caused pāpam,

second type: is commissioned pāpam or pāpam done. When he does adharmic action.

With regard to this rule, pūrva mīmāmsāka has one view and advaitin another view. Discussed by Śaṇkaracārya in tai.upa sikṣāvalli introduction, Śaṇkaracārya discusses does omission of duty produce pāpam? pūrva mīmāmsāka says it does produce pāpam. Acarya says logically not possible. Because omission comes under absence of performance; abhāva rūpam in the form of non-existence of karma, non-existence can never produce anything positive it will become asat kārya vāda of nyāya philosopher which we don't accept, or asat kāraṇa vāda, non-existing cause producing something.

Here ācārya raises the question, if omission does not produce pāpam. how come veda talks of pratyavāya pāpam? तैत्तिरीयोपनिषद्भाष्यम् प्रथमोऽनुवाकः “अकरणे प्रत्यवायश्रवणात्”. Acarya says, we have to explain the śruti vākyam without contradicting the knowledge. No blind faith-meaning accepting illogical statements. Our faith is that if there is seemingly illogical statement, we have to explain it. We have to show its logically right.

Omission does not produce pāpam, omission reveals the accumulation of prārabdha pāpam. Prārabdha pāpam is there for us, even agami pāpam which we are acquiring. Both are getting accumulated. Nitya karma is meant for neutralizing these papams. If we do not do nitya karma, they will continue to get

accumulated, agami pāpam as well as fructifying prārabdha pāpam.

Sandhyavandam यद्रात्र्या पापमकार्षम्। Last night I did pāpam (agami), मनसा वाचा हस्ताभ्यां, पद्भ्यामुदरेण शिश्ना। .... May my pāpam committed by me be wiped out....

If I don’t do sandhyavandanam, the pāpam that would have gone away will not go away. By itself the act of not doing sandhyavandanam will not produce pāpam.

Vicārasāgara 5th July 2021

यदुक्तं ‘ज्ञानिनः कर्मत्यागेन पापं सम्भवेत्’ इति तदयुक्तम् ।तथा हि, (१) शुभकर्मत्यागः पापहेतुर्न भवति । किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । (२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव। तथा हि,

Advaitin is refuting jñānakarmasamucchaya vāda. He says once ignorance is destroyed by jñānaṃ, it will never come back. No preservation is required. Once jñānī gets jñānaṃ, there is no more ajñānaṃ in him.

Here he is answering an observation made by pūrvapakṣī in topic 396.

There he mentioned if a jñānī does not do nitya naimmittika karma he will get pratyavāya pāpam therefore jñānaṃ will not be preserved.

If ajñānī does not preserve, then his mind will wander, for that he has to practise upāsana for calmness of mind.
Statement 1 taken up. Refutation. jñānī will not get any puṇyaṃ or pāpam due to omission or commission of karma, no agāmi karma. (१) शुभकर्मत्यागः पापहेतुर्न भवति। when a vaidika does not perform nitya naimmittika karma, he will get pratyavāya pāpam normally. A general answer now. Omission if karma can never produce pāpam. Absence is abhāva, abhāva cannot produce any positive bhava. He quotes Śaṅkarācārya in bhāṣyams. Taittirīya upaniṣad introductory bhāṣyam. Then how do you account for the śāstric statement. Ācārya says omission will lead to pāpam not by production of pāpam. nitya naimmittika karmas are primarily meant for neutralizing prārabdha pāpam also some agami pāpam,...
This will not get neutralized if you do not do nitya naimmittika karma. That will continue...unnaturalized prārabdha pāpam will get accumulated. Dust has got gathered in the room, non-sweeping has caused accumulation in the room. Non sweeping will not produce the dust. It will just keep accumulating. Similarly, prārabdha pāpam will get accumulated.

किन्तु निषिद्धकर्मानुष्ठानमेव पापहेतुः । only performance of prohibited karmas will cause pāpam. भाष्यकारादिभिरयमर्थो बहुधा प्रतिपादितः । तस्मात्कर्मत्यागेन पापं न सम्भवेत् । this has been clarified in the bhāṣyams.

(२) ज्ञानिनः सर्वप्रकारैः पापासम्भव एव। तथा हि for a jñānī omission of duties will not produce pāpam, performance of even adharmic action will not produce pāpam.

पुण्यपापे तदाश्रयान्तःकरणं च परमार्थतो न सन्ति। “अतोऽन्यदार्तम्” (बृ. ३.७.२३) “न तु तद्वितीयमस्ति” (बृ. ४.३.२३.३) “यत्र नान्य- त्पश्यति” (छा. ७.२.४१) इत्यादिश्रुतिभ्यः। अविद्यया तानि मिथ्या प्रतीयन्ते। साविद्या मिथ्याप्रतीतिश्च ज्ञानवतो न स्तः। तस्माच्छुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा ज्ञानिनः पापं न सम्भवेत्।

Technical answer..

पुण्यपापे puṇyaṃ and pāpam तदाश्रयान्तःकरणं and internal organ also, which is the locus if puṇya pāpam.च परमार्थतो न सन्ति। Really do not exist at all. अतोऽन्यदार्तम्” (बृ. ३.७.२३) other than this ātmā, bri 3-7-23..antaryami brāhmaṇam, occurs in 3 places. Other than brahman everything else is mithyā. न तु तद्वितीयमस्ति” (बृ. ४.३.२३.३) briha upaniṣad 4-3-23 to 30. Svayamjyoti brāhmaṇam. 8 times repeated. A second thing other than ātmā is not there. यत्र नान्य- त्पश्यति” (छा. ७.२.४१) cāndogya 7-24-1 bhūma vidya..bhūma is that where subject object tripuṭī is not there. Therefore puṇyaṃ pāpam mind . None of them are there... puṇyaṃ and pāpam are brahman for jñānī...(ब्रह्मार्पणं ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतम् ..गीता ४.२४) इत्यादिश्रुतिभ्यः। this is śruti pramāṇam. Now yukti अविद्यया तानि मिथ्या प्रतीयन्ते। entire anātmā prapañca falsely appears as though existent. mithyā is generally avyayam, here it is adverb. falsely..mithyā. In jagat mithyā, mithyā appears as adjective really speaking it is indeclinable adverb. Here it is used correctly. साविद्या मिथ्याप्रतीतिश्च ज्ञानवतो न स्तः। that ignorance and false appearance of the world as though existence for a jñānī it is not there. World doesn’t appear to be existent on its own, he knows it is borrowed existence. Like moon being luminous because of borrowed luminosity. स्तः dvivacanam...तस्माच्छुभकर्मत्यागेनाशुभकर्मानुष्ठानेन वा

ज्ञानिनः पापं न सम्भवेत्। because of śruti and logic, either by the omission or commission, jñānī will never incur pāpam. We have to discuss a parallel topic of yatheṣṭa cāra. In Naiṣkarmyasiddhi we saw.

Statement can lead to a lot of concern. Jñānī will not get pāpam even if he does pāpam. The concern would be many adharmic people may want to become jñānī for this reason. Will it not be wrong advertisement. Yes this concern will be there. śāstra provides an explanation. Let adharmic people come to vedānta. They will ask how to become jñānī? Cittaśuddhi is required. How to get cittaśuddhi... by giving up adharmic activities.

> नाविरतो दुश्चरिताद्, नाशान्तो नासमाहितः।
> नाशान्तमानसो वापि, प्रज्ञानेनैनमाप्नुयात् ।। Kata.upa. 1-2-24
>
> Neither the one who has not withdrawn from bad conduct, nor the one who lacks sense-control, nor the one who lacks mind-control, nor the one who lacks concentration can attain this (Ātmā) through knowledge.
>
> Chapter 16 of Gita
>
> दैवी सम्पद्विमोक्षाय, निबन्धायासुरी मता ।
> मा शुचः सम्पदं दैवीम्, अभिजातोऽसि पाण्डव ।। 16.5
>
> It is known that *daivī-sampat* (leads) to liberation (and) *āsurī-sampat* (leads) to bondage. Do not grieve, Oh *Arjuna*! You are born with *daivī-sampat*,

2 definitions Swamiji gives for karma yoga. Simple one..proper action plus proper attitude...dharmic action isvārārpaṇa prasāda bhavana. Later revised comprehensive definition. Then RIDE. Reduce adārmic activities gradually and continuously increase dharmic activities gradually and continuously pañca maha yagna included. D dedicate all actions as an offering to the Lord. E is experiencing

every result of action as a prasāda. Gift from God. Therefore vedānta always insist on giving up adharmic activities. This is through out sadhana period, years decades. Once he gives up adharma for a long period, by the time he becomes a jñānī, his inclination will go away. We should always add a second statement. First is jñānī will never get pāpam by doing adharmic action. Second a jñānī will never deliberately do an adharmic action. He nay kill an insect on the road by chance. 3) if a jñānī does an adharmic action deliberately, he is a pseudo jñānī, a fake one, an unreal one. If pseudo jñānī deliberately does adharmic action, he will get double pāpam. For action and pretending to be a jñānī.

Vedānta means it saying a jñānī will never get pāpam by doing adharmic actions because he will never do it.

“अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम्।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत्॥
यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम्।
सुप्तोत्थितस्य किं तत्स्यात् स्वर्गाय नरकाय वा॥“

Verse 447,448 vivekacūdāmaṇi…I’m not elaborating.. here it refers to sañcita karmas. Sañcita karmas are burnt by jñānaṃ. Like the puṇyaṃ pāpam in dream gets totally wiped out when a person wakes up. Vyāvahārika puṇyaṃ and pāpam get sublated.

“अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम्।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत्॥
यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम्।
सुप्तोत्थितस्य किं तत्स्यात् स्वर्गाय नरकाय वा

“पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः।

कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः॥ वि. चू. ५०३ ॥

We saw this in vivekacūdāmaṇi 108 verses, and meditation. I'm not elaborating. A jñānī is saying he is beyond puṇyaṃ and pāpam, I'm akartā abhokta. He quotes from briha upa..agami puṇyaṃ pāpam are negotiated.
हयमेधसहस्राण्यथवा कुरुताद्ब्रह्महतिलक्षाणि।
परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः॥"
इत्यभियुक्तोक्तेः।
Very very powerful,,
हयमेधसहस्राण्यथवा a jñānī may do 1000s of ashvamedha yaga...a kṣatriya gṛhastha jñānī, he will not get puṇyaṃ. max puṇyaṃ you can get. कुरुताद्ब्रह्महतिलक्षाणि..करोति कुरुतात्.. brahmahatihi murdering a brahmana. A refined person a guṇa brahmana... murdering is considered the worst pāpam. He can do 1 lakh. Will he incur pāpam? परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः॥" knower of reality brahman, neither puṇyaṃ nor pāpam touches him, vimalaha hetu garbha viśeṣanam, because he is ever pure...a jñānī will never do any brahmahatya not even mosquito...इत्यभियुक्तोक्तेः। the informed people say so. therefore he need not fear losing jñānaṃ.

Topic 406

(४०६) जीवन्मुक्तानन्दस्य ब्रह्माकारवृत्तिरेव कारणम्, अतोऽपि ज्ञानिनः कर्मोपासने नापेक्षिते

pūrvapakṣī may reintroduce... jñānakarmasamucchaya now. Some background in post śaṅkara teachings, in last guru purnima talk we discussed... saota bhoomika..there I pointed out, in the seven levels or stages, first four are primary journey qualifications, śravanam mananam nididhyāsanam. There we say with these 4 stages he is a jīvan mukta and he will become videha muktaha.brahmavit..what about bramavaran, brahma variṣṭā. I said they were optional projects. Presented in jīvanmukta viveka by Vidyāranya. Has become very popular. Why is it optional? For a jñānī there are no more rules and regulations to follow. if a jñānī has such a prārabdha karma conducive to this project he may take it up. What's the project? Continuing with nididhyāsanam, withdrawing from the world and society and leading a antarmukha life and continuing nididhyāsanam. Purpose is different. In stage 4 was part if sadhana to remove viparīta bhavana, after jñānaṃ, nididhyāsanam he can continue, as it gives a special experiential ānanda, only a jñānī can work for...he has svarūpa ānanda always, we are not discussing that. In nididhyāsanam, the mind is extremely satvic, nityosmi..śuddhosmi etc. therefore mind reflects ānanda. Deeper the meditation, deeper the sattvic state, available only in meditation. In loka saṅgraha mind is in vyahāra, no tome to meditate or quieten the mind..this experiential ānanda is named jīvanmukti viṣeśa sukham sometimes called yogananda by post Śaṅkara ācāryas. This jñānī loves this ānanda. Another jñānī may be happy serving society or teaching. they enjoyed that like Śaṇkaracārya himself..

such jñānis will have to preserve the jñāna vṛtti, who want to become varīyan etc...for the viṣeśa sukham, since they require vṛtti during nididhyāsanam, they have to preserve jñānaṃ. Therefore samucchaya vādi says they will require karma especially upāsana. Otherwise they will have restlessness. Therefore, upāsana rūpa karma samucchaya is required. Assuming such an argument...in Śaṇkaracārya bhāṣyams we don't see this.

Answer.. yes such jñānis have to preserve the jñāna vṛtti and they have to preserve not by practising any dvaita upāsana. They have to be dwelling on vedānta śāstra. Mahāvākyam from different angles. Vedānta śāstra vṛtti is required. Therefore samucchaya vāda is not applicable.

Vicārasagara 19th july recorded on 13th July 2021

(४०६) जीवन्मुक्तानन्दस्य ब्रह्माकारवृत्तिरेव कारणम्, अतोऽपि ज्ञानिनः कर्मोपासने नापेक्षिते –

Refutation of jñāna karma samucchaya vāda going on. Now final contention being discussed. Now samucchaya vadi's argument is relevance if samucchaya vāda in the case if special group of jñānī. In saptabhumika we discussed. Here we are talking of jīvanmuktānanda. Special topic of post śaṅkara school highlighted in jīvanmukti viveka. Viśeṣa ānanda us discussed by them. An experiential ānanda which a jīvan mukta can avail. This is an experiential ānanda. Attained through meditation on ātmā. Why do we say it is Viśeṣa sukham. It does not come under two other types of ānanda universally available, viṣayānanda experiential ānanda, by contacting sense objects. This is universal. Second is ātmānanda, nature of ātmā, svarūpam. Svarupa ānanda is also in everyone. Both are universal. The ānanda that a jīvanmukta enjoys through nididhyāsanam is not available to everybody. It does not come under the previous two. Brahmavit varaha, brahmavitvarīyān, brahmavitvariṣṭha. Jīvan mukta Viśeṣa ānanda. Jīvan mukti and videha mukta are common to all jñānis. This has nothing to do with liberation.

This group has to preserve jñānaṃ and therefore they will require karma and upāsana yoga. One line answer... even these meditation based people who want to preserve jñānaṃ for meditation do not require karma upāsana, they require repeated revision of vedānta śāstra, that vedānta śāstra generated ātmā jñāna vṛtti. Heading says that. जीवन्मुक्तानन्दस्य ब्रह्माकारवृत्तिरेव कारणम्, this brahmakara vṛtti can be preserved through śāstra abhyāsa. अतोऽपि ज्ञानिनः कर्मोपासने नापेक्षिते for those jñānis who want thus ānanda they don't require karma or upāsana.

First para conclusion of Vedānta..general observation..

अत्रायं सिद्धान्तः – मन्दं दृढं चेति ज्ञानं द्विविधम्। (१) संशयादि- सहितं ज्ञानं मन्दम्। (२) संशयादिरहितं ज्ञानं दृढम्। दृढज्ञानवतः किञ्चिदपि कर्तव्यं नास्ति। सकृदुत्पन्नं संशयादिरहितमन्तःकरणवृत्तिरूपं ज्ञानमेवाविद्यां निश्शेषं नाशयति। आलोक इव तमः। तस्य वृत्तिरूपज्ञानस्य नाशेऽपि सम्यग्ज्ञाते आत्मनि भूयोऽपि भ्रान्तिर्नोदेति। भ्रान्तिकारणाविद्यायाः सकृदुत्पन्नज्ञानेनैव नष्टत्वात् । तस्मात् भ्रान्तेरविद्यायाश्चाभावात् पुनरपि वृत्तिज्ञानोत्पत्तौ किञ्चिदपि प्रयोजनं नास्ति।

Very important. Our attitude towards saptabhumika must be proper. अत्रायं सिद्धान्तः – मन्दं दृढं चेति ज्ञानं द्विविधम्। The self-knowledge gained from vedānta is 2 weaker and firmer knowledge (१) संशयादि- सहितं ज्ञानं मन्दम्। Weaker one has doubts or viparīta bhavana , stronger the duṣṭa catuṣṭayam weaker the jñānaṃ २) संशयादिरहितं ज्ञानं दृढम्। jñānaṃ which is free from doubts is strong knowledge. Jñāna nishṭhā दृढज्ञानवतः किञ्चिदपि कर्तव्यं नास्ति। once we have gained this clear knowledge, nothing is compulsory, even between varaha varīyān etc, nothing is compulsory. Jīvan mukta ānanda is optional ānanda, it is not compulsory. सकृदुत्पन्नं संशयादिरहितमन्तःकरणवृत्तिरूपं ज्ञानमेव if it jñānaṃ has happened even once, that jñānaṃ itself अविद्यां निश्शेषं नाशयति। will destroy avidyā totally. आलोक इव तमः। like light destroys darkness totally like that. तस्य वृत्तिरूपज्ञानस्य नाशेऽपि even though the vṛtti jñānaṃ will die down after producing jñānaṃ. सम्यग्ज्ञाते आत्मनि once ātmā has been clearly known भूयोऽपि भ्रान्तिर्नोदेति। thereafter the darkness of ignorance can never come again. भ्रान्तिकारणाविद्यायाः सकृदुत्पन्नज्ञानेनैव नष्टत्वात् । भ्रान्तिर्नोदेति should be connected with नष्टत्वात्, avidyā has been completely removed by one time jñānaṃ , one time knowledge like otp. तस्मात् भ्रान्तेरविद्यायाश्चाभावात् ignorance and bhrānti or misconception being absent पुनरपि वृत्तिज्ञानोत्पत्तौ jñānī need not invoke ātmākara vṛtti. Vishya saptami. किञ्चिदपि प्रयोजनं नास्ति। there is no prayojanam after all.

This is general conclusion. Now he is introducing special group of jīvan muktas.

Antarmukha people. They don’t want to be disturbed.

जीवन्मुक्तानन्दस्यानुवृत्तिसिद्धये यदि कश्चिद्वृत्तिज्ञानस्यावृत्तिमपेक्षते, तदा स भूयो भूयो वेदान्तार्थमनुचिन्तयतु। वेदान्तार्थानुसन्धानबलेनैव ब्रह्माकारा वृत्तिः पुनः पुनरुदियात्। कर्मोपासनाभ्यां ब्रह्माकारा वृत्तिर्न जायेत। अन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारैव कर्मोपासने ज्ञाने उपयुज्येते, नान्येन प्रकारेण। विदुषोऽन्तःकरणे तु पापचाञ्चल्ये न स्तः। अविद्या हि रागद्वेषादि- द्वारा पापचाञ्चल्ययोः कारणं भवति । सा चाविद्या ज्ञानेनैव नश्यति। तस्माद्विदुषः पापचाञ्चल्ययोरभावात् कर्मोपासनाभ्यां नास्त्युपयोगः।

जीवन्मुक्तानन्दस्यानुवृत्तिसिद्धये those people who want to continuously enjoy the experiential ānanda, non-universal, for enjoying that...यदि कश्चिद् वृत्तिज्ञानस्यावृत्तिमपेक्षते, if they want to withdraw from the world invoke brahmākāra vṛtti and enjoy, if so तदा for that set of people स भूयो भूयो वेदान्तार्थमनुचिन्तयतु। they should dwell continuously on vedānta granthas, because they invoke the teaching sham brahmasmi, more I think of my glory, para and apara prakṛti as described in chapter 10, a jñānī will enjoy. Viswarupa bhakta will say it is Bhagavāns glory and jīvan muktaha will say its my glory. वेदान्तार्थानुसन्धानबलेनैव by merely going through vedānta without karma and upāsana, ब्रह्माकारा वृत्तिः पुनः पुनरुदियात्। naturally brahmākāra vṛtti gets invoked. कर्मोपासनाभ्यां ब्रह्माकारा वृत्तिर्न जायेत। if you go back to karma and upāsana only dvaita, and anātmā come, this not mean we are discrediting karma and upāsana, before coming to Vedānta we followed these. repeatedly. अन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारैव by way of bringing steadiness to the mind कर्मोपासने 1-2 ज्ञाने 7-1 with regard to jñānaṃ, karma and upāsana are indirectly useful उपयुज्येते, नान्येन प्रकारेण। it does not generate brahmākāra vṛtti. विदुषोऽन्तःकरणे 7-1 तु पापचाञ्चल्ये 1-2 न स्तः। if jñānī has impurity of mind and restlessness of mind, for a jñānī both aśuddhi and cañcalyam won't come back. अविद्या हि रागद्वेषादि- द्वारा पापचाञ्चल्ययोः 6-2 कारणं भवति । the impurity and restlessness are both caused by avidyā and consequent raga dveṣa.. सा चाविद्या ज्ञानेनैव नश्यति। that avidyā is not there for jñānī, therefore no raga dveṣa, papa cañcalyam therefore karma upāsana not required.तस्माद्विदुषः पापचाञ्चल्ययोरभावात् कर्मोपासनाभ्यां नास्त्युपयोगः।for him both are not required.. maṭādipatīs do not do it as kartāvyam. They might do for other reasons.

Topic 407

४०७) ज्ञानिनाप्यन्तःकरणचाञ्चल्यनिवृत्तये उपासनमनुष्ठेयमित्याक्षेपस्तत्समाधानञ्च

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You say itis not required. I don’t ageee pūrvapakṣī says, knowledge can only maje raga dvesha non binding, it cannot be destroyed,

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपन्थिनौ ॥ ३-34॥

रागद्वेषौ व्यवस्थितौ it is an integral part, Swamiji says gods like vahanams, their own color dresses, flute veena etc. therefore, mind will have cañcalyam. If he is doing loka saṅgraha. Will it not create mental activity? Therefore, he needs upāsana.

४०७) ज्ञानिनाप्यन्तःकरणचाञ्चल्यनिवृत्तये jñānī also to address mental activity due to loka saṅgraha, to remove उपासनमनुष्ठेयमित्याक्षेपस्तत्समाधानञ्च – upāsana has to be performed, this objection is raised by samucchayavāda. The response for that. Unique in vicārasāgara.

यद्यत्रैवमाशङ्क्येत – रागद्वेषादयोऽन्तःकरणस्य सहजा धर्माः। यावत्कालपर्यन्तमन्तःकरणमस्ति तावत्कालपर्यन्तं रागद्वेषादयो ज्ञानिनोऽपि सर्वथा न नश्येयुः । ताभ्यां रागद्वेषाभ्यां ज्ञानिनोऽप्यन्तःकरणं चाञ्चल्यमापद्येत। तस्माच्चाञ्चल्यनिवृत्तये ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् । यद्यप्यन्तःकरणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति तथापि चञ्चलेऽन्तःकरणे स्वरूपानन्दभानं न स्यात्। ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि।
तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्यनिवृत्त्यर्थमुपासनं ज्ञानिनाप्यनुष्ठेयमेव इति।

An active jñānī will have an active mind and therefore needs to address. यद्यत्रैवमाशङ्क्येत – the samucchayavāda brings up this doubt. रागद्वेषादयोऽन्तःकरणस्य सहजा धर्माः। raga dveṣa are natural, instinctive, I don’t want pain etc. jñānī does not want diseases to come at old age. If prārabdha brings he us willing to go through them. Then acquired tastes are there...idli puri etc.however he will eat what is available. A jñānī need not feel bad to admit that.

इन्द्रियस्येन्द्रियस्यार्थे, रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्, तौ ह्यस्य परिपन्थिनौ ॥ ३-34॥

यावत्कालपर्यन्तमन्तःकरणमस्ति तावत्कालपर्यन्तं रागद्वेषादयो as long as mind is there raga dvesha and others will be there. Jñānī knows how to handle the anger. ज्ञानिनोऽपि सर्वथा न नश्येयुः । even for a jñānī, these 6 enemies do not go away. Onky for reduction not elimination... ताभ्यां रागद्वेषाभ्यां ज्ञानिनोऽप्यन्तःकरणं चाञ्चल्यमा- पद्येत। if one jñānī withdraws from society, he will not have much situation for mental disturbances. But when he is in loka saṅgraha his mind will have to be highly active. तस्माच्चाञ्चल्यनिवृत्तये to steady that mind. ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् । a jñānī also will have to practise upāsana. यद्यप्यन्तः- करणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति whether his mind is active or passive he will get videha mukti as a result of jñānaṃ. There is no loss of videha mukti. तथापि चञ्चलेऽन्तःकरणे when mind is highly active. स्वरूपानन्दभानं न स्यात्। the reflected happiness of brahmākāra vṛtti which another secluded jñānī enjoys, this active jñānī cannot enjoy. ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि। therefore the disturbance of mind is opposed to jīvanmukti. Later he says you have to differentiate between jīvanmukti and jīvanmukta Viśeṣa ānanda.. he is ever liberated. तस्माज्जीवन्मुक्त्यानन्दसिद्ध्रयेऽन्तःकरणस्य चाञ्चल्यनिवृत्त्यर्थमुपासनं ज्ञानिनाप्यनुष्ठेयमेव इति।for getting jīvanmukta Viśeṣa ānanda removing the activity of mind upāsana has to be done as activity or cañcalyam is jīvanmukti ānanda virodhī. Virodhin is napunsaka lingam

Vicarsagaram recorded on 27th July for 2nd August2021

(४०७) 4th line

तस्माच्चाञ्चल्यनिवृत्तये ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् । यद्यप्यन्तः- करणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति तथापि चञ्चलेऽन्तःकरणे स्वरूपानन्दभानं न स्यात् ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि। तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्य- निवृत्त्यर्थमुपासनं ज्ञानिनाप्यनुष्ठेयमेव इति।

Since raga dveshas are inevitable, therefore raga dvesha based mind impacts will be there and mind will be rajasic state only. Purvapakshi says jñānī is gauranteed videha mukti, but jīvanmukti is a problem as mind is disturbed. When mind is in constant thought motion and there the ānanda cannot be reflected. Its not available for enjoyment. Therefore mind will have to be quietened, that requires upāsanam.

तस्माच्चाञ्चल्यनिवृत्तये ज्ञानिनाप्युपासनमवश्यमनुष्ठेयम् ।for jīvanmukti jñāna upāsana samucchaya are required. यद्यप्यन्तः- करणचाञ्चल्येन ज्ञानिनो विदेहमोक्षस्य काचिदपि हानिर्नास्ति तथापि चञ्चलेऽन्तःकरणे स्वरूपानन्दभानं न स्यात् ततश्चान्तःकरणचाञ्चल्यं जीवन्मुक्तेर्विरोधि। तस्माज्जीवन्मुक्त्यानन्दसिद्धयेऽन्तःकरणस्य चाञ्चल्य- निवृत्त्यर्थमुपासनं

ज्ञानिनाप्यनुष्ठेयमेव इति। we saw upto this. Iti to be connected to the begining of paragraph.

तन्न सङ्गच्छते – यद्यपि दृढ- बोधो यस्यान्तःकरणेऽस्ति तस्य समाधिविक्षेपावुभावपि तुल्यावेवेति तेन विदुषान्तःकरणनैश्चल्यसम्पादनार्थं न कोऽपि प्रयत्नः कर्तव्यः।

When a jñānī has attained jñānaṃ, he has claimed siddha mokṣā, mokṣā as my nature. A jñānī does not have ahaṅkāra and mamakāra. Jñānī negates satyatvam of the mind. This claiming of siddha mokṣā is jīvanmukta, he does not connect this with healthy and sick conditions of body or mind. Jīvanmukti is unconditional. Let the mind be in vikṣepam or in samadhi, they are states of mind. They cannot reduce my liberation or enhance my liberation. Suppose I have got some disturbance in the mind and I'm purchasing something from a vendor, my arithmetic knowledge is not disturbed, I complete the transaction of paying etc. set knowledge sthiraprajñ is not disturbed. Its unconditional jñānaṃ. In pañcadaśī, chapter 7

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।
विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ २६४॥

I do not have disturbance, how can I be associated with concentration. Both belong to the manas. that mind is mithyā.. it is not me or mine. For śravana. Manana nididhyāsanam I needed to handle the mind. 7th chapter 264 and 265. दृढ- बोध: ------तन्न सङ्गच्छते – यद्यपि दृढ- बोधो यस्यान्तःकरणेऽस्ति in which jñānīs mind firm knowledge is there. तस्य समाधिविक्षेपावुभावपि for both samadhi and vikṣepam, both तुल्यावेवेति are equal with regard to siddha mokṣā. तेन विदुषान्तःकरणनैश्चल्यसम्पादनार्थं by that jñānī for accomplishing the steadiness of the mind, no effort is required. न कोऽपि प्रयत्नः कर्तव्यः।some jñānīs are mentally occupied with a lot of activities. They are inclined towards pravṛtti. One is not more superior, it is purely because of prārabdha karma or vāsana, the svabhava they have brought forward...

सदृशं चेष्टते स्वस्याः, प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि, निग्रहः किं करिष्यति ॥ गी ३.33॥

jñānī allows the mind to behave in its own way.

तथापि विदुषः प्रवृत्तिनिवृत्ती प्रारब्धाधीने। प्रारब्धं कर्म प्रतिप्राणि विलक्षणम् – (१) जनकादेरिव केषाञ्चिद्विदुषां प्रारब्धं भोगहेतुर्भवति। यस्य प्रारब्धं भोग-हेतुस्तस्य प्रारब्धकर्मवशाद्भोगेच्छा भोगसाधनसम्पादने प्रयत्नश्च जायते। (२) शुकवामदेवादीनामिव केषाञ्चिद्विदुषां प्रारब्धं निवृत्तिहेतुर्भवति । यस्य प्रारब्धं निवृत्तिहेतुस्तस्य जीवन्मुक्त्यानन्देच्छा भोगान्तरे वैमनस्यं चोदेति । जीवन्मुक्त्यानन्दाकाङ्क्षी सततं ब्रह्माकारवृत्त्यावृत्तिनिमित्तं वेदान्तार्थचिन्तनमेव कुर्यात्, नोपासनम्।

Some jñānīs turn towards pravṛtti or nivṛtti, although they see as equal.

तथापि विदुषः प्रवृत्तिनिवृत्ती प्रारब्धाधीने। under the influence of prārabdha, pravṛtti nivṛtti is decided. प्रारब्धं कर्म प्रतिप्राणि विलक्षणम् it is different with respect to each living being. Tiger is tiger cow is cow. Two types.– (१) जनकादेरिव केषाञ्चिद्विदुषां प्रारब्धं भोगहेतुर्भवति। like Janaka, mentioned in śāstras, here bhoga should be understood as pravṛtti. Active involvement in social activity or family activity. Because of prārabdha vāsana, यस्य प्रारब्धं भोग- हेतुस्तस्य

प्रारब्धकर्मवशाद्भोगेच्छा भोगसाधनसम्पादने प्रयत्नश्च जायते। they are driven by loka saṅgraha pressure. Once they want to engage in loka saṅgraha, for that purpose they will have to form a trust and accumulate wealth. They will work. Exactly like a CEO. (२) शुकवामदेवादीनामिव केषाञ्चिद्विदुषां प्रारब्धं निवृत्तिहेतुर्भवति । another non-controversial example, śuka, for some other jñānīs, they are not interested in owning anything. यस्य प्रारब्धं निवृत्तिहेतुस्तस्य once the prārabdha vāsana is nivṛtti hetuhu, he enjoys withdrawal. He loves to dwell on vedānta...nididhyāsanam ānanda, has got nothing to do with liberation. Its a choice that the jñānī decides. Claiming nitya mukti in and through all the vyahāra is jīvanmukti. जीवन्मुक्त्यानन्देच्छा the desire will be there more of this group of jñānīs, they don't enjoy any other pursuit. Teaching ānanda some jñānīs enjoy. These jñānīs are not interested even in these. There are some people who glorify the pravṛtti jñānīs, some glorify the other group. Withdrawn jñānīs...भोगान्तरे वैमनस्यं disinterestedness चोदेति with regard to an active life or loka saṅgraha. जीवन्मुक्त्यानन्दाकाङ्क्षी that person who is nivṛtti jñānī, has to practise meditation for the mind. (The authors will immediately address the PURVAPAKSHI) , even these people want to practise meditation want vedāntic thoughts not upāsana. सततं ब्रह्माकारवृत्त्यावृत्तिनिमित्तं they have to repeat gītā शनैः शनैरुपरमेद्, बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ ६.25॥
यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ ६.26॥

वेदान्तार्थचिन्तनमेव कुर्यात्, नोपासनम्। for promoting brahmākāra vṛtti, upāsana is not required, they require śravaṇam mananam or nididhyāsanam

न ह्यन्तःकरणनैश्चल्यमात्रेण ब्रह्मानन्दस्य विशेषरूपेण भानं भवति । किन्तु ब्रह्माकारवृत्त्यैव । सा च ब्रह्माकारा वृत्तिः सततं वेदान्तार्थ- चिन्तनेनैव जायते। नोपासनेन।

Meditation is not removing the distracting vṛtti and going to thoughtless state. Thats only in Yogacara. Here brahmākāra vṛtti must be entertained.
न ह्यन्तःकरणनैश्चल्यमात्रेण just by making mind thoughtless, they quote ....Kaṭhopaniṣad mantra

> यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
> बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ २.६.१० ॥

....ब्रह्मानन्दस्य विशेषरूपेण pratibimba ānanda roopena, as an experiential abanda, भानं भवति will not be available. । किन्तु ब्रह्माकारवृत्त्यैव । svarūpa ānanda will be there even in thoughtlessness. Even in wall it is there. Only brahmākāra vṛtti is responsible for viśeṣa jīvanmukta ānanda. सा च ब्रह्माकारा वृत्तिः सततं वेदान्तार्थ- चिन्तनेनैव जायते। नोपासनेन yogasūtra does not help here. Its got its place. No brahman or advaitam. Brahmakara vṛtti you get from vedānta chintanam only. Here it is nididhyāsanam rūpa dwelling, not mananam. Don’t bring in upāsana.

विदुषोऽन्तःकरणचाञ्चल्यमपि वेदान्तार्थचिन्तनेनैव दूरीभवति। अतश्च विदुषोऽन्तःकरणनैश्चल्यसम्पादनाय नोपासने प्रवृत्तिर्जायते । तथा च यस्य दृढबोधः सञ्जातस्तस्य कर्मोपासनयोः प्रवृत्तिर्न भवति ।
Again ācārya fees pūrvapakṣī may jump in. Brahmākāra vṛtti has to be constantly in the mind. Purvapakshi may argue that all other

distracting vṛtti is have to be eliminated. You have to bring thoughtlessness first. For emptying mind you have to bring upāsana. Ācārya says no. When you come to vedānta chintanam, vedānta chintanam will do both. Elimination of thoughts and jīvanmukti ānanda both. Only nididhyāsanam is required. In saptabhumika talk, I talked. Initially nididhyāsanam is for removing viparita bhavana, he becomes brahmavid. Thereafter they want to enjoy nididhyāsanam ānanda, they use nididhyāsanam for experiential joy not mokṣā.

विदुषोऽन्तःकरणचाञ्चल्यमपि distraction caused by any vyavahāra, by dwelling on vedāntic teaching itself, वेदान्तार्थचिन्तनेनैव दूरीभवत distractions will run away. अतश्च विदुषोऽन्तःकरणनैश्चल्यसम्पादनाय for quietening the mind, नोपासने प्रवृत्तिर्जायते in upāsana, pursuit does not arise. तथा च यस्य दृढबोधः सञ्जातस्तस्य one who has form knowledge, कर्मोपासनयोः प्रवृत्तिर्न भवति he will never go back to karma and upāsana. Maximum he will go back to nididhyāsanam for enjoyment.

Topic 408 and 409

(आ. ४०८-४०९) दृढज्ञानिनामदृढज्ञानिनामुत्तमजिज्ञासूनां च कर्मोपासनयोरनधिकारः –

Topic 408 मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते

(४०८) मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते –

Here he enters into an interesting topic. 4 types of spiritual seekers need not go into karma and upāsana. For them śravana manana nididhyāsanam are enough. Karma and upāsana are not required. They are

1. apratibandaka jñānī a jñānī who has knowledge without doubt or vagueness.
2. sapratibandaka jñānī he has got knowledge but has obstacles in the form of doubts and vagueness.
3. uttama Jigñāsu
4. manda Jigñāsu interested but not serious,

All 4 do not require karma and upāsana, they have to focus on śravana manana nididhyāsanam

Vicārasagara 10th August for 16th August 2021

(आ. ४०८-४०९) दृढज्ञानिनामदृढज्ञानिनामुत्तमजिज्ञासूनां च कर्मोपासनयोरनधिकारः –

(४०८) मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते –

First we will consolidate. In 6th chapter student is Agṛdhadevah. Agṛdhadevah meets Guru in dream. A dream vedānta course is going on. To convey the idea that the so called waking world is also like dream only. Agṛdhadevah asked 3 questions jīva jagat kartā īśvara and mokṣā sādhanam. 2 are over. Now we are in mokṣā sadhana. Ācārya has established jñānaṃ and jñānaṃ alone is mokṣā sādhanam. Advaita vedānta siddhānta. In 6th chapter student is intellectual therefore it has to be extended. After every idea introduced, a set of arguments should be added in defense of our view. For advanced stages statements mist have two sets of arguments. Defending our stand, no logical deficiencies, another offensive set to negate all rival schools which have view contradictory to our area. Now we have kaniṣṭha adhikārī, intellectual but does not understand limitation of logic and arguments. Even after 25 years he will never be convinced. Limitation of intellect is it can’t reach all areas that vedānta reaches.

Now jñānaṃ karma upāsana combination discussion also over. Previous was karmopasana samucchaya.

Ācārya refuted all of these 267 to 276 is samucchaya vāda kanḍaṇam.. topic 393 to 407 . Primary argument, jñānaṃ can never coexist with either karma or upāsana. If a jñānī is engaged in karma or upāsana, advaita looks at him as karma ābhāsa or upāsana ābhāsa. He does not have bheda bhavana and therefore he is not combining jñānaṃ and karma but ābhāsa. Therefore samucchayavāda is unacceptable.

Addition of a few appendix notes now.

Here he is talking if 4 types of spiritual seekers don’t need karma and upāsana for their spiritual journey. As a duty in aśrama they may continue. They require śravana manana nididhyāsanam. One or two of the three.
1. apratibandaka jñānī... a jñānī who has unobstructed knowledge stira prajñaha
2 a jñānī who has pratibandas in form of Samśaya or viparyaya habitual mamakara ahaṅkāra vāsana. Sapratibandaka jñānī

3 ajñānī but uttama Jigñāsu.. well qualified seeker of knowledge. Sadhanacatuṣṭayam sampatti is 100 perc.
4 manda Jigñāsu.. one who has interest in mokṣā but has interest in other things too. Dharma artha, he loves admires vedānta, but cannot dedicate
100 perc, lukewarm desire for mokṣā

आ. ४०८-४०९) दृढज्ञानिनामदृढज्ञानिनामुत्तमजिज्ञासूनां dṛḍa jñānī, adṛḍa jñānī, uttama Jigñāsu (topic 409) च कर्मोपासनयोरनधिकारः – they both are not ideal students for karma and upāsana. They should hive more time for śravaṇam and mananam.
(४०८) मन्दबोधवानुत्तमजिज्ञासुरपि कर्मोपासनयोर्न प्रवर्तते... only manda bodhavaan refers to adṛḍa jñānī.. sapratibandaka jñānī, he also does not commit himself to karma or upāsana.

First 2nd one taken up...Sapratibandaka jñānī

(१) यस्य तु मन्दबोधोऽस्ति स मनननिदिध्यासने एव कुर्यात्। तेन कर्मोपासने न कर्तव्ये। यस्य मन्दबोधोऽस्ति स उत्तमजिज्ञासुः। तस्य मनननिदिध्यासने विना कर्तव्यान्तरं नास्ति। सोऽयमर्थः शारीरके सूत्रकारै- र्भाष्यकारैश्च प्रतिपादितः (ब्र. सू. भा. ४.१.२)।

(१) यस्य तु मन्दबोधोऽस्ति such a sapratibandaka jñānī स मनननिदिध्यासने एव कुर्यात्। let him spend more time on mananam Brahmasūtra vicārasāgara , and nididhyāsanam VC 40 verses. According to Niścala Dāsa , instead of gṛhastāśram parayanam, do this. In the name of cittaśuddhi don't add. तेन कर्मोपासने न कर्तव्ये। he should not spend too much time on rituals and dvaita upāsana.

He can take to formal sanyāsa aśrama. Otherwise, he can keep it to minimum. यस्य मन्दबोधोऽस्ति स उत्तमजिज्ञासुः। he is uttama Jigñāsu with abundant qualifications. तस्य मनननिदिध्यासने विना कर्तव्यान्तरं नास्ति। for him other than mananam and nididhyāsanam . Religiosity part will be diluted. सोऽयमर्थः शारीरके सूत्रकारैभाष्यकारैश्च प्रतिपादितः (ब्र. सू. भा. ४.१.२)। this is available in Brahmasūtra. This idea is mentioned. Aavrutyaadhikāraṇam, 4-1-1 and 2

(२) विदुषा तु मनननिदिध्यासनेऽपि चोदनया कर्तव्यत्वबुद्ध्या नानुष्ठेये । किन्तु जीवन्मुक्त्यानन्दाय मनननिदिध्यासनयोर्विद्वान् प्रवर्तते । सा च प्रवृत्तिर्विदुषः स्वेच्छयैव न चोदनया। 'यद्यहं वेदाज्ञारूपं कर्म न कुर्यां तदा मे जननमरणादिरूपः संसारो भवेत्' इति बुद्ध्या क्रियमाणमेव कर्म कर्त- व्यम् इत्युच्यते । सेयं जन्मादिविषयिणी बुद्धिर्विदुषो न भवति। तस्मात्स्वे- च्छयैव विद्वान् मनननिदिध्यासने करोति । अतस्ते मनननिदिध्यासने 'कर्तव्ये' इति व्यपदेशानर्हे। एवं च यस्य मन्दबोधो वा दृढबोधो वा सञ्जातस्तस्य कर्मोपासने 'कर्तव्ये' न भवतः।

(As far as apratibandaka jñānī is concerned, he is no more a seeker, he is śiṣya puruṣaha.. विदुषा तु मनननिदिध्यासनेऽपि चोदनया कर्तव्यत्वबुद्ध्या नानुष्ठेये । he does not even require mananam or nididhyāsanam, where is the q of karma upāsana. A jñānī himself may choose to do some of these things. He just does as a hobby or loka saṅgraha. No vedic instruction is directed to a siddhaha. Like a person who has no income need not look at income tax rule. For lokasangraharthsm they do. Optional we said one in saptabhumika, a jñānī can enjoy nididhyāsanam , enjoys withdrawal quietitude. Vit, Vareeyan vareeshtha all have nothing to do with mokṣā.. these differences are made with anātmā mind. Brahmanandabharanam by advaitananda sarasvati. A great manam text, very deep. For intellectual kick. किन्तु जीवन्मुक्त्यानन्दाय for the sake of experiential ānanda that intellectual pursuitor nididhyāsanam gives, they pursue. मनननिदिध्यासनयोर्विद्वान् प्रवर्तते। They pursue सा च प्रवृत्तिर्विदुषः स्वेच्छयैव न चोदनया। 'Voluntarily he has chosen as a way of life not because of veda āgñā codana. If it is codana what should the attitude of sadhaka be? The sadhaka always has a fear...यद्यहं वेदाज्ञारूपं कर्म न कुर्यां if I do not do the vedic commandment of shrotavya mantavya nididhyasitavyaha then तदा मे जननमरणादिरूपः संसारो भवेत्' I will fall into sansara yoga bhraṣṭa , this fear is there untill he becomes siddha puruṣaha. इति बुद्ध्या क्रियमाणमेव कर्म कर्तव्यम् इत्युच्यते । whatever karma is done with such a bhavana, they are scared of pratyavaya papam, that is called duty. Rate definition if kartāvyam. सेयं जन्मादिविषयिणी बुद्धिर्विदुषो न भवति। for a siddha jñānī such a fear is not there even in the remotest corner of his mind.

न जायते म्रियते वा कदाचिद्,
        नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः,
        न हन्यते हन्यमाने शरीरे ॥ 2.20॥

Na puṇya paapa...indriya buddhi rasti

where are all these? They are all superimposed. तस्मात्स्वेच्छयैव out of his own volition विद्वान् मनननिदिध्यासने करोति a jñānī may do mananam and nididhyāsanam, some may not do also. They may be engaged in loka saṅgraha. । अतस्ते मनननिदिध्यासने 'कर्तव्ये' इति व्यपदेशानर्हे। therefore they don't deserve designation of duty. Jñānis mananam and nididhyāsanam are not duties. एवं च यस्य मन्दबोधो वा दृढबोधो वा सञ्जातः he is consolidating. For manda budhivaan manana nididhyāsanam is duty karmopasana he need not and should not perform. स्तस्य कर्मोपासने 'कर्तव्ये' न भवतः।

Topic 409

(४०९) असञ्ज्ञातबोधो य उत्तमजिज्ञासुः, यश्च मन्दजिज्ञासुस्त- योरुभयोरपि कर्मोपासनयोरनधिकारः –

The following group are ajñānī group, but Jigñāsu. Well qualified one and manda Jigñāsu.
Now uttama Jigñāsu.
असञ्ज्ञातबोधो ajñānī ..na sanjaataha bodhaḥ yasmin saha nañ bahuvrihi . One in whom knowledge has not risen, य उत्तमजिज्ञासुः, but wants knowledge desperately. यश्च मन्दजिज्ञासुस्तयोरुभयोरपि there is manda Jigñāsu who wants mokṣā.. but has interests in other areas too, tourism etc. not wrong interest. Bith of them कर्मोपासनयोरनधिकारः – do not have adhikara for karma and upāsana, they can concentrate on śravanam and mananam. Idea is śravana itself if a person does regularly can convert manda jignyasa to uttama jignyasa. Therefore he need not go to karma upāsana. So much importance to śravana manana nididhyāsanam. Very rare portion....
Vicārasagara recorded on 24th August 21

Topic 409

(४०९) असञ्ज्ञातबोधो य उत्तमजिज्ञासुः, यश्च मन्दजिज्ञासुस्त-
योरुभयोरपि कर्मोपासनयोरनधिकारः –

Page 267 to 276.. up to 407 jñāna karma samucchaya vada kanḍaṇam. He has now entered an extension. He wants to point out who are the candidates who do not require karma and upāsana

combination. Karma and upāsana combination. 3 more candidates. All these three also don't require in their spiritual sadhana, dṛḍa jñānī, adṛḍa jñānī sapratibandaka jñānī, adṛḍa jñānī requires more mananam and nididhyāsanam. Next two are ajñānī, both have desire for jñānaṃ.
2 types of Jigñāsu do not require. Uttama and manda Jigñāsu. Thats the heading here.

Uttama Jigñāsu is exclusively interested in mokṣa, has no desire for any worldly goal. Manda Jigñāsu has desire for mokṣa but has other worldly desires too. Samaanya icchā. No burning desire... they require śravaṇam mananam and nididhyāsanam... they should maintain gṛhastāśram requirements at minimum.

(१) यस्य बोधो न सञ्ज्ञातः। किन्तु तीव्रतरा आत्मज्ञानेच्छास्ति, भोगेच्छा च नास्ति तस्यान्तःकरणं शुद्धमेवास्ते। तस्मात्सउत्तमाजिज्ञासुरित्युच्यते। तस्य बोधसिद्धये श्रवणादिकमेवानुष्ठेयम्, न कर्मोपासने। कर्मोपासनयोःफलभूतान्तःकरणशुद्धिनैश्चल्ययोस्तस्य सिद्धत्वात्।

Third type.. 1 indicates the one of the second group..

यस्य बोधो न सञ्ज्ञातः that person in whom ātmā jñānaṃ has not arisen. किन्तु on the other hand तीव्रतराआत्मज्ञानेच्छास्ति, that person has got burning desire for self knowledge भोगेच्छा च नास्ति no desire for worldly accomplishments तस्यान्तःकरणं शुद्धमेवास्ते। His mind is very pure as there is no desire for sense pleasures. तस्मात्सउत्तमाजिज्ञासु- रित्युच्यते। therefore he is called best qualified person. तस्य बोधसिद्धये श्रवणादिकमेवानुष्ठेयम्, he has to only practise śravaṇam etc for getting knowledge. न कर्मोपासने। not karma and upāsana which promotes duality कर्मोपासनयोः फलभूतान्तःकरणशुद्धिनैश्चल्ययोस्तस्य result of karma upāsana , steadiness of mind, mind purity etc will be already therein uttama Jigñāsu. सिद्धत्वात्। its already accomplished. 3rd candidate mentioned, now 4th .

(२) यो ज्ञाने सामान्येच्छया श्रवणादौ प्रवर्तते । यस्य चान्तःकरणं भोगे आसक्तं स मन्दजिज्ञासुः। सोऽपि श्रवणं परित्यज्य पुनरपिकर्मोपासनयोः प्रवर्तितुं नाहर्ति।

यो ज्ञाने सामान्येच्छया he has got a general desire for jñānaṃ, not burning desire like previous case. श्रवणादौ प्रवर्तते । he is able to engage himself in śravaṇam. यस्य चान्तःकरणं whereas his mind भोगे आसक्तं would love to have worldly enjoyment , स मन्दजिज्ञासुः। even family attachments ... doing duty is fine. सोऽपि श्रवणं परित्यज्य पुनरपि कर्मोपासनयोःप्रवर्तितुं नाहर्ति। even that person need not give up śravaṇam and go back to karma upāsana. Śravanam is supposed to be at higher state as compared to karma and upāsana. Focus on śravaṇam which you love.

Then you wonder does this person have vairagyam? The increase can happen with śravaṇam. By mere practice of vedānta śravaṇam itself

कर्मोपासनफलभूतान्तःकरणशुद्धिनैश्चल्ये श्रवणेनैव तस्य सिद्धे भवतः। the purity and steadiness of the mind , that benefit by practice of śravaṇam , student will get. Thats why vividiṣā sanyāsa is prescribed. Siddhe akaranta napunsaka...prathama dvivacanam naischalye’s adjective.

कर्मोपासनफलभूतान्तःकरणशुद्धिनैश्चल्ये श्रवणेनैव तस्य सिद्धे भवतः। श्रवणस्यावृत्त्यैवान्तःकरणदोषस्य निवृत्त्या तस्येह जन्मनि जन्मान्तरेवा ब्रह्मलोके वा ज्ञानं सिद्ध्येत्। आवृत्तिर्नामाभ्यासः । पुनः- पुनरनुष्ठानम् । साधनानुष्ठाने प्रयत्नधारेति यावत्। श्रवणंपरित्यज्य कर्मोपासनयोः प्रवर्तमान आरूढपतित इत्यभिधीयते।

श्रवणस्यावृत्त्यैवान्तःकरणदोषस्य निवृत्त्या the deficiency of antahkāraṇa doṣa, śamādiṣaṭka sampatti can be corrected by mere repetition of śravaṇam this will all go away. तस्येह जन्मनि जन्मान्तरे either in this janma or next jenma वाब्रह्मलोके or in brahma loka वा ज्ञानं सिद्ध्येत्। he will certainly attain jñānaṃ आवृत्तिर्नामाभ्यासः avṛti means repetition. Lots if advantages , there is Brahmasūtra 4-1-1 avṛti repeated śravaṇam must be done. । पुनः- पुनरनुष्ठानम् ।repeatedly doing , even attending class साधनानुष्ठाने प्रयत्नधारेति यावत्। in the performance of this, continuous commitment in vedānta śravaṇam, that’s the meaning. श्रवणं परित्यज्य earlier he said he need not go , now he says he should not go back to karma upāsanaकर्मोपासनयोः प्रवर्तमान आरूढपतित इत्यभिधीयते। if he goes back, it is coming down from higher level. ārūḍa patitaha.. like a person who is PM then becoming CM. All the four people need not committedly do karma and upāsana, maintain karma and upāsana as a duty. Committed pursuit is of śravaṇam and śravaṇam alone...

इत्थं च ज्ञानिनः, उत्तमजिज्ञासोश्च कर्मोपासनयोरधिकारो नास्ति। मन्दजिज्ञासुर्यो वेदान्तश्रवणे प्रवृत्तस्तस्याप्यधिकारो नास्ति। यस्यज्ञाने इच्छास्ति परन्तु बुद्धिर्भोगे आसक्ता, तस्मात् श्रवणे न प्रवर्तते तस्य मन्दजिज्ञासोः निष्कामकर्मण्युपासने चाधिकारोऽस्ति। यस्य तुभोगे एवेच्छास्ति ज्ञानेच्छा नास्ति स बहिर्मुख इति कीर्त्यते। तस्य सकामकर्मण्यप्यधिकारोऽस्ति।

इत्थं in this manner च ज्ञानिनः, for the jñānī, dṛḍa and adṛḍa jñānī pair and the ajñānī who is uttama Jigñāsu, all of them no relevance of karma and upāsana. One who is able to practise śravaṇam ,उत्तमजिज्ञासोश्चकर्मोपासनयोरधिकारो नास्ति। मन्दजिज्ञासुर्यो वेदान्तश्रवणे प्रवृत्तस्तस्याप्यधिकारो नास्ति। even for such a person, it is not relevant. Two more candidates he adds. यस्य ज्ञाने इच्छास्ति this person is a manda Jigñāsu, परन्तु बुद्धिर्भोगे आसक्ता, he has got love for worldly pleasures too , तस्मात् श्रवणे न प्रवर्तते therefore no time for śravaṇam. Keeps him busy with ither things, could be even some other activity... तस्य मन्दजिज्ञासोः निष्कामकर्मण्युपासने चाधिकारोऽस्ति। for such a manda Jigñāsu, we encourage them to continue service activity, nitya naimmitika karma, pañca maha yagna more and more, we tell him you have a casual desire for jñānaṃ, you do more of pañca maha yagna desire for jñānaṃ will increase. You will then find time for śravaṇam. Nishkama upāsanam too, do nama japa parayanam. Desire for other things will diminish gradually... now 6th category , he us not a manda Jigñāsu too. He does not have even casual desire for vedānta, ajignyasuhu. यस्य तु भोगे एवेच्छास्ति has love only for wordly pleasures ज्ञानेच्छा नास्ति no interest in vedānta स बहिर्मुखइति कीर्त्यते। such a person is called an extrovert person. तस्य सकामकर्मण्यप्यधिकारोऽस्ति for him, sakāma karma is also relevant, rituals for fulfilling worldly desires. these karmas become relevant for him. Such an extrovert materialistic person, sakāma karma are also relevant. Nishkama karma or nitya naimmitika karma is compulsory for a materialistic person. As a hindu, it is compulsory.

Purpose: we don’t say spiritual knowledge, we say

1. nitya naimmitika karma can also give prosperity, veda mentions that, sa kamaduk in gītā, do pañca maha yagna you will get prosperity.
2. if you don’t do you will get pratyavaya papam,
3. whenever you do sakāma karma for material benefit, sakāma karma will be efficacious only when you do nitya naimmitika karmas regularly. Suppose a person does not do sandhyavandana,, and takes srividya upāsana, śāstra says the mantra cannot give you benefit. Therefore we have to tell sakāma karma will benefit only if you do nitya naimmitika.
4. purpose you should not tell materialistic people, same nitya naimmitika karma will gradually create interest in spirituality..

“तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनैतमेव विदित्वा मुनिर्भवति” bri 4.4.22

Vedic pañca maha yagna is most indigenously designed set of activities. In society I can speak of pañca maha yagna in corporates I can talk about it, don’t tell pañca maha yagna... other religions also have this. Pañca maha yagna covers entire range, environment culture family other people... etc, so comprehensive...

तस्माज्ज्ञानिनः कर्मोपासनयोरधिकारो नास्ति । कर्मोपासने ज्ञानस्य विरोधिनी ।

After the extension, ācārya Niścala Dāsa a has mentioned, he goes back to jñānakarmasamucchaya kanḍaṇam. Therefore तस्माज्ज्ञानिनःdṛḍa jñānī need not perform कर्मोपासनयोरधिकारो नास्ति karma and upāsana, not a candidate कर्मोपासनेज्ञानस्य विरोधिनी karma and upāsana need not be and cannot be combined with jñānaṃ as they do not gel, they are like oil and water… karma cannot coexist with jñānaṃ… samucchayavada kanḍaṇam is over, still he wants to add an extension.

My summary: Swamiji did not mention in class.

First 4 must do śravaṇam, mananam, nididhyāsanam. No karmopasana required.

1. *dṛḍa jñānī : apratibandaka jñānī… a jñānī who has unobstructed knowledge stira prajñaha*
2. *adṛḍa jñānī: a jñānī who has pratibandas in form of samśaya or viparyaya habitual mamakara ahaṅkāra vāsana. sapratibandaka jñānī*
3. *ajñānī but uttama jigñāsu.. well qualified seeker of knowledge. Sadhanacatuṣṭayam sampatti is 100 percent.*
4. *manda jigñāsu.. one who has interest in mokṣā, does śravanam, but has interest in other things too (can be family attachment too). Dharma artha, he loves admires vedānta, but cannot dedicate 100 perc, lukewarm desire for mokṣā. No burning desire*
5. *manda jigñāsu, , he has got love for worldly pleasures too, **therefore no time for śravaṇam**. Keeps him busy with other*

things, could be even some other activity. for such a manda jigñāsu, we encourage them to continue service activity, nitya naimmitika karma, pañca maha yagna more and more, we tell him you have a casual desire for jñānaṃ, you do more of pañca maha yagna desire for jñānaṃ will increase

6. *ajigñāsu. has love only for worldly pleasures; no interest in vedānta, such a person is called an extrovert person. For him, sakāma karma is relevant, Nishkama karma or nitya naimmitika karma is compulsory for a materialistic person*

(आ. ४१०-४१२) कर्मोपासने दृढबोधस्य न विरोधिनी किन्तु मन्दबोधस्यैव –

We repeatedly say jñānaṃ and karma are opposed. A student may get a pūrvapakṣī or objection, if it is so, how do you explain many jñānīs getting involved in karmas. They coexist here. It can be loka saṅgraha karma. In the case of gṛhastha jñānī he will continue with śrāddham etc..other rituals.

One answer we keep giving... jñānī's karma is not karma, it is karma ābhāsa incapable of producing puṇyaṃ or pāpam.

Here Niścala Dāsa adds another answer

Vicārasagara recorded on 7th September 2021 for 13th September

आ. ४१०-४१२) कर्मोपासने दृढबोधस्य न विरोधिनी किन्तु मन्दबोधस्यैव –

We are in the fag end of refutation of jñāna karma samucchaya vada.. A topic has been introduced here, based on jñāna karma or jñāna upāsana cannot be combined as they are opposed to each other and hence cannot be combined. A pūrvapakṣī may raise a question.

Pūrvapakṣī : a jñānī according to you will continue to exist as JĪVANMUKTA for some time endowed with jñānam, he is engaged in loka saṅgraha karmani, if he is the head of a maṭa, he may engage in pujas etc. both laukika and śāstrīya karma are there. Means in that jīvanmukta, jñānaṃ and karma are coexistent. How do you explain the coexistence of both these? He will continue with nityanaimmitika karma too.

Our answer...a jīvanmuktas karma has lost its karma status...you cannot talk about jñānam and karma coexisting.. it has got karma ābhāsa status only, mithyā karma only... jñānam and badita karma can coexist...

Śaṅkarācārya talked about this in the bhāṣyam of the 3rd chapter of Gita.

कर्मणैव हि संसिद्धिम्, आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ 3-20॥

Janaka's karma is not karma.

Here ācārya gives another answer, instead of changing the status of karma, he changes the status of jñānaṃ by introducing two types of jñānam, dṛḍa jñānam and adṛḍa jñānam. strong and weak knowledge. Adṛḍa jñānam or manda jñānam. dṛḍa bodhaḥ and manda bodhaḥ. A unique idea introduced in vicārasāgara. As a corollary certain important messages are very important. Has a lot of value.

Here ācārya says manda bodhaḥ and karma are opposed to each other. Karma can obstruct the growth of knowledge. Karma cannot harm the firm knowledge. Imagine a seeker has entered śravaṇam and mananam, until now we have glorified karma and upāsana and said it is very important for cittaśuddhi, positives. Now student is in śravaṇam mananam. He is say sufficiently ready to gain knowledge and understand brahma bhava. He knows jīva status is misconception. In the beginning it rises as a feeble knowledge, like fire appearing as a small flame. Once flame becomes big wind cannot harm. Very same fire in a feeble form is vulnerable. Manda bodhaḥ must be carefully nourished until it becomes dṛḍa bodhaḥ. Only thing that will promote this is śravaṇam mananam nididhyāsanam. जीवो नाहम् ब्रह्मयेवाहमस्मि

In śravaṇam mananam and nididhyāsanam. जीवभाव दुर्लभीकरणम् ब्रह्मभाव प्रबलीकरणम् (in vivekacūdāmaṇi class)

Any other vyahāra other than śravaṇam mananam requires the invocation of jīva bhava...
in family I invoke my relationship as mother father, in corporate I have to invoke my designation. All vyahāra will make my mind dominate...
My jñānam gets overpowered by dominated jīva bhava, therefore one should understand that karma is inimical to jñānaṃ progress.

This ācārya highlights as till now only friendly nature has been highlighted.

Exactly like the pole vault. The pole has to be pushed away at the right time...

Karma and manda bodhaḥ are inimical to each other. Not dṛḍa bodhaḥ. Even śāstrīya karma will invoke only jīva bhava... varna identity āśrama identity gotra sūtram veda etc have to be revealed. Even avaniavattam reveals this because of affinity to the veda.

Even ritualistic karma is inimical to manda bodhaḥ. It can generate sufficient jīva bhava to drown the brahma bhava. He extends to upāsana also. I'm invoking only my upāsana bhava, upasya devata being different...

ऋतं पिबन्तौ सुकृतस्य लोके,
गुहां प्रविष्टौ परमे परार्धे।
छायातपौ ब्रह्मविदो वदन्ति,
पञ्चाग्नयो ये च त्रिणाचिकेताः ।।१.३.१।।

The knowers of *Brahman* say (that *jīvātmā* and *Paramātmā,)* which are like shade and light, have entered the intellect within the supreme abode of *Paramātmā*, experiencing the result of their own actions in the body. Those who invoke the five fires and who invoke the *nāciketa*-fire thrice (also say so.)

Endless opposite attributes between jīva bhava and brahma bhava...eternal transcient सगुण निर्गुण, सत्यम् मिथ्या, सद्वितीयम् अद्वितीयम्

Our mind cannot be dominated by both in equal measure, when one dominates the other will suppressed. So a seeker must understand that karma and manda bodhaḥ are opposed.

Advaitaprakāraṇam, Gaudapadācārya says

> उपासानाश्रितो धर्मः, जाते ब्रह्मणि वर्तते ।
> प्रागुत्पत्तेरजं सर्वं, तेनासौ कृपणः स्मृतः ॥ 3.1||
>
> The *jīva* who is committed to *upāsānā* remains in (that) *Brahman* which is subject to birth. (He thinks –) "all this was unborn (*Brahman*) before creation." Hence he is considered miserable.

first shloka...thus upāsaka is an unfortunate person making brahma bhava weaker.

A spiritual seeker must clearly note the inimical nature if karma and he must curtail laukika and śāstrīya vyahāra. He should take a sabbatical by giving more time for śravana manana nididhyāsanam. Once manda bhava is converted to dṛḍa bhava, jagat mithyātvam also will start dominating. Karma us mithyā upāsana mithyā vyahāra is mithyā....etc they can all happily coexist with me brahman, nothing can affect Me, then he can do any amount if karma. This message can be given only to a prepared student. Only positive side of karma and upāsana must be talked about. Otherwise we will appear as atheist, achanna baudha. If a jīvanmukta is doing loka saṅgraha, in his case jñānaṃ and karma can coexist... it is power politics, aim of one is to push the other. Karma will never allow jñānaṃ to come up... virodham is there or not, it is and it is not...unique topic found only in Vicārasagara.

Heading... karma is not opposed to dṛḍa jñānaṃ.

विरोधिनी -विरोधिन् शब्द न.नपुं.प्र.२ .

Topic 410 दृढबोधस्य कर्मोपासनयोश्चाविरोधः

(४१०) दृढबोधस्य कर्मोपासनयोश्चाविरोधः – heading says firm knowledge

Page 279 second para only has this topic,
here add 410 (a) मन्दबोधस्य कर्मोपासनश्च विरोधः
यद्यपि कर्मोपासने अप्यन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारा ज्ञानोत्पत्तिं प्रति हेतू भवतस्तथापि ज्ञानोत्पत्तेरनन्तरं कर्मोपासनयोरनुष्ठाने उत्पन्नमपि ज्ञानं नश्येदिति हेतोस्ते ज्ञानविरोधिनी । न ज्ञानेच्छाहेतू भवतः।

यद्यपि even though कर्मोपासने both karma and upāsana अप्यन्तःकरणस्य शुद्धिनैश्चल्यसम्पादनद्वारा are initially friendly in the early parts of spiritual journey by generating purity if mind and steadiness of mind. ज्ञानोत्पत्तिं प्रति हेतू they do help us in the generation of knowledge at the time of śravaṇam. हेतू भवतः द्विवचनम् here.. भवतस्तथापि but you should remember in the next stage ज्ञानोत्पत्तेरनन्तरं after rise of knowledge in beginning stages , not jñāna nishtā, just a small flame, from this its clear that jñānam is not sudden event, no flashy event.. they talk of a particular place time etc.. just I understand the message initially little by little, I will say class is wonderful I don't know what he said..after several śravaṇam sessions some kind of understanding take place, this is to be fanned by śravaṇam mananam... habits have to be removed one by one... कर्मोपासनयोरनुष्ठाने if karma and upāsana are given importance, you will get more and more involved.. you are invoking more of jīva bhava and smallness. in the name of devotion and humility I invoke my smallness. उत्पन्नमपि ज्ञानं the feeble brahma bhava that has risen in the mind नश्येत् is overpowered इति . Asking for blessing is reinforcing jīva bhava... śiṣya has to start giving blessing... very strong expression here...Śaṅkarācārya is not this strong. हेतोस्ते ज्ञानविरोधिनी. ते ....here means न.नपुं.१.२ तत् ते तानि karma upāsane, both are मन्दज्ञानविरोधिनी । न ज्ञानेच्छाहेतू भवतः neither do they promote jñānam or desire for knowledge.

(१) 'अहं कर्ता, यज्ञादिकं मया कर्तव्यम्, यज्ञादेः स्वर्गः फलम्' इति भेदबुद्ध्या कर्मानुष्ठीयते। (२) 'अहमुपासकः, देव उपास्यः' इति भेदबुद्ध्योपसानमनुष्ठीयते। ते द्वे अपि बुद्धी सर्वं खल्विदं ब्रह्म इति बुद्धिं दूरीकृत्यैव भवतः। तस्मात्कर्मोपासने ज्ञानस्य विरोधिनी।

१) the attitude that a ritualist has in his mind..अहं कर्ता, in śravaṇam... guru repeatedly says ātmā is akartā abhokta, śiṣya nods the head and goes back and does ritual, ahan kartā... यज्ञादिकं मया कर्तव्यम्, I have to do all the karmas यज्ञादेः स्वर्गः फलम्' for yagna etc swarga is the resukt.. इति भेदबुद्ध्या कर्मानुष्ठीयते। with idea of differences using kriyā karaka bheda etc (२) 'अहमुपासकः, देव उपास्यः' इति in upāsana also he says I'm upāsaka. He should have नैच्यभावः; I'm small, I'm helpless, दीनः etc. to win pleasure of deity.. भेदबुद्ध्योपसानमनुष्ठीयते। upāsanam is to be performed. Both these attitudes... ते here स्त्री.द्विवचनम्. are opposed to vedānta class you have attended.. द्वे अपि बुद्धी सर्वं खल्विदं ब्रह्म इति ..sarvam brahma is taught ....advaita buddhi is displaced by karma upāsana. बुद्धिं दूरीकृत्यैव भवतः। jīva bhava displaces the brahma bhava... तस्मात्कर्मोपासने therefore both karma and upāsana are opposed to jñānam. ज्ञानस्य विरोधिनी।

“In Sandīpany...pujya swamiji was my teacher, I went to him and said, I want to intensify my sandhyavandanam, Swamiji said, you have got me, enough, just continue what you are doing, now I’m able to understand after going through these portions, do what you have to do in your āśrama, not with further increased involvement.”

Topic 410 a is over

Now b (४१०) दृढबोधस्य कर्मोपासनयोश्चाविरोधः..
once you have done sufficient sravana manana nididhyāsanam, during free time this thought comes naturally to you. Even nididhyāsanam is not required. When that state comes, for loka saṅgraha he continues karma it us nonconsequential to such a jñānī. He does not doubt if he needs blessings from God. During intermediate period (sabbatical) reduce karmaupasana and fortify the knowledge.
यद्यपि ज्ञानी आत्मानमसङ्गतया जानाति तथापि भोजनादिरूपं देह- व्यवहारं वा, जनकादिवत् ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। तस्य व्यवहारस्य ज्ञानं न विरोधि भवति। न वा व्यवहारो ज्ञानस्य विरोधी भवति ।

यद्यपि now he states the opposite for dṛḍa jñānī. Lord Kṛṣṇa says

यथैधांसि समिद्धोऽग्निः, भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥ ५-३७॥

When fire is in the form if flame and you add log in too, it will get put out, whereas if its added to समिद्धोऽग्निः well fanned flame like bush fire, there you add log if fire, fire will destroy the log like jñānaṃ will now destroy by falsifying the karma... ज्ञानी आत्मानमसङ्गतया जानाति he knows I’m ātmā asaṅghaha akartā तथापि

in spite of claiming I’m non doer still he allows various karmas भोजनादिरूपं eating etc देहव्यवहारं वा, जनकादिवत् or like in the case of Janaka who allowed governance of country , he had given enough time to convert manda jñānam to dṛḍa jñānam. Jñānam makes the karma non-binding. ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। तस्य व्यवहारस्य for such a person ज्ञानं न विरोधि भवति। jñānam is not opposed to karma न वा व्यवहारो ज्ञानस्य विरोधी भवति । and vice versa, karma is not opposed to jñāna.
व्यवहार...विरोधी दीर्घः because of न.पुं.१.१

Vicārasāgara recorded on 21st September for 27th September 21

यद्यपि ज्ञानी आत्मानमसङ्गतया जानाति तथापि भोजनादिरूपं देह- व्यवहारं वा, जनकादिवत् ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। तस्य व्यवहारस्य ज्ञानं न विरोधि भवति। न वा व्यवहारो ज्ञानस्य विरोधि भवति ।

First segment-ajñānaṃ to manda jñānaṃ through śravaṇam.
Second segment... manda jñānaṃ to dṛḍa jñānaṃ ..feeble to firm...converting flame to conflagration.
Third segment.. dṛḍa jñānaṃ to videha mukti...as long as he is alive.

Status of karmopasana depends on the segment.
First segment. Favorable status. Second segment.. inimical or unfavorable
In third segment, it is neutral harmless status. Presence or absence is harmless.

Here ācārya is focusing on 2nd and 3rd. Topic may be confusing to many. This is already indicated in bhagavad gītā and uddhava gītā. chapter 6,

आरुरुक्षोर्मुनेर्योगं, कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव, शमः कारणमुच्यते ॥६.३ गीता॥

ācārya writes big bhāṣyam. Until a person reaches manda jñānaṃ, karma is useful. Once he has reasonable sadhana catuṣṭayam and karma, śamaha quietude required. Ācārya translates śamaha as sanyāsa.

Yoga roodaha is middle section. In uddhavagita verse 4,

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परः त्यजेत् ।
जिज्ञासायां सम्प्रवृत्तः न अद्रियेत् कर्म चोदनाम् ॥ उद्धव गीता १०.४॥

Once a person has jigñāsa bhakti or manda bhakti.. न अद्रियेत् कर्म चोदनाम् ...this person should not pay too much attention to ritualistic injunction. न अद्रियेत् means ignore. Niścala Dāsa a says you have to renounce because they will be obstructive. How can a person improve sadhana catuṣṭayam sampatti after reducing karma and upāsana? How to convert manda jñāna to dṛḍa jñānaṃ.

Niścala Dāsa says what you say is true for first segment, for the sadhana catuṣṭayam is possible only through karma upāsana. One should never reduce or renounce.

Page 208 top line...Niścala Dāsa says in second segment, there is an alternative method through vedānta śravaṇam.

When both methods are available for improving jñānaṃ, why do you say karmopasana is detrimental. Niścala Dāsa says in second stage, for improving sadhana catuṣṭayam karmopasana is useful but disadvantage is karma and upāsana exist in triangular format. īśvara is paramātmā, I'm jīvātma. This reinforces jīva bhava. This varna āśrama etc.this promotion of jīva bhava will be an obstacle in converting manda jñānaṃ to dṛḍa jñānaṃ. In dṛḍa jñānaṃ I have to strongly disown jīva bhava. Therefore while it is favorable for sadhana catuṣṭayam it is unfavorable for jñānaṃ, that's why non favorable triangular format promoting jīva bhava promoting sadhana catuṣṭayam through karmopasana is discouraged for manda bhakti.

Therefore, śravaṇam is favorable from sadhana catuṣṭayam angle and dṛḍa jñānaṃ therefore a spiritual seeker in second format must have more śravaṇam and less karma upāsana. You can replace puja time with śravaṇam. Reduce other karma ir take sannyāsa.

Here dṛḍa jñānī is focussed..

> नैव तस्य कृतेनार्थः, नाकृतेनेह कश्चन ।
> न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ॥ ३.१८॥

यद्यपि ज्ञानी आत्मानमसङ्गतया जानाति तथापि भोजनादिरूपं देह- व्यवहारं वा, जनकादिवत् ततोऽप्यधिकं राज्यपालनादिव्यवहारं वा करोत्येव। Janaka's example given... तस्य व्यवहारस्य ज्ञानं न विरोधि भवति। न वा व्यवहारो ज्ञानस्य विरोधि भवति । yagna will be yagna ābhāsa for jñānī.. jñānaṃ will not impede if he wants to do rituals and vyāvahāra will not challenge or weaken his knowledge.

4-10 b

तथा हि, यदात्मस्वरूपं ज्ञानेनासङ्गतया ज्ञातं तस्मिन्नात्मनि यदि व्यवहारः प्रतीतो भवेत्तदा व्यवहारस्य ज्ञानं विरोधि स्यात्। ज्ञानस्य च व्यवहारो विरोधी भवेत्। विदुषस्तु स व्यवहार आत्मनि न प्रतीयते। 'सर्वो व्यवहारो देहाद्याश्रयः । व्यवहारसहितदेहादीनामात्मनि सम्बन्धो नास्ति' इत्यनया बुद्ध्या ज्ञानी सर्वव्यवहारान् करोति। अतो विदुषः प्रवृत्तिरपि निवृत्तिरेव।

We are in segment 3- dṛḍa jñānī

तथा हि, यदात्मस्वरूपं ज्ञानेनासङ्गतया ज्ञातं to explain, in the case of dṛḍa jñānī, nature of ātmā is known as no connection with karma or karma phalam

त्यक्त्वा कर्मफलासङ्गं, नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि, नैव किञ्चित्करोति सः ॥ ४.२०॥

तस्मिन्नात्मनि in that ātmā , I and ātmā are synonymous यदि व्यवहारः प्रतीतो भवेत्तदा if he looks upon the vyāvahāra as associated with ātmā, I'm doing the karma etc... must do īśvara arpaanam.etc (all these are non relevant for him) Gita bhāṣyam chapter 5 then alone jñānaṃ and vyāvahāra will contradict each other. व्यवहारस्य ज्ञानं विरोधि स्यात्। vyāvahāra will contradict jñānaṃ and vice versa. ज्ञानस्य च व्यवहारो विरोधी भवेत्। विदुषस्तु vidwan looks at karma as स व्यवहार आत्मनि न प्रतीयते। 'None of these vyāvahāra is happening in ātmā...

मया ततमिदं सर्वं, जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ ९-४॥
न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः, ममात्मा भूतभावनः ॥ ९-५॥

na ca masthani.... They appear in me do not belong to Me. सर्वो व्यवहारो देहाद्याश्रयः outwardly he may say anything, in his mind, he is firmly rooted in binary format. All transactions belong to śarīratrayam anātmā. All this body etc...including the transaction... has no connection with ātmā. 4th capsule of vedānta. । व्यवहारसहितदेहादीनामात्मनि सम्बन्धो नास्ति' इत्यनया बुद्ध्या with this attitude ज्ञानी सर्वव्यवहारान् करोति। he does all these transactions... Kṛṣṇa says

चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।
तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ गी ४.१३॥

अतो विदुषः प्रवृत्तिरपि निवृत्तिरेव। his karma is also as good as renunciation or sanyasa only..

Topic 411 ज्ञानिनः कर्म आभासरूपमेव

(४११) ज्ञानिनः कर्म आभासरूपमेव – यथा ज्ञानिनो भोजनादिरूपो व्यवहारो न ज्ञानस्य विरोधी तथा 'आत्मा असङ्गः, क्रियाः सर्वा मनोवाक्कायाश्रिताः' इति ज्ञात्वा क्रियमाणे कर्मोपासने न ज्ञानस्य विरोधिनी । यदि विद्वानसङ्गत्वेन ज्ञातमात्मानं कर्तेति मत्वा कर्मोपासने कुर्यात्तदा ज्ञानस्य ते कर्मोपासने विरोधिनी भवेताम् । सोऽयमात्मनोऽसङ्गत्वविषयको दृढनिश्चयो विदुषः कर्मोपासनाभ्यां न दूरी- भवति । तस्मात् आभासरूपे कर्मोपासने दृढबोधस्य न विरोधिनी । अत एव जनकादय आभासरूपं कर्मानुष्ठितवन्तः ।

3rd segment

ज्ञानिनः कर्म आभासरूपमेव the karma is dummy only in terms of adṛṣṭa phalam, it will give benefits to society. – यथा ज्ञानिनो just as secular actions do not bind a jñānī भोजनादिरूपो व्यवहारो न ज्ञानस्य विरोधी he does not consider anything as suffering due to prārabdha etc.

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ गी ६-२२॥

gurunapi dukhena. Chapter 6– तथा 'आत्मा असङ्गः, क्रियाः सर्वा मनोवाक्कायाश्रिताः' इति ज्ञात्वा this jñānī always remembers he is asaṅghaha all actions belong to costume... actions belong to the role. क्रियमाणे अ.नपु.१.२ कर्मोपासने अ.नपु.१.२ न ज्ञानस्य विरोधिनी न.नपु.१.२ । he sees description if ātmā as himself. Karma and upāsana done by such a jñānī is not opposed to jñānaṃ. He continues these for loka saṅgraha. Karma and Upasana will not dent his knowledge.

न चोरहार्यं न च राज्यहार्यं न भ्रातृभाज्यं न च भारकारी |
व्यये कृते वर्धत एव नित्यं विद्या धनं सर्वधनप्रधानम् | (सुभाषतम्)

wealth of knowledge can never go away. यदि विद्वानसङ्गत्वेन ज्ञातमात्मानं कर्तेति मत्वा even though they have attended classes for long.. everybody is hesitant when it comes to giving up kartā. कर्मोपासने कुर्यात्तदा suppose a person does karma because he still thinks he us a kartā, ज्ञानस्य ते 2-2 कर्मोपासने object of kuryat 2-2 विरोधिनी भवेताम् dvivacanam..vidhi.pra ....he us doing karma upāsana to convert to dṛḍa jñānaṃ, he only weakens the jñānaṃ because he is saying he is kartā, self-side goal.. । सोऽयमात्मनोऽसङ्गत्वविषयको दृढनिश्चयो विदुषः कर्मोपासनाभ्यां न दूरीभवति this problem is not there. He never asks for cittaśuddhi, no such dream. Maṇḍukya kārika is there in his mind. There is no question asangatvam nischayaha yasya drudanischayaha.. this knowledge can never be displaced by any karma upāsana. This conviction is brought out in aṣṭāvakra gītā... । तस्मात् therefore आभासरूपे कर्मोपासने karma and upāsana of a dṛḍa jñānī are not in opposition, neutral but favorable to society. दृढबोधस्य न विरोधिनी loka saṅgraha. । अत एव जनकादय आभासरूपं कर्मानुष्ठितवन्तः ।therefore Janaka remained in ābhāsa rūpa karma., jñāna karma ābhāsa samucchaya.

आत्मानमसङ्गं ज्ञात्वेतरव्यवहारवत् वैदिकशुभकर्माद्यनुष्ठानमपि देहादि- धर्म इत्येव ज्ञात्वा विदुषा क्रियमाणं शुभं कर्माप्याभासरूपमेव । तस्यापि ज्ञानेन सह विरोधो नास्ति । भाष्यकारादिभिः कर्मोपासनयोर्ज्ञानेन यो विरोध उक्तः सः ‘आत्मा कर्ता भोक्ता च’ इति ज्ञानपूर्वकं क्रियमाणकर्मोपा- सनविषयः । न त्वाभासरूपकर्मोपासनविषयः ।

आत्मानमसङ्गं ज्ञात्वेतरव्यवहारवत् after knowing ātmā to be asañgha wordly vyāvahāra and vaidika karmas वैदिकशुभकर्माद्यनुष्ठानमपि shubha karmas, he encourages by serving as a model by not doing ashubha karma. Not out of fear of pāpam. देहादि- धर्म इत्येव ज्ञात्वा he remembers body is doing. विदुषा क्रियमाणं शुभं कर्माप्याभासरूपमेव shubha karma which is done with this awareness is in the form if ābhāsa only. । तस्यापि ज्ञानेन सह विरोधो नास्ति । this vaidika karma is not in opposition though he says he is this gotra etc. but varnāśrama belongs to the body. भाष्यकारादिभिः ācārya feels there is a contradiction between what Śaṅkarācārya says and what he says. Śaṅkarācārya insists there is virodha, jñāna karma virodha. Page 269 2nd oara last sentence, Niścala Dāsa has quoted Śaṇkaracārya and said jñānaṃ and karma are opposed. कर्मोपासनयोर्ज्ञानेन यो विरोध उक्तः what us quoted by Śaṅkarācārya सः 'आत्मा कर्ता भोक्ता च' इति that refers to ātmā bhokta kartā ज्ञानपूर्वकं क्रियमाणकर्मोपा- सनविषयः if the person does thekarma thinking this way, bhavana is important. I'm referring to ābhāsa rūpa kartrutva bhaavanaa. । न त्वाभासरूपकर्मोपासनविषयः । Śaṅkarācārya when he refrs to opposition, it is jñānaṃ and karma without adjective, we add ābhāsa rūpa karmopasana. Druda jñānaṃ and karmopasana can coexist in third segment.

He is going to say in second segment, they are opposed.

Vicārasagara recorded on 4th October 2021 for 11th October 2021

भाष्यकारादिभिः कर्मोपासनयोर्ज्ञानेन यो विरोध उक्तः सः ‘आत्मा कर्ता भोक्ता च’ इति ज्ञानपूर्वकं क्रियमाणकर्मोपा- सनविषयः। न त्वाभासरूपकर्मोपासनविषयः ।

3 fold status of karma and upāsana are bring discussed in this portion. Status depends on spiritual level of seeker. Upto manda jñānaṃ, karma and upāsana are favorable, manda to dṛḍa jñānaṃ, obstructive counter-productive. 3rd segment neutral status... for a dṛḍa jñānī.

Jñānaṃ and karma ābhāsa are not opposed. Now jñāna karma virodha being reinforced in the case of manda jñānī, second segment. Till now 3rd segment was discussed. In page 278 topic 410 this was mentioned....

Topic 412 मन्दबोधस्य कर्मोपासनयोश्च विरोध एव

(४१२) मन्दबोधस्य कर्मोपासनयोश्च विरोध एव – मन्दबोधस्य त्वाभासरूपे अपि कर्मोपासने विरोधिनी । संशयादि- सहितो बोधो मन्दबोध इत्युच्यते । यस्यान्तःकरणे ‘आत्मा असङ्गो वा, किं वा न तथा’ इति कदाचित्संशयो जायते, स पुरुषः ‘आत्मा असङ्ग एव, न मे कर्तव्यं किञ्चिदप्यस्ति’ इति वारं वारमनुसन्धानं कुर्यात् । एव- मनुचिन्तयतः कालेन संशयनिवृत्त्या दृढबोधो जायेत । तथा चिन्तनमकुर्वन् यदि कर्मोपासने एवानुतिष्ठेत्तदा जातोऽपि मन्दबोधो दूरीभवेत्, ‘अहं कर्ता भोक्ता’ इति विपरीतनिश्चय एव दृढीभवेत् । तस्मान्मन्दबोधोदयात्पूर्वमेव कर्मोपासने अनुष्ठेये मन्दबोधोदयानन्तरं न ते अनुष्ठेये।

(४१२) मन्दबोधस्य for a student who has got vague knowledge, (karmadhāraya samasa not bahuvrīhi) कर्मोपासनयोश्च विरोध एव there is contradiction for karma and upāsana – मन्दबोधस्य त्वाभासरूपे अपि

even though karma and upāsana are ābhāsa not belonging to ātmā, it is still contradictory to knowledge when not rooted. Virodhini, napunsaka dvivacanam qualifies karmopasane. कर्मोपासने विरोधिनी। manda bodha is संशयादि- सहितो बोधो मन्दबोध along with doubts. इत्युच्यते। vagueness continues. यस्यान्तःकरणे in whose mind 'आत्मा असङ्गो वा, किं वा न तथा' इति " I the ātmā is asañgha or not" कदाचित्संशयो जायते, when doubt raises when they are asked point blank question. We feel our sadhana catuṣṭayam is less. Niśćala Dāsa is refuting that tendency, he says when you are vague do more śravanam and mananam… these will improve sadhana catuṣṭayam. स पुरुषः those who say I don't know whether I'm senior or not, eternal doubt. 'आत्मा असङ्ग एव, let me not have a doubt, ātmā is asañgha. न मे कर्तव्यं किञ्चिदप्यस्ति' I do not have any karma or upāsana to do. इति वारं वारमनुसन्धानं कुर्यात् । I require more śravanam. Or mananam nididhyāsanam. एव- मनुचिन्तयतः repeat the śravanam mananam nididhyāsanam.. कालेन in due course संशयनिवृत्त्या certain doubts will go in subsequent śravaṇam. दृढबोधो जायेत firm knowledge arises. । तथा चिन्तनमकुर्वन् यदि कर्मोपासने if you go back to karma upāsana एवानुतिष्ठेत्तदा जातोऽपि मन्दबोधो whatever vague knowledge will be converted into no knowledge. दूरीभवेत्, 'अहं कर्ता भोक्ता' इति विपरीतनिश्चय एव दृढीभवेत् । " I'm kartā bhokta" idea gets reinforced. The wrong conclusion becomes strong. Jñānaṃ goes away. तस्मान्मन्दबोधोदयात्पूर्वमेव कर्मोपासने अनुष्ठेयेtherefore only begore vedānta śravaṇam you can do more and more karma upāsana मन्दबोधोदयानन्तरं न ते अनुष्ठेये । not during manda bodha. Niśćala Dāsa wants to say you have to take sanyāsa and give up karma. Swamiji adds continue with karma to preserve āśrama status. Pujya

Swamiji said to Swamiji, continue sandhyavandanam, do not intensify .

Disturbing example...

मन्दबोधः पुरुषः कर्मोपासने अनुतिष्ठति चेत्तदा तस्य जातोऽपि मन्दबोधो नश्यतीत्यत्रायं दृष्टान्तः – यथा पक्षिणी शिशूनां पक्षोत्पत्तिपर्यन्तमेव स्वाण्डानि सेवते। अभयं यथा भवेत्तथा सम्यग्रक्षतीति यावत् ।

मन्दबोधः here manda bodha refers to the person, so bahuvrīhi, mandaha bodaha yasya saha पुरुषः person कर्मोपासने अनुतिष्ठति if against my advice he goes back to more karma and Upasana. चेत्तदा तस्य जातोऽपि मन्दबोधो here karmadharaya , this vague knowledge will perish. नश्यतीत्यत्रायं दृष्टान्तः now an example. –
यथा पक्षिणी शिशूनां पक्षोत्पत्तिपर्यन्तमेव स्वाण्डानि सेवते। अभयं यथा भवेत्तथा सम्यग्रक्षतीति यावत् ।
शिशूनां पक्षोत्पत्त्यनन्तरमण्डानि न रक्षति । यदि पक्षोत्पत्त्यनन्तरमप्यण्डानि रक्षेत्तदा अण्डान्तर्गतजलेनातिसुकुमारशिशुपक्षा द्रवीभूय विनश्येयुः ।

यथा पक्षिणी शिशूनां पक्षोत्पत्तिपर्यन्तमेव स्वाण्डानि सेवते। the small birds develop their wings, until then bird incubates. अभयं यथा भवेत्तथा in such a way birdling within egg will not be frightened. सम्यग्रक्षतीति यावत् it protects the egg. । शिशूनां पक्षोत्पत्त्यनन्तरमण्डानि न रक्षति । once the babies develop the wings, the bird withdraws. यदि पक्षोत्पत्त्यनन्तरमप्यण्डानि रक्षेत्तदा if it continues incubation of the egg even after the baby develops the wings within the egg. अण्डान्तर्गतजलेनातिसुकुमारशिशुपक्षा द्रवीभूय विनश्येयुः then the liquid in the egg will melt the wings of the bird. Incubation has to be withdrawn after some time. In the beginning of second segment, karmaupasana must be withdrawn.

तथा ज्ञानोत्पत्तेः पूर्वमेव कर्मोपासने अनुष्ठेये । न तु ज्ञानोत्पत्तेरनन्तरमपि । यदि ज्ञानोत्पत्त्यनन्त- रमपि कर्मोपासने सेव्येते तदा बालपक्षिन्यायेन मन्दबोधोऽपि नश्येत् । यथा मातृरूपवृद्धपक्षिण्या अण्डसम्बन्धेन न कापि हानिस्तथा दृढबोधस्य कर्मोपास- नाभ्यां हानिर्न भवति । यथा वृद्धपक्षिण्या अण्डेन कर्तव्य उपकारो नास्ति तथा दृढबोधस्यापि कर्मोपासनाभ्यं कर्तव्य उपकारः नास्ति । तथा च ज्ञानिनो मोक्षार्थमनुष्ठेयं किञ्चिदपि नास्ति । इति 'मोक्षस्य किं कारणम्' इति तृतीय- प्रश्नस्योत्तरमभिहितम् ।

तथा ज्ञानोत्पत्तेः as in the case if tender wings.. पूर्वमेव कर्मोपासने अनुष्ठेये before committed śravanam starts karma and upāsana must be followed. Anushteye..poorna kriyārupa... kta pratyaya...saotami? । न तु ज्ञानोत्पत्तेरनन्तरमपि । not after jñānaṃ has risen. यदि ज्ञानोत्पत्त्यनन्त- रमपि कर्मोपासने सेव्येते if karma upāsana is followed, like the baby bird, the tender wings will be lost, tender knowledge will be destructed. The mother bird is not impacted its wings are fine. Whether it does incubation or not, no harm will happen. 3rd segment seeker is mother bird. तदा बालपक्षिन्यायेन मन्दबोधोऽपि नश्येत् ।

यथा मातृरूपवृद्धपक्षिण्या in the case of mother bird, अण्डसम्बन्धेन न कापि हानिस्तथा it is not affected by sitting on the eggs or not. दृढबोधस्य कर्मोपास- नाभ्यां हानिर्न भवति । the third segment seekers , dṛḍa bodha karmadhāraya is better, no damage is done it... यथा वृद्धपक्षिण्या अण्डेन कर्तव्य उपकारो नास्तिthere is no advantage also no damage also, no advantage through incubation for the mother bird. तथा दृढबोधस्यापि both karmadhāraya and bahuvrīhi can be justified, prefer karmadhāraya कर्मोपासनाभ्यं कर्तव्य उपकारः नास्ति । no advantage when he does puja, for loka sangrahartham. He is not afraid of pratyavaya also. Śaṅkarācārya says jñānī is not an adhikārī for karma, therefore no pratyavāya papa. तथा च ज्ञानिनो मोक्षार्थमनुष्ठेयं किञ्चिदपि नास्ति । इति 'मोक्षस्य किं कारणम्' इति तृतीय- प्रश्नस्योत्तरमभिहितम् ।

Appendix topic on 3 fold status of karmaupasana is over, jñāna karma samucchavada kandanam is over. Now with this 3rd question on mokṣa kāraṇam is over.

Page 232.. topic 352, 3rd para...

Agṛdhadevah was introduced, he is having a dream. In dream he meets a Guru who he us teaching vedānta to Agṛdhadevah in dream. Idea is to show the waking state in which the vedānta course is happening is a dream only..

य: साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं

Q1 jīva svarūpam kim?

Q2 īśvara svarūpam kim? Was presented as jagat kartā kaha?

Q3) mokṣasya sādhanam kim? Various permutations and combinations were discussed. Jñānaṃ eva... no four path theory..only one path...it's not a travel its knowing., other 3 paths are for cittaśuddhi... what's coming next...

For mokṣa means us jñānaṃ.. what is the means of getting jñānaṃ. Mahāvākyam vicara now...technical enquiry. Comparison with other matams...

Topic 413 उपसंहारः

४१३) उपसंहारः — हे सोम्य, मयोपदिष्टः सर्वोऽयमर्थः सर्ववेदसारः । तस्मादत्र त्वं श्रद्धत्स्व। एतदर्थज्ञानेन जननमरणप्रवाहरूपोऽपारो यः संसारमहोदधिस्तस्य तरणमनायासेन ते सिद्ध्येत्।

Conclusion ४१३) उपसंहारः — हे सोम्य, मयोपदिष्टः सर्वोऽयमर्थः सर्ववेदसारः । this much teaching imparted by me to you, all of them are in line with the complete veda, karma and jñāna kāṇḍa, तस्मादत्र त्वं श्रद्धत्स्व। therefore,

(If it comes from philosophers, then they are speculative. Here it comes from bhagavan. Bhakti in Bhagavan must be translated as śraddhā in veda.)

श्रत् धा आत्मनेपद लोट् मध्.१ (https://ashtadhyayi.com/dhatu/03.0011)

(श्रत् behaves like an upasarga, but only with धा धातु । दधाति धत्तः दधति - श्रत् + दधाति = श्रद्दधाति, श्रत् + धत्तः = श्रद्धत्तः, श्रत् + दधति = श्रद्दधति । We see श्रद्दधानाः मत्परमाः in gītā... श्रत् + दधान (शानच्) । लोट् - आत्मनेपद is धत्स्व । श्रत् + धत्स्व = श्रद्धत्स्व ।)

Janana marana pravaha roopaha maho dhatihi..in the form of continuous flow of birth and death cycle, that's the nature of saṃsāra एतदर्थज्ञानेन जननमरणप्रवाहरूपोऽपारो whose shore cannot be found. यः संसारमहोदधिस्तस्य तरणमनायासेन ते सिद्ध्येत्। crossing of this effortlessly can be accomplished with help of Guru..

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥१०॥

Summary in next topic..

Vicārasāgara on 25th October 2021

Page 280 last 3 lines

४१३) उपसंहारः – हे सोम्य, मयोपदिष्टः सर्वोऽयमर्थः सर्ववेदसारः । तस्मादत्र त्वं श्रद्धत्स्व। एतदर्थज्ञानेन जननमरणप्रवाहरूपोऽपारो यः संसारमहोदधिस्तस्य तरणमनायासेन ते सिद्ध्येत्।

Ācārya is consolidating the answers to the 3 questions. The responses are veda saaraha. 6 deficiencies mentioned, अज्ञानम् ignorance, संशयः, misunderstanding or wrong language, विपर्ययः, अपठुकरणत्वम्, apathukranatvam..our sense organs do not function beyond a certain range. 5th one is प्रमादः pramaadaha oversight , विप्रलब्धिः vipralabdhihi…deception, my own intellect may deceive me. Reporting itself is different in news across channels … **6 purusha bhuddhi doṣa**. Veda pramāṇam is without any defects. Hey Śiṣya may you have faith in the teaching;

(आ. ४१४-४१७) उपदिष्टार्थसङ्ग्रहः –

Topic 414 जीवस्वरूपम्

(४१४) जीवस्वरूपम् – 'जगत्कर्तेश्वरः । स तव स्वरूपान्न भिन्नः । त्वं सच्चिदानन्दरूपं ब्रह्मैवासि' इति प्रागुपदिष्टमेवार्थं पुनरप्याचार्यः कृपया शिष्यं प्रति सङ्ग्रहेणोपदिशति । 'हे सोम्य, त्वं दैन्यं परित्यज्य निजस्वरूपं जानीयाः । जन्मादिरहितं शुद्धं ब्रह्मैव त्वमसि । दृश्यं समस्तं जगत् त्वमेव प्रकाशयसि । स्वाज्ञानेन जगत्सर्वं त्वमेव सृजसि । पुनः समस्तं जगत्संहृत्य त्वमविनाशी अवशिष्यसे । मिथ्याप्रपञ्चं दृष्ट्वेषदपि त्वं न खिद्यसे । त्वं देवानामपि देवोऽसि । त्वमखण्डानन्दघनोऽसि । जगज्जीवेश्वरादयस्त्वयि मायया स्वाप्नार्थवत् रज्जुसर्पशुक्तिरजतादिवच्च प्रतीयन्ते' इति । अत्रैते श्लोका भवन्ति – दैन्यं परित्यज्य निजात्मरूपं सच्चित्सुखं पश्य सदाद्वितीयम् । जन्मादिशून्यं परमेव तत्त्वं ब्रह्मासि शुद्धं निजबोधरूपम् ॥ दृश्यं समस्तं दृगभिन्न आत्मा त्वमेव विद्योतयसि स्वभासा । स्वाज्ञानतः सर्वमिदं विसृज्य पश्चाच्च संहृत्य विशिष्यसेऽजः ॥ मिथ्याप्रपञ्चं दृष्ट्वापि न किञ्चित्खिद्यते तव । मनो देवादिदेवोऽपि त्वमेव सुखनीरधिः ॥ त्वन्मायावशतो भाति जगज्जीवेशविभ्रमः । स्वप्नवद्रज्जुसर्पादिशुक्तिकारजतादिवत् ॥ इति (ग्रन्थकृत एवैते श्लोकाः) ।

The summary of the teaching..

आ. ४१४-४१७) उपदिष्टार्थसङ्ग्रहः – (४१४) जीवस्वरूपम् – 'जगत्कर्तेश्वरः । Essence of jīva has been revealed, jagat kartā is īśvara. स तव स्वरूपान्न भिन्नः that creator God is non different from you essentially like wave and ocean. त्वं सच्चिदानन्दरूपं ब्रह्मैवासि' Īśvaras essence and your essence us ātmā, both are satcidananda. Therefore you are brahman of the nature if pure consciousness, existence and ānanda. इति प्रागुपदिष्टमेवार्थं this was given earlier, page 256,257.
Topic 377 and 378. The same teaching once again out of compassion he repeats it. पुनरप्याचार्यः कृपया शिष्यं प्रति सङ्ग्रहेणोपदिशति briefly he teaches. । 'हे सोम्य, त्वं दैन्यं परित्यज्य निजस्वरूपं जानीयाः । oh pleasing student, give up the idea of self-inadequacy, may you give up and claim your real nature. Like the cub of lion growing amongst sheep, it starts bleating like sheep. One day, an adult lion taught the cub to see the water and roar like a lion. Paramātmā lion is telling the jivātmā cub.. may you know your real nature. जन्मादिरहितं शुद्धं ब्रह्मैव त्वमसि । you are that pure brahman free from jenma maraṇam etc. दृश्यं समस्तं जगत् त्वमेव प्रकाशयसि you are the consciousness principle, illuminator of everything. Even a new country the consciousness is revealing by the bodies present there. । स्वाज्ञानेन जगत्सर्वं त्वमेव सृजसि you alone create the entire universe because of your own universe. Mūlā avidyā is sva ajñānaṃ पुनः समस्तं जगत्संहृत्य त्वमविनाशी अवशिष्यसे । and you yourself resolve the universe at thetime of pralaya and mokṣa also. You alone remain as the indestructible truth. मिथ्याप्रपञ्चं दृष्ट्वैषदपि त्वं न खिद्यसे by experiencing the unreal universe you are not affected even a wee

bit. त्वं देवानामपि देवोऽसि। you are the ultimate God of all Gods, त्वमखण्डानन्दघनोऽसि । you are a mass of homogenous of individual anabda. जगज्जीवेश्वरादय. Jagat īśvara and jīva all of them are स्त्वयि मायया स्वाप्नार्थवत् रज्जुसर्पशुक्तिरजतादिवच्च प्रतीयन्ते' इति they are all appearances in you. Triputi is appearance in you the adhishṭhanam brahman because if your own māyā śakti. Like rope snake or shell silver. Upto this is summary if the teaching. Now there is a shloka. Verse form.

अत्रैते श्लोका भवन्ति –

Meaning is same as above

दैन्यं परित्यज्य निजात्मरूपं सच्चित्सुखं पश्य सदाद्वितीयम् ।

Give up self-pity , may you claim your real ātmā svarūpam, which is sat cit sukham, and non dual.

जन्मादिशून्यं परमेव तत्त्वं ब्रह्मासि शुद्धं निजबोधरूपम् ॥

You are that brahman which is free from birth etc, that ultimate reality which is pure which is of the nature of consciousness. You are that brahman.

दृश्यं समस्तं दृगभिन्न आत्मा त्वमेव विद्योतयसि स्वभासा ।

You alone are illuminating the entire objective universe. By your own light of consciousness, you are none other than the ātmā, identical with observer sākṣī ātmā.

स्वाज्ञानतः सर्वमिदं विसृज्य पश्चाच्च संहृत्य विशिष्यसेऽजः ॥

You have created everything with the help of māyā. After creating and after sometime withdrawing as well. You alone remain as ajaha. Birthless deathless one.

मिथ्याप्रपञ्चं दृष्ट्वापि न किञ्चित्खिद्यते तव ।

That manaha of next line should come here, your mana should not be affected seeing the mithyā prapañca, like seeing papertiger.

मनो देवादिदेवोऽपि त्वमेव सुखनीरधिः ॥

Devadi devosi may be better reading, you are the ultimate God of all gods. You are the reservoir of ānanda.

त्वन्मायावशतो भाति जगज्जीवेशविभ्रमः ।

Triputi of jagat jīva Īśvaraha which is superimposed, adhyāsa upon you yourself, māyā vashataha bhati.

स्वप्नवद्रज्जुसर्पादिशुक्तिकारजतादिवत् ॥

Like dream , rooe snake, shell silver etc. Therefore brahma satyam jagat mithyā jivo brahmaiva naa paraha.. next topic.

इति (ग्रन्थकृत एवैते श्लोकाः) ।

आ. ४१५-४१६) ज्ञानसाधनवर्णनम् – (४१५) मुमुक्षोर्हेयवर्गस्योपदेशः – हे सोम्य, पदार्थेषु दृढा- सक्तिरूपं रागम्, लोभम्, द्वेषम्, कामं च दूरीकुरु । रागलोभद्वेषकामग्रहणं सर्वासां राजसतामसवृत्तीनामुपलक्षणम् । सर्वा राजसतामसवृत्तयः समूलमुन्मूलयितव्या इति यावत् । राजसतामसवृत्तयो ज्ञानस्य विरोधिन्यः ।

आ. ४१५-४१६) ज्ञानसाधनवर्णनम् – preliminary sadhanas

Topic 415 मुमुक्षोर्हेयवर्गस्योपदेशः

४१५) मुमुक्षोर्हेयवर्गस्योपदेशः a seeker of mokṣa should give up the following things. Huge list chapter 16 asuri sampat. Heyam is from ha dhatu. – हे सोम्य, पदार्थेषु दृढासक्तिरूपं रागम्, first one is raga …firm attachment or intense attachment …

indriyasindriyasrthe........

Don’t allow them to overpower you. Convert to preference. I like coffee in the morning. If I don’t find it its ok. Intense attachments or slavery is referred here. लोभम् this like gets into greed., द्वेषम्,

hatred of the opposite, person who stands in betwen me and object if my attachment कामं च desire for unattained object. Attachment is towards already attainedobject दूरीकुरु । keep them far away from you. रागलोभद्वेषकामग्रहणं । have enumerated only 4, they stand for all broods belonging to same category. सर्वासां राजसतामसवृत्तीनामुपलक्षणम् । all other otions or thought rajasa or tamasa सर्वा राजसतामसवृत्तयः all rajasic and tamasic ones chapter 17 talksif this, chapter 18 also hasthis list. Satvic must be maintained. Asuri sampat. समूलमुन्मूलयितव्या along with mūlām aviveka indiscrimination. इति यावत् । that's the message राजसतामसवृत्तयो ज्ञानस्य विरोधिन्यः these are opposed to knowledge, they will not allow the knowledge to enter. Therefore daivi sampat. Kṛṣṇa said in chapter 16.

दैवी सम्पद्विमोक्षाय, निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्, अभिजातोऽसि पाण्डव ॥16-5॥

तासामुन्मूलनं विना ज्ञानं नोदियात् । तस्मात्तासां निवृत्तिर्जिज्ञासोरवश्यमपेक्षिता । इति जिज्ञासोर्हे- यवर्गोपदेशः ।तासामुन्मूलनं विना without uprooting these vṛttis..asuri sampat, knowledge will not arise. ज्ञानं नोदियात् ।

Katopanishad २४.

नाविरतो दुश्चरिताद्, नाशान्तो नासमाहितः।
नाशान्तमानसो वापि, प्रज्ञानेनैनमाप्नुयात् ।।1.2.24

Ud plus dee dhatu

तस्मात्तासां निवृत्तिर्जिज्ञासोरवश्यमपेक्षिता therefore their elimination is compulsorily required for every seeker of jñānaṃ. Seeker is jignyaasu and mumukshu,। इति जिज्ञासोर्हे- यवर्गोपदेशः thus we come to know what are the group of things to be eliminated by a mumukshu.

What should be practicesd

Topic 416 ज्ञानस्य बहिरङ्गसाधनोपदेशः

४१६) ज्ञानस्य बहिरङ्गसाधनोपदेशः – विवेकः, वैराग्यम्, शमादिषड्कसम्पत्तिः, मुमुक्षुत्वम्, इत्येतानि चत्वारि ज्ञानस्य साधनानि । तेषु विवेकः प्रधानं साधनम् । अतः प्रथमं तस्य कीर्तनम् । विवेकेनैव वैराग्यादिकमुत्पद्यते । अतश्चाचार्यः शिष्याय विवेकमेव प्रथममुपदि- शति – हे सोम्य, संसारसमुद्रं मृगतृष्णिकाजलसमं मिथ्येति वारं वारं चिन्तय । संसारस्य मिथ्यात्वोक्त्या मिथ्यासंसारकल्पनाधिष्ठानभूत आत्मा न मिथ्या । किन्तु सत्य इत्युक्तं भवति । ऐन्द्रजालिकेन प्रदर्श्यमानानद्भुतान् पदार्थान् पश्यन्तं पुत्रं पितैवमुवाच – 'ऐन्द्रजालिकेन प्रदर्श्यमानमाम्रवृक्षादिकं सर्वं मिथ्या' इति । पितुरिदं वचनं शृण्वन् पुत्र ऐन्द्रजालिकमपि मिथ्येति न जानाति । किन्तु सत्यमेव तं जानाति । एवमेव 'जगन्मिथ्या' इत्युपदेशेन 'आत्मा सत्यः' इति शिष्यो विजानात्वित्यभिप्रायेणैवाचार्यः संसारसमुद्रं मिथ्येत्य- कथयत् ।

४१६) ज्ञानस्य बहिरङ्गसाधनोपदेशः – sadhana chatushtaya sampatti is going to be taught विवेकः, वैराग्यम्, शमादिषड्कसम्पत्तिः, मुमुक्षुत्वम्, इत्येतानि चत्वारि ज्ञानस्य साधनानि these four qualifications are important । तेषु विवेकः प्रधानं साधनम् viveka is the most important. । अतः प्रथमं तस्य कीर्तनम् । that's why it is stated first. विवेकेनैव वैराग्यादिकमुत्पद्यते only through discrimination vairagyam etc are natural consequences. । अतश्चाचार्यः शिष्याय विवेकमेव प्रथममुपदि- शति therefore viveka is taught first by ācārya. – हे सोम्य oh pleasing student , संसारसमुद्रं मृगतृष्णिकाजलसमं मिथ्येति वारं वारं चिन्तय । may you repeatedly remind yourself that entire universe is mithyā, this should not be told to a beginner. Worldly oeopke never saythis. Entire ocean of saṃsāra is like mirage water. Think of

thisrepeatedly. संसारस्य मिथ्यात्वोक्त्या by talking about this...मिथ्यासंसारकल्पनाधिष्ठानभूत आत्मा न मिथ्या । the observer perceiver of the observed mithyā world is not mithyā as he is the adhishtaanam. किन्तु सत्य इत्युक्तं भवति that which is the substratum ātmā is not mithyā but satyam. Ātmā satyaha thadanyat sarvam mithya..in tatvabodhawe saw. । ऐन्द्रजालिकेन प्रदर्श्यमानानद्भुतान् पदार्थान् so the wonderful extraordinary objects projected by the magician who waves his hand and produces people. पश्यन्तं पुत्रं पितैवमुवाच – father tells the son, all these are appearance don't take them seriously. 'ऐन्द्रजालिकेन प्रदर्श्यमानमाम्रवृक्षादिकं सर्वं मिथ्या' इति । a mango tree that appears is unreal. पितुरिदं वचनं शृण्वन् पुत्र ऐन्द्रजालिकमपि मिथ्येति न जानाति । when the son listens, he understand that all projections by magician is mithyā he does not think magician himself is mithyā he thinks magician is satyam. किन्तु सत्यमेव तं जानाति । एवमेव 'जगन्मिथ्या' इत्युपदेशेन 'आत्मा सत्यः' the ātmā is like magician the satyam इति शिष्यो विजानात्वित्यभिप्रायेणैवाचार्यः संसारसमुद्रं मिथ्येत्य- कथयत् । thus the śiṣya understands. Keeping such an intention, the ācārya says whole world is an appearance.. once this viveka comes, next one is vairagyam.
If you want attachment be attached to ātmā.

Vicārasagara recorded for 8th November 2021

एवमेव 'जगन्मिथ्या' इत्युपदेशेन 'आत्मा सत्यः' इति शिष्यो विजानात्वित्यभिप्रायेणैवाचार्यः संसारसमुद्रं मिथ्येत्य- कथयत् ।

Teacher has answered the 3 questions... karma and upāsana are useful for mental preparation, for liberation jñānaṃ alone is enough.

Next topic is...how to attain that jñānaṃ. Jñāna sādhanam. First mokṣa sādhanam was discussed. Now he will assert mahāvākyam vicara. First a student should have qualifications called sādhana catuṣṭayam..bahiraṅga sadhanani.
He is not going to elaborate all four but viveka only. He has already done them before..chapter 1 pages 9 to 13. May that's why he is dealing with viveka. Definition is discrimination, capacity to differentiate, not discrimination in negative context. Distinctly understanding us viveka. The definition is given in two different ways, nitya anitya vastu viveka, brahman is nityam through śruti pramāṇam...
In vicārasāgara in first chapter same definition was given.
Sometimes another definition is given. Satya mithyā viveka. This knowledge we call parokṣa jñānaṃ purely based on śruti pramāṇam.. understanding brahman alone is satyam although I do not understand the exact nature. General description is presented in this para. When we say entire dṛśya prapañca is unreal, we have excluded the observer. Therefore by exclusion, the observer left is satyam. Observed is mithyā. Logically also it should be true aa if ātmā is also is mithyā question will come as to what is real then?
Magic example was given, everything produced us unreal, produces magician is real. Ātmā satyaha jagat anātmā mithyā.

इति 'जगन्मिथ्या, आत्मा सत्यः' इति गुरुर्विवेकमुपदिदेश । विवेके सिद्धे इतरसाधनानि स्वयमेवोपदेशं विनैव सिद्ध्येयुः । अतश्च विवेकोपदेशादेवेतरसाधनोपदेशोऽप्यर्थात्सिद्धः । इति ज्ञानस्य बहिरङ्गसाधनानि ।

इति 'जगन्मिथ्या, आत्मा सत्यः' this is the generic secondary parokṣa knowledge based on śāstram, not aparokṣa jñānaṃ of a jñānī. इति in this manner गुरुर्विवेकमुपदिदेश । guru taught the disciple viveka the discrimination, was given in vivekacūdāmaṇi.

ब्रह्म सत्यं जगन्मिथ्या, इत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तु-विवेकः समुदाहृतः ॥२०॥

Other 3 will automatically follow ācārya says
विवेके सिद्धे इतरसाधनानि other 3 sādhanam, vairagyam, śamādiṣaṭka sampatti, mumukshutvam. Nobody will get attached to mithyā like demonetised currency.. focussed pursuit will follow. स्वयमेवोपदेशं विनैव सिद्ध्येयुः । even without teaching other 3 will follow, अतश्च विवेकोपदेशादेवेतरसाधनोपदेशोऽप्यर्थात्सिद्धः teaching if other three sadhanas by implication will be acheived by. इति ज्ञानस्य बहिरङ्गसाधनानि this way the four-fold indirect means of knowledge. Remote bahiranga and antaranga is used in relative sense. Reference point is important. Like I say kerala is proximate wrt to kashmir. Similarly spiritual journey is karma yoga upāsana yoga, leading to sadhana catuṣṭayam, śravaṇam leading to jñānaṃ. In comparison to karma yoga sadhana catuṣṭayam is closer to jñānaṃ. Therefore sadhana catuṣṭayam is called antaraṅga and karma yoga bahiraṅga. Page 14 topic 23 ācārya said sadhana catuṣṭayam is antaraṅga now he keeps śravaṇam mananam nididhyāsanam in mind and says sadhana catuṣṭayam is bahiraṅga sādhanam.

ज्ञानस्यान्तरङ्गसाधनं तु श्रवणादिकमेव । हे शिष्य, श्रवणरूपसाधनेन ज्ञानरूपं भानुमासाद्याज्ञानरूपं तमो विनाशय । तम इत्यन्धकारस्याज्ञानस्य च नाम । तत्रान्धकार उपमानमज्ञानमुपमेयम् । सादृश्यानुयोगि उपमेयम् । सादृश्यप्रतियोगि उपमानम् इति ज्ञेयम्।

If sadhana catuṣṭayam is considered bahiraṅga, natural question will be what is antaraṅga? ज्ञानस्यान्तरङ्गसाधनं तु श्रवणादिकमेव proximate means is śravana manana nididhyāsanam. One school gives śravaṇam prominence, other school is nididhyāsanam. Vicārasāgara school is śravaṇam is anga others are angi, other two have contributiry role, removing the obstacles from our mind for śravanam to do our jib. Hey śiṣya, śravana rūpa sadhanena.. हे शिष्य, श्रवणरूपसाधनेन ज्ञानरूपं भानुमासाद्याज्ञानरूपं तमो विनाशय । may you bring the sunlight of knowledge. When the sun rises in your intellect thedarkness us removed, here in the mind sun rises and therefore internal darkness tamas goes away. तम इत्यन्धकारस्याज्ञानस्य च नाम । tama word is common name for darkness as well as ignorance. They have similarity. Darkness covers an existent thing, I can't see a thing in room when there is no light. Similarly ignorance even though there is an object if I'm ignorant of that, it is covered. Ajñānaṃ and tama ignorance and darkness are connected. Darknessis upamaanam, ignorance is called upameyam the exampled one, तत्रान्धकार उपमानमज्ञानमुपमेयम् ignirance is upameyam, darkness is upamaanam, they have saadryshyam. सादृश्यानुयोगि उपमेयम् । सादृश्यप्रतियोगि उपमानम् इति ज्ञेयम्।thats why they are compared due to saadryshyam or similarity. Upamaanam is called सादृश्य प्रतियोगी , upameyam is सादृश्य अनुयोगी . Tarkaśāstra expression. In alankara śāstra,

Upamana

Upamāyātra saadrushya
Gahate
26-56...

An example can begiven for a thing only when there is similarity. Similarity is the criterion for example.

Topic 417 ज्ञानस्वरूपम्

(४१७) ज्ञानस्वरूपम् – ज्ञानस्वरूपं साङ्ख्यन्यायादिशास्त्रेष्वन्यथान्यथा वर्णितम्। अतो महावाक्यानुसारेण ज्ञानस्वरूपमिदानीं वर्ण्यते – जीवेश्वरयोरुपाधिभूताविद्यामायाभागौ परित्यज्य तयोः प्रतीयमानं भेदं च विहाय तयोर्ज्ञानरूपो यश्चैतन्यांशस्तं भेदरहितं जानीहि। इत्थं महावाक्येषु भागत्यागलक्षणया जीवेश्वरयोरेकत्वं जानीयाः। इत्येवं वेदसारं वारं वारं विचिन्त्यात्मानं गोपाय। देहादिष्वासक्तिं कुर्वन् प्रपञ्चं मा पश्य ।

ज्ञानस्वरूपम् – what is the nature of knowledge? We have to define this clearly as per advaita vedānta as all schools have their iwn definitions, all aredvaita, world jīva, jīva-jīva, jīva īśvara, īśvara jagat etc. ।ज्ञानस्वरूपं साङ्ख्यन्यायादिशास्त्रेष्वन्यथान्यथा वर्णितम्। sāñkhya nyāya schools, yoga vaiśeṣika included, jñāna svarūpam is described in various ways. अतो महावाक्यानुसारेण therefore according to mahāvākyam , not based on tarka pramāṇam , ailyam is talked in mahāvākyam , in keeping with mahāvākyam, nature if knowledge. (Not consciousness) , a liberating knowledge that hasto arise in the intellect. ज्ञानस्वरूपमिदानीं वर्ण्यते – जीवेश्वरयोरुपाधिभूताविद्यामायाभागौ jīvātma and paramātmā are essentially caitanya ātmā, adjectives are due to costumes with which they appear in the empirical world. Called उपाधिः . Jīvas upādhi is avidyā īśvara's upaadhi is māyā, malina satva for jīva there fire jīva is अल्पज्ञः . Māyā upādhi shuddha satva therefore īśvara is omniscient. This difference in knowledge is caused by the costumes. परित्यज्य if māyā is separated from ātmā, higher and lower order of reality, understanding is giving up. When you are looking through the costume. Omniscience and pervecience. तयोः प्रतीयमानं the seeming differences भेदं च विहाय may you give up तयोर्ज्ञानरूपो यश्चैतन्यांशस्तं the caitanyam part if both of them without the adjectives भेदरहितं जानीहि। there is no difference between them, freed from the differences may you know. लोट् मध्य.एक . इत्थं महावाक्येषु भागत्यागलक्षणया this method of study is bhagatyaga lakshana, we will see this elaborately.. जीवेश्वरयोरेकत्वं the oneness between jīva and īśvara विधि.मध्य.एक . जानीयाः। ....इत्येवं वेदसारं this is vedasya saara, veda pūrva bhaga is a prepa for vedānta. Veda is not really meant dharmarthakama but really dharmarthakama vairagyam... pseudo purushaartha..

*****pareekshya lokaan ....

वारं वारं repeatedly may you dwell upon. विचिन्त्यात्मानं गोपाय this is the best insurance policy... self-knowledge is best insurance against all saṃsāra issues.. may you protect yourself.. if you say I have no time then you face the problems, perpetuate your vulnerability. देहादिष्वासक्तिं कुर्वन् if you don't get this knowledge, you will take yourself as body individual, you are vulnerable to all the problems. प्रपञ्चं मा पश्य never look at the world as an individual. Triangular format will come minute I identify I'm the jīva... HAFD we must remember... trahimaam paahi maam, constant prayer not for mokṣa... but to get out of the soup... when you look at world as ātmā, I'm never affected by anything. You empower the world to affect by your own misconception.

sadarsanam

सरूपबुद्धिर्जगतीश्वरे च
सरूपधीरात्मनि यावदस्ति ।
अरूपकात्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥ ६॥

As long as you are embodied, you as well God are embodied concrete ones. When you are formless caitanyam, world Īśvara all are brahman...

उक्तमेवार्थं पुनरपि सङ्क्षिप्याह गुरुः – हे सोम्य, त्वं विनाशिदेहादिसङ्घातरूपो नासि । किन्त्वविनाशिब्रह्मरूपोऽसि । वृक्षरूपः संसारो मिथ्या । यथा नभसि नैल्यमधोमुखेन्द्रनीलकटाहरूपत्वादिकं चाविद्यमानमपि मिथ्या प्रतीयते तथा संसारोऽप्यात्मन्यविद्यमानोऽपि मिथ्या प्रतीयते । तथा चोक्तं भागवते –

उक्तमेवार्थं पुनरपि सङ्क्षिप्याह गुरुः – you are none other than brahman, once again summarised. हे सोम्य, त्वं विनाशिदेहादिसङ्घातरूपो नासि । you are not an individual constituted of body mind complex. Which are all perishable in nature.. किन्त्वविनाशिब्रह्मरूपोऽसि । you are none other brahman which is indestructible. वृक्षरूपः संसारो मिथ्या । entire universewhich us compared to a vast tree , oordhva mūlā madhashaajam. World likened to a vast tree is unreal, lessreal than brahman, यथा नभसि नैल्यमधोमुखेन्द्रनीलकटाहरूपत्वादिकं like the blue color of the sky, it appears like a dome like afrying pan kept upside down. The color is blue, indra nīlam, shape and color चाविद्यमानमपि both are actually nitthere, mithyā is adverb here. Thats the actual meaning too notrealy an adjective. मिथ्या प्रतीयते falsely it appears.. तथा in the same manner saṃsāra also. Chap 3-4 of Maṇḍukya kārika.
संसारोऽप्यात्मन्यविद्यमानोऽपि मिथ्या प्रतीयते । तथा चोक्तं भागवते

Although not there it appears falsely. This has been clearly said in bhagavata purāṇam..
Reference...shloka 1 bhagavata, 11-2-38 ...11th skanda.
अविद्यमानोऽप्यवभासते द्वयो धातुर्धिया स्वप्नमनोरथौ यथा । तत्कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥

Next is bhagavatam.. 11-22-55 and 11-28-13.. . This smaller shloka comes in uddhava gota, 17-55 of uddhava gītā, 23-15 uddhava gītā.
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषानस्य स्वप्नानर्थागमो यथा ॥ भा. पु. ११.२८.१३ ॥

Vicārasāgara recorded on 16th november

उक्तमेवार्थं पुनरपि सङ्क्षिप्याह गुरुः – हे सोम्य, त्वं विनाशिदेहा- दिसङ्घातरूपो नासि । किन्त्वविनाशिब्रह्मरूपोऽसि । वृक्षरूपः संसारो मिथ्या । यथा नभसि नैल्यमधोमुखेन्द्रनीलकटाहरूपत्वादिकं चाविद्यमानमपि मिथ्या प्रतीयते तथा संसारोऽप्यात्मन्यविद्यमानोऽपि मिथ्या प्रतीयते । तथा चोक्तं भागवते

Mokṣa sādhanam was established as jñānaṃ. Teacher is condensing the jñānaṃ teaching. Brahman alone is reality, entire world is mithyā superimposed on brahman, that brahman is I. When I claim I, the meaning must be clear. Every I is mixture of mortal body component and immortal ātmā or brahman component. Use body for transaction, learn to claim brahman. Liberation then happens to be my nature. Now two verses from bhagavata purāṇam.

– अविद्यमानोऽप्यवभासते द्वयो धातुर्धिया स्वप्नमनोरथौ यथा । तत्कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥ अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषानस्य स्वप्नानर्थागमो यथा ॥ भा. पु. ११.२८.१३ ॥ इत्यादि । श्रुतिस्मृत्योः संसारस्य वृक्षरूपककल्पनादत्रापि वृक्षशब्दः संसारे प्रयुक्तः ।

This comes in Bhagavatam skanda 11. Each skanda has adhyaya or chapter. This is 11-2-38. Here clearly Bhagavatam says world does not really exist at all. It seems to exist because of the intellect.

– अविद्यमानोऽप्यवभासते द्वयो धातुर्धिया स्वप्नमनोरथौ यथा । perceiver perceived duality appears to be existent by itself. Like the dream.... Mental imagination...day dreaming.. manoratha. For the human being because of the misconception of intellect world appears to be existing. For liberation you have to handle the mind. तत्कर्मसङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८ ॥ a mind that is involved in varieties of karma, saṅkalpa vikalpa, let me do that or let me not do that and do something else. Vacillation process is saṅkalpa vikalpa. Mind is called karma saṅkalpa vikalpakam. Such a mind which is lost in karma one should learn to regulate the mind. Budhaha nirunddhyaat: Vivekee wise people regulate or discipline the mind which is seeing the world as world. And not brahman

Hamsa gītā..

विज्ञानम् एकम् उरुधा इव विभाति माया
स्वप्नः त्रिधा गुणविसर्गकृतः विकल्पः ॥ 11-13-३४॥

One consciousness appears manifold. Only then you will be free if fear panic attack...

tai.upa. brahmavalli.... अभयं प्रतिष्ठां विन्दते।

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषानस्य स्वप्नेर्थागमो यथा ॥

this occurs in uddhavagita. Bhagavatam 11-6 onwards upto 29th chapter is Uddhava Gita. This verse is 17-55 in UG. Bhagavatam 11-22-5, occurs again in UG 23-13

World of duality even though it is really not there, a person does not get freedom from saṃsāra. for a person obsessed with external objects. so many imaginations. Minute doctor says undergo a test, our mind is so insecure that we start imagining the worse in the time we get the result. During gap, imaginary disease caused as much problem as real disease. Even though superimposed reality...for a person who is constantly thinking... ध्यायतः... ध्यै धातु .ppp, शतृ 6-1. Noun. World gets reality from you....in short I give the world the power to attack... we project we lend reality we get affected, this is the journey. Like in dream.
भा. पु. ११.२८.१३ ॥

इत्यादि । श्रुतिस्मृत्योः संसारस्य वृक्षरूपककल्पनादत्रापि वृक्षशब्दः संसारे प्रयुक्तः ।

Such verses in Bhagavatam and other scriptures in śruti and smṛti, saṃsāra or universe is likened to a huge vṛkṣa, especially ashvatta vṛkṣa, kata and gita.

ऊर्ध्वमूलोऽवाक्शाख, एषोऽश्वत्थः सनातनः।
तदेव शुक्रं तद् ब्रह्म, तदेवामृतमुच्यते।
तस्मिँल्लोकाः श्रिताः सर्वे, तदु नात्येति कश्चन। एतद्वै तत्।। कठ 2.3.1
ऊर्ध्वमूलमधःशाखम्, अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि, यस्तं वेद स वेदवित् ।। गीता 15.1

Here in Vicārasāgara also such an imaginary example is given. Vṛkṣa is used for saṃsāra संसारे प्रयुक्तः ... where in Vicārasāgara. 2nd line from top page 283.
“वृक्षरूपः संसारो मिथ्या ।“

(आ. ४१८-४१९) मोक्षस्य साधनं ज्ञानमिति प्रकारान्तरेण वर्णनम् –

A diversion here. Originally 3 questions were answered. Jñāna karma samucchaya vada was also refuted. Then teacher extended the teaching, how to gain jñānaṃ. Means of jñānaṃ. Jñāna sādhanam. After completing mokṣa sādhanam, jñāna sādhanam tooic has already started. From tooic 415. While that is going on, teacher remembers mokṣa sādhanam and reinforces the topic saying mokṣa sādhanam is jñānaṃ, but now I want to introduce another method.for jñānaṃ is mokṣa sādhanam.

I would like to add a note, these two topics at end of topic 412..418,419.

From jñāna sādhanam to mokṣa sādhanam again. Idea that advaita jñānaṃ is mokṣa sādhanam, I want to prove through another method.

Topic 418 रागवैराग्ये क्रमेणाज्ञानिज्ञानिनोश्चिह्नभूते

(४१८) रागवैराग्ये क्रमेणाज्ञानिज्ञानिनोश्चिह्नभूते –

Unique idea, from scriptures, he wants to show real vairagyam will give liberation whereas raga attachment is cause of bondage. Real vairagyam is possible only through jñānaṃ. Jñānaṃ gives vairagyam, vairagyam gives liberation. Therefore jñānaṃ gives liberation. All other knowledge, raga will be there and causes saṃsāra. Gopi is the generic name of women of gokulam. They have got viraga geetam. In Bhagavatam all gopis cried missing Kṛṣṇa, musically they cried..

रुरुदुस्सुस्वरं राजन् कृष्णदर्शणलालसः

Kṛṣṇa appears again...

तासामाविरभूत्छौरिः स्वयमानमुखाम्भुजः पीताम्बरधरस्त्रग्वी साक्षान्मन्मतमन्मतः

Other methods will never give vairagyam and no jñānaṃ therefore. Raga vairagye, dvandva samasa.... Raga vairagya are the markers of the ignorant and wise respectively. Attachment and discrimination. Chinna bhoote napun 1-2 adjective to ragavairagye.

मोक्षस्य साधनं ज्ञानमेव । अयमर्थः प्रकारान्तरेण वर्ण्यते । हे सोम्य, देहाभिमानवानज्ञानी, तादृशाभिमानरहितो ज्ञानी च क्रमेण बन्धमोक्षयोर्भाज- नभूतौ । अज्ञानी बन्धस्याश्रयः । ज्ञानी च मोक्षस्याश्रयः । रागो वैराग्यं च क्रमेण तयोर्ध्वजभूतौ । यथा ध्वजो राज्ञो नगरस्य चिह्नं तथा रागोऽज्ञानिनो लिङ्गम् । वैराग्यं च ज्ञानिनो लिङ्गम् । यद्यप्यज्ञानिनोऽपि वैराग्यमुत्पद्यते तथापि तस्य वैराग्यं ज्ञानिवैराग्याद्विलक्षणम् । हे सोम्य, शब्दादिविषयेषु सत्यत्वभ्रान्तिः, रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च क्रमेण, वायुर्लता- मिव, रागं वैराग्यं च सदा चालयतः । रागवैराग्ययोः शैथिल्यं न जनयत इति यावत् । विषयेषु सत्यत्वबुद्ध्या रागस्य शैथिल्यं दूरीक्रियते । विषयेषु भ्रमत्वमिथ्यात्वबुद्ध्या वैराग्यस्य शैथिल्यं दूरीक्रियते इति तात्पर्यार्थः ।

मोक्षस्य साधनं ज्ञानमेव । jñānaṃ is means of mokṣa. अयमर्थः प्रकारान्तरेण वर्ण्यते । this is explained by using another method of argument. Sowmya and somya same meaning. हे सोम्य, देहाभिमानवानज्ञानी, the ignorant person is one who has deha abhimaana, I’m an individual living being. Two tyoes of identification samaanya ir general because if prārabdha karma. I will have experience of pleasure and pain. This can never be eliminated as long as prārabdha continues. Hewill experience the biological conditions of this body. For jñānī also, vedānta cannot eliminate sāmānya abhimana. Viśeṣa abhimāna is exclusively for human being... I experience the body intimately is Viśeṣa abhimāna, in vedānta when we talk of tyaga of abhimana, it is Viśeṣa abhimāna tyagaha. Pain belongs to tge body, body is experienced by consciousness, pain belongs to body, I’m neiher the body nor the pain. ताद्दशाभिमानरहितो such an abhimaana is absent in a jñānī. These two people... with the two abhimaana for bondage and liberation ज्ञानी च क्रमेण बन्धमोक्षयोर्भाजनभूतौ । are fit candidates for saṃsāra and mokṣa. One with abhimaana is candidate for saṃsāra, bhajanam means fit here. अज्ञानी बन्धस्याश्रयः ignorant one is locus of bondage. । ज्ञानी च मोक्षस्याश्रयः। jñānī is locus of mokṣa. रागो वैराग्यं च क्रमेण तयोर्ध्वजभूतौ । attachment and detachment are markers -flag for ajñānī and jñānī respectively. A jñānī remembers body is born out of mud sustained by mud goes back to mud, he knows he is the user if body. That’s why he uses kashaya vastram to remind detachment, orange color for mud.

यथा ध्वजो just as a flag राज्ञो नगरस्य चिह्नं is a mark or indicator of a kingdom. तथा रागोऽज्ञानिनो लिङ्गम् । in the same way attachment is flag of agnyaninaha. वैराग्यं च ज्ञानिनो लिङ्गम् । detachment represented by kaashaya vastram represents jñānis. Asanyasi mind is ever ready to lose the losable. The mind that's not willing to lose the losable is loose. Losable indicates everything other than ātmā I. Proper anātmā is losable. possessions profession family members body mind all are losable. At time of pralayam sūkṣma śarīram is losable or after a stage in life, you don't hear or remember. I should meditate on. This fact and declare..****yadhyar bhavati ...pūrva karmanu....यद्यप्यज्ञानिनोऽपि वैराग्यमुत्पद्यते an ajñānī also byfollowing ky anduy does develop jñānaṃ... therefore he acquires vairagyam before going to a guru... ajñānī also has vairagyam as part if sadhana catuṣṭayam sampatti, how can you say vairagyam is indicator of jñānaṃ alone... author says even though qualified student has detachment, there is a difference, intensity of attachment is different. This is going to be explained in next topic, how they differ in intensity. Even though an ignorant but qualified person also gets vairagyam by performing ky, a qualified students vairagyam is different from intense detachment of an enlightened one. तथापि तस्य वैराग्यं ज्ञानिवैराग्याद्विलक्षणम् ।

हे सोम्य, oh pleasing student... शब्दादिविषयेषु सत्यत्वभ्रान्तिः, the delusion with regard to the sensory world. Even living beings, family members etc.. strong notion that they are satyam. This us in the mind of ajñānī. This notion is the one which sustains the attachment. It nourishes the attachment to the pañca anātmā.

रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च where as in the case if jñānī he has thorough conviction that entire universe is mithyā. Like the world of objects like rope snake... aside note...rope snake and world comparison is only to show both are mithyā having borrowed existence, but within the two dream is prātibhāsikam, this world is vyāvahārika. We do admit vyāvahārika prātibhāsikam difference, the clarity nourishes the detachment if jñānī. Delusion nourishes the attachment of a jñānī. Chalayataha...keeps them going

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हे सोम्य, शब्दादिविषयेषु सत्यत्वभ्रान्तिः, रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च क्रमेण, वायुर्लता- मिव, रागं वैराग्यं च सदा चालयतः । रागवैराग्ययोः शैथिल्यं न जनयत इति यावत् । विषयेषु सत्यत्वबुद्ध्या रागस्य शैथिल्यं दूरीक्रियते । विषयेषु भ्रमत्वमिथ्यात्वबुद्ध्या वैराग्यस्य शैथिल्यं दूरीक्रियते इति तात्पर्यार्थः ।

Answering the three questions if the student, jīva svarūpam, īśvara svarūpam and mokṣa sādhanam were discussed. Jñānaṃ alone is mokṣa sādhanam.
From topic 415 is what is the means of jñānaṃ? Previous topic was means of mokṣa that is jñānaṃ.
Answer here is mahāvākyam vicara. So now jñāna sādhanam, now we are in 418.. 418,419 do not talk of jñāna sādhanam, diversion. Author says I'm now remembering one more important argument regarding mokṣa sādhanam. Additional point is..I want to establish

that jñānaṃ alone gives mokṣa through a new argument which is different from old argument.

Old one was given in topic 399 page 263. This is standard argument. Since bondage is mithyā unreal, itis born out of ignorance. Bondage will go away only when ignorance goes away, ignorance will go away only when knowledge comes. Therefore jñānaṃ alone can liberate just as rope knowledge alone can remove rooe ignorance and therefore snake and snake related fears. Only when adhyāsa us clear jñānaṃ relevance will be clear.

New argument unique to vicārasāgara. Saṃsāra is caused by primary problem of attachment, as long as attachment is there, raga śoka, moha bhaya krodha ...if raga is cause of saṃsāra and therefore vairagyam alone is the means of liberation. He divides into two types, ajñānī's vairagyam and jñānis. Am ajñānī gets vairagyam through karma upāsana and śāstra vicara, it is based on knowledge that world has got defects or doṣa, dukha...atrupti...bandakatvam... pleasure mixed with pain, never satisfies totally... viṣaya the world has got so many flaws which will generate vairagyam. When you know that the drinking water is contaminated you will not drink. Similarly world is contaminated. A karma yogi has got this vairagyam, he does not have jñānaṃ. After study of vedānta he understands another truth about the world. he understands the world has got unreality or mithyātvam also... nobody will get attached to unreal. Like demonetized note. Jñānis vairagyam is reinforced with additional knowledge if mithyātvam. Therefore jñānis vairagyam is stronger. A stronger jñāni's vairagyam is required for eliminating saṃsāra. Weaker vairagyam will bring about for reduction but not enough for saṃsāra nivṛtti. stringent vairagyam only through mithyātva darśaṇaṃ which is possible through jñānaṃ. Therefore jñānaṃ alone gives mokṣa. Therefore he is introducing the topic of vairagyam.

हे सोम्य, शब्दादिविषयेषु सत्यत्वभ्रान्तिः, रज्जुसर्पवद्विषयो भ्रमरूप इति निश्चयबुद्धिश्च क्रमेण, वायुर्लतामिव, रागं वैराग्यं च सदा चालयतः ।

He says ajñānī has idea of reality of the world, this reality notion preserves attachment. Whereas jñānī has got strong conviction that world is unreal, this unreal knowledge preserves jñānaṃ. When vairagyam is preserved, saṃsāra can never come.. calayataha…that which keeps going or preserves.

रागवैराग्ययोः शैथिल्यं न जनयत इति यावत् । roundabout knowledge…reality notion with regard to world preserves attachment. Meaning doesn’t allow the attachment to become weak. By regularly nourishing like watering the plant…reality notion is like watering the raga plant so that it does not wither away, unreality knowledge if world will preserve vairagyam not allowing vairagyam will not wither away. Vairagyam is like vaccination keeping away corona saṃsāra.

विषयेषु सत्यत्वबुद्ध्या रागस्य शैथिल्यं दूरीक्रियते । the notion of the reality of the world does not allow theweakening of attachment. विषयेषु भ्रमत्वमिथ्यात्वबुद्ध्या वैराग्यस्य शैथिल्यं दूरीक्रियते इति तात्पर्यार्थः ।in the case of jñānī the weakening if vairagyam is avoided by the oreservative of aawareness of unreality. Detachment is the vaccination to keep off saṃsāra corona.

Topic 419 ज्ञान्यज्ञानिनोर्वैराग्ये वैलक्षण्यप्रदर्शनम्, अज्ञानिनोऽन्तःकरणस्य साक्ष्यविषयकत्वस्य ज्ञानिनोऽन्तःकरणस्य साक्षिविषयकत्वस्य च वर्णनम्

(४१९) ज्ञान्यज्ञानिनोर्वैराग्ये वैलक्षण्यप्रदर्शनम्, अज्ञानिनोऽन्तःकरणस्य साक्ष्यविषयकत्वस्य ज्ञानिनोऽन्तःकरणस्य साक्षिविषयकत्वस्य च वर्णनम् –

Involved heading, jñānī has got vairagyam, many ajñānī's have vairagyam. Developed through viveka by following karma and upāsana yoga. They have not yet gone through jñāna yoga. Vairagyam born out if drawbacks ofthe "real" world. They are not aware if unreality of world. Jñānis have vairagyam and know that world is unreal. Ajñānī has vairagyam due to one factor, jñānī due to two factors, therefore jñānis is reinforced vairagyam therefore teevram stronger...ज्ञान्यज्ञानिनोर्वैराग्ये in the detachment of jñānī and ajñānī there is a difference in intensity वैलक्षण्यप्रदर्शनम्, that us going to be shown. He wants to present one difference amongst many. When the words satyam or reality is used for ajñānī the world is real, his mind is occupied with the world. He does not know brahman. His mind us occupied by the pañca anātmā. This world is called sākṣyam. Jagat is used to represent everything other than body mind complex. When you use sākṣyam, body mind complex is included. अज्ञानिनोऽन्तःकरणस्य साक्ष्यविषयकत्वस्य ज्ञानिनोऽन्तःकरणस्य साक्षिविषयक- त्वस्य च वर्णनम्

****साक्ष्यं जगत् विषयः यस्य अन्तःकरणस्य – बहुव्रीहिः Jñānī has understood entire world is unreal, pañca anātmā, body mind, family, possession and profession. Sākṣī alone is reality…jñānis mind is dominated by sākṣī reality.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5.8॥

he keeps in mind akartā sākṣī and through all the transactions that he does….he never loses sight of unreal world. ,
****साक्षिविषयकत्वम् साक्षी विषयः अन्तःकरणस्य – क प्रत्यय- बहुव्रीहिः

Therefore there is a difference in vairagyam intensity. Going to be elaborated.

ज्ञानिनस्त्वयं निश्चयः – 'विषयोऽसत्यः, अतस्तत्र सत्यत्वबुद्धिर्भ्रान्तिरेव' इति । भ्रान्तिज्ञानं तद्विषयभूतमिथ्यावस्तु चेत्युभयमपि भ्रम इत्युच्यते । अनेन च ज्ञानिनो वैराग्यापेक्षयाज्ञानिनो वैराग्यस्य भेद उक्तो भवति । तथा हि, अज्ञानिनो वैराग्यं विषयमिथ्यात्वबुद्ध्या नोत्पन्नम् । किन्तु तात्कालिक-विषयदोषज्ञानेनैवोत्पन्नम् । अत एव तद्वैराग्यं मन्दं भवति । 'विषयो मिथ्या' इत्येषा बुद्धिरज्ञानिनो नोदेति ।

Now he is building up the topic. ज्ञानिनस्त्वयं निश्चयः – for a jñānī this conviction is too strong. 'विषयोऽसत्यः, the entire world of experience sākṣyam, incudes body mind compkex. अतस्तत्र सत्यत्वबुद्धिर्भ्रान्तिरेव' इति therefore notion that it is real, is a delusion. । भ्रान्तिज्ञानं तद्विषयभूतमिथ्यावस्तु these two things, an erroneous knowledge and the object of erroneous knowledge which is mithyā चेत्युभयमपि भ्रम इत्युच्यते this pair of both is referred as bhramaha. . We saw this in anirvacanīya khyāti. There is a mithyā unreal snake upon the rope and there is an unreal experience. , jñānādhyāsa and arthādhyāsa. Rajju sarpaha and rajjusarpa jñānaṃ or anubhavam respectively.

Anirvacanīya khyāti is very important for senior students.

Here thus pair is referred unreal object jñānādhyāsa and object experience. Arthādhyāsaha as bhramaha.

अनेन च ज्ञानिनो वैराग्यापेक्षयाज्ञानिनो वैराग्यस्य भेद उक्तो भवति । by thus we know the difference between detachment of jñānī and ajñānī. In ajñānī bhramaha continueswirld is real, world experience is real. तथा हि, अज्ञानिनो वैराग्यं विषयमिथ्यात्वबुद्ध्या नोत्पन्नम् । an ignirabt person is detached from the world, because he found the world hasgot problems.. does not know the unreality of the world. किन्तु तात्कालिकविषयदोषज्ञानेनैवोत्पन्नम् । he knows the problems with sense objects like skull and bone mark,,, अत एव तद्वैराग्यं मन्दं भवति therefore his detachment us not strong enough। 'विषयो मिथ्या' इत्येषा बुद्धिरज्ञानिनो नोदेति । this world the sākṣyam the sense objects are unreal, this knowledge ajñānī never knows.

Very thorough study..

(९) यद्यपि शास्त्रेण युक्त्या चाज्ञान्यपि 'विषयो मिथ्या' इति जानाति । तथापि 'विषयो मिथ्या' इत्यपरोक्षबुद्धिर्ज्ञानिन एव भवति । न तु शास्त्रपरिचयवतोऽप्यज्ञानिनो भवति । तस्मादज्ञानिनः परोक्षया विषयमिथ्यात्वबुद्ध्या नापरोक्षा विषयसत्यत्वबुद्धिर्निवर्तते । इत्थमज्ञानिनो यदा विषये वैराग्यमुत्पद्यते तदा परोक्षा मिथ्यात्वबुद्धिरस्ति । परन्तु परोक्षमिथ्यात्वबुद्ध्यपेक्षया प्रबला विषयसत्यत्वबुद्धिरस्ति । तस्मादज्ञानिनः परोक्षमिथ्या- त्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । किन्तु तात्कालिकं विषयदोषज्ञानमेव ।

Very veryfine discussion, hair splitting. Until we come to vedānta we have got a strong idea that world is real. Criteria is it, is clearly available for sensory perception... criterion for reality is sensory perceptibility. For proving its reality we have been using only sense organs. Someone says key is there in almirah, another says no.the only way we know to prove is through opening and seeing with eyes. Sense organs are used as criterion for reality. Therefore, until one comes to vedānta, experience ability is reality. When I experience the world, I'm experiencing the reality of world. They are synonymous. Until we come to vedānta world is real.. seeing is believing. We go by sense organs.in briha upa, glory of eye and chakshur devata .. one says

When two people claim a fact, one heard and one saw.

> सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहमदर्शमिति तस्मा एव श्रद्दध्याम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलं सत्यादोगीय इत्येवंवेषा गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयांस्तत्रे प्राणा वै गयास्तत्प्राणांस्तत्रे तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम स यामेवामूं सावित्रीमन्वाहैषैव सा स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ briha upa.5.4.4 ४ ॥

द्वौ विवदमानावेयाताम अहम् अदर्शं अहम् अश्रौषम् iti

Upaniṣad says य एवं ब्रूयात् — अहमद्राक्षमिति, तस्मै एव श्रद्दध्याम,

Two debating people came and one says I saw, my own eyes, once you say that, therafter no question, eye witness is final proof. We are therefore convinced that what we sensorily experiencing is real. This he call as strong satyatva buddhihi. Prabala satyatva buddhihi aparokṣa satyatva buddhihi..direct experience of reality. This is going to be so strong because of which vedāntic teaching absorption will be tough. A person goes through translations assume, vedānta sats world is unreal, jagat mithyā. This knowledge us by casual reading if vedānta. Word declaring world is unreal. He has got knowledge through shabda pramāṇa. This is aparokṣa or I direct knowledge, vedānta says so or guru says so..paroksha mithyātva jñānaṃ... whereas he has got orientation that world is real as he is experiencing. Aparokṣa satyatva jñānaṃ and parokṣa mithyātva jñānaṃ based on Vedānta text. Between the two seeing is stronger. Satyatva buddhi in world is so strong. Therefore weaker knowledge cannot displace weaker knowledge in spite of Vedānta reading....

Jñānī through śravaṇam mananam nididhyāsanam has come to know another powerful fact. Vedānta repeatedly says what is directly experienced is unreal. Direct experience proves unreality. Not proof of reality. This is bombarded in vedānta. Manduka 4-36

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

चित्तदृश्यमवस्तुकम्, just as the dream. Dream also you experience directly, you thought it is real, you now understand itis unreal.

Same you extend to world...you have to do śravaṇam mananam nididhyāsanam until you are convinced that direct experience us proof if unreality and you are experiencing an unreal world.

Direct experience and unreality go through. therefore jñānī is directly experiencing unreality. For him unreality is aparokṣa jñānaṃ, reality of world is notion and therefore feeble. Vairagyam born out of direct knowledge if unreality of world is so so strong that it will ward off saṃsāra...

Vicārasāgara recorded on 14th December for 20th December

१) last two lines

तस्मादज्ञानिनः परोक्षमिथ्या- त्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । किन्तु तात्कालिकं विषयदोषज्ञानमेव ।

Jñānaṃ alone can give strong vairagyam, and that alone can remove saṃsāra therefore mokṣa kāraṇam. This is new approach. So he divides vairagyam into two, weak and strong. Weak one is generated by sense objects and their generated sense pleasures, doṣatrayam... Dukha miṣritatvam, atṛptikaratvam, bandakatvam DAB is BAD, a detachment born out of knowledge of drawbacks of sense pleasures born from sense objects.

तस्मादज्ञानिनः परोक्षमिथ्या- त्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । strong vairagyam is generated by viṣaya mithyātva jñānaṃ, knowledge of unreality of sense object and their pleasure. That is the means of liberation is his contention.
Hair splitting...viṣaya mithyātva jñānaṃ is further divided into two, viṣaya mithyātva parokṣa jñānaṃ and aparokṣa jñānaṃ. Direct aparokṣa and indirect parokṣa knowledge. Author does not differentiate explicitly. Brahma jñānaṃ is initially in the form of parokṣa jñānaṃ. he knows there is a brahman kāraṇam, jagat mithyā etc. indirect knowledge. As long as brahma jñānaṃ is

parokṣam, there is brahman, the knowledge of the unreality of the sense organs...both brahma jñānaṃ and jagat mithyātvam are parokṣam only.
This student will not be able to remove saṃsāra, he is as good as ajñānī.

When he comes to assimilate that that brahman is not an external extraordinary object but I am brahman, entire world is unreal, I lend reality to the world. that is brahma aparokṣa jñānaṃ. here author says viṣaya mithyātva jñānaṃ is also aparokṣa, directly mithyā, he has the courage to say that. This mithyātva jñānaṃ author calls as viṣaya mithyātva aparokṣa jñānaṃ. This jñānaṃ whoever has got, he alone deserves the title jñānī. This alone can produce strong vairagyam.
Viṣaya-mithyātva-aparokṣa-jñāna-janya-vairagyam, detachment born out of direct knowledge of the unreality of the sense objects of the world. This strong detachment alone can eliminate saṃsāra and give us mokṣa. Therefore mokṣa is possible through strong vairagyam which is a result of brahma aparokṣa jñānaṃ. Therefore jñānād eva kaivalyam.

Every Tattvabodha sentence has a huge backup reasoning. Tattvabodha is like tip of the iceberg.

Knowledge alone gives liberation. Bhakti will give liberation if it is gives brahma aparokṣa jñānaṃ.

किन्तु तात्कालिकं विषयदोषज्ञानमेव । going back to the para.

१) यद्यपि शास्त्रेण युक्त्या चाज्ञान्यपि 'विषयो मिथ्या' इति जानाति with help of śāstram and logic, ajñānī also knows that world us mithyā तथापि 'विषयो मिथ्या' this knowledge that world is mithyā इत्यपरोक्षबुद्धिर्ज्ञानिन एव भवति aparokṣa jñānaṃ is possible only for brahma aparokṣa jñānī. । न तु शास्त्रपरिचयवतोऽप्यज्ञानिनो भवति this is not possible , the direct knowledge of the unreality of the world for an ajñānī. Even though he has studied śāstram for several years. तस्मादज्ञानिनः परोक्षया विषयमिथ्यात्वबुद्ध्या नापरोक्षा विषयसत्यत्वबुद्धिर्निवर्तते now this parokṣa jñānī has two types of knowledge, indirect knowledge of unreality of the world parokṣa jñānaṃ. This is weaker because, due to direct experience of the world he has strongly concluded that world is real. This reality notion is very strong. Aparokṣa jñāna of viṣaya satyatvam is strong. This half cooked fellow has got strong direct knowledge of the reality of the world, indirect knowledge weak one of the unreality of the world. Reality knowledge is stronger than unreality knowledge which is weak. Therefore weaker unreality knowledge cannot displace stronger reality knowledge. Reality notion is so strong...that detachment is feeble, more for sympathy for guru they pretend to have vairagyam. Feeble vairagyam cannot shake saṃsāra. Fir reduction may be there. इत्थमज्ञानिनो यदा विषये वैराग्यमुत्पद्यते when this ajñānī gets vairagyam, तदा परोक्षा मिथ्यात्वबुद्धिरस्ति । at that time he knows unreality of world but it is indirect and therefore feeble. परन्तु परोक्षमिथ्यात्वबुद्ध्यपेक्षया comparison to unreal knowledge of unreality if world प्रबला विषयसत्यत्वबुद्धिरस्ति । world is real knowledge is deeply engrained in the subconscious mind. Family is real problems are real. They say vedānta is fine, when we come to real life situation its a problem. Meaning vedānta class isun real!!!! Therefore vedānta is too powerless. तस्मादज्ञानिनः परोक्षमिथ्यात्वबुद्धिर्वैराग्यस्य हेतुर्न भवति । therefore his indirect knowledge of the unreality of the world is really not the cause for vairagyam. किन्तु प्रबलया सत्यत्वबुद्ध्या विषयेषु राग एवोत्पद्यते । he continues to have attachment to family etc. therefore this jñānaṃ is of no use. The little vairagyam he has is born out of what? कदाचिद्वैराग्योदयेऽपि तत्र विषयमिथ्यात्वबुद्धिर्न हेतुः । vairagyam is not born out of knowledge of unreality of the world, किन्तु तात्कालिकं विषयदोषज्ञानमेव । its only because of karma yoga upāsana yoga scriptural study and being aware if problems of the world. Doṣa viṣaya jñānaṃ. Even this doṣa jñānaṃ is temporary, when it gives a problem, I swear but after some time will get into same habit. Permanent strong vairagyam is possible only for brahma aparokṣa jñānī.

(२) ज्ञानवान् हि सर्वप्रपञ्चमपि मिथ्यात्वेनापरोक्षतया जानाति । तया अपरोक्षमिथ्यात्वबुद्ध्या अपरोक्षसत्यत्वबुद्धिर्दूरीक्रियते । तस्माद्रागहेतुभूतविषयसत्यत्वबुद्धिर्ज्ञानिनो नास्ति । वैराग्यहेतुभूतविषयमिथ्यात्वबुद्धिरेवास्ति ।

ज्ञानवान् हि सर्वप्रपञ्चमपि मिथ्यात्वेनापरोक्षतया जानाति । jñānī means only brahma aparokṣa jñāni....im brahman knowledge. Entire universe as unreal mithyā , is evident to him directly. तया अपरोक्षमिथ्यात्वबुद्ध्या with the help of this strong knowledge of direct knowledge of the unreality of world अपरोक्षसत्यत्वबुद्धिर्दूरीक्रियते । notion that world is real is wiped out. He knows that just because I experience the world, it does not deserve to be called as real. Jñānī is clear about the unreality of the body and body pain. Aparokṣa may scream, bur still he has the conviction. He can see the pain also as mithyā. What to talk of the remote world. तस्माद्रागहेतुभूतविषयसत्यत्वबुद्धिर्ज्ञानिनो नास्ति for an aparokṣa jñānī there is no notion that world is real. For jñānī only one answer too prārabdha experience, I’m satyam all these are mithyā. वैराग्यहेतुभूतविषयमिथ्यात्वबुद्धिरेवास्ति ...He has got a very strong understanding of the unreality of the world. In nididhyāsanam, he has practised meditating on the mithyātvam of the world. Every senior student will have prārabdha created problem, he should attempt problem mithyātva meditation and he must practise I’m the asaṅgha satyatvam. Senior students must practise problem mithyātva dhyānam. Very unique portion....not available anywhere else...

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत्तदा पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत् । किन्तु अपरोक्षतया मिथ्येति निश्चितेऽर्थे पुनरपि सत्यत्व- बुद्धिर्न जायत एव ।

Assume A jñānī gets aparokṣa jñānaṃ of brahman ... pañca anātmā mithyātvam, he has jñāna nishṭā, suppose he stops nididhyāsanam. He is not in touch with vedānta for long time, will this knowledge gradually fade out? Again will reality notion come? Will not there be such a problem.. he says that’s the difference between jñānaṃ and jñāna nishtā. Even if mind gets agitated die to prārabdha, this jñānī will be able to continue to hold on to strong awareness of fact that prārabdha vāsana, all agitations, viparita bhavana etc all are mithyā, whole gamut is mithyā...it cannot touch me. This awareness is primary liberation. Even when there is an agitation... jñānaṃ can see the whole range as part of mithyā drama...entire cosmos inclusive of these few problems are mithyā. Jñāna nishtaa gives this primary facility.... It has been discussed, **pañcadaśī** chapter 7 tṛpti dīpa prakaraṇam (223 -234 12 verses), ātmānam chet vijaneeyat....anuswanjaret. śārīraka brāhmaṇam 4-4 of bri.upa... kimicchan kasya kamāyā...

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ 7.१॥

Vidyāraṇya talks about this... he talks of sthūla śarīram problem, sūkṣma śarīram, kāraṇa śarīram etc. jñāna nishṭā is not trying to eliminate the problems but see them as mithyā...

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत्तदा suppose the jñānī in due course develops the notion that world is real, पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत् once again attachment will restart. Vairagyam will slowly disappear... किन्तु अपरोक्षतया मिथ्येति निश्चितेऽर्थे with regard to a world regarding which the unreality has been affirmed by brahma aparokṣa jñānaṃ, learnt to neibourise my anātmā, पुनरपि सत्यत्वबुद्धिर्न जायत एव he cannot give the reality notion with regard to the world even in his dream.

Vicārasāgara in person class recording 8th January 2022

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत्तदा पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत्। किन्तु अपरोक्षतया मिथ्येति निश्चितेऽर्थे पुनरपि सत्यत्वबुद्धिर्न जायत एव।

The guru in this portion is reestablishing the fact that jñānaṃ alone is the cause of liberation. A specific argument he is using. Mokṣa is freedom from saṃsāra. Saṃsāra is because of attachment to things and beings. Sorrow can be eliminated only when attachment can be eliminated. Attachment can be eliminated only through vairagyam. Vairagyam you get through jñānaṃ.

Vairagyam is of two types. One you see the defects of the objects of attachment. Dosha darśana janya vairagyam. The attachment gets neutralized by seeing the drawbacks. Like drug may give happiness and he may get attached. Only if we repeatedly speak of problems with drug, then slowly he will get vairagyam. Second is getting vairagyam through the mithyātvam of the object of attachment. Mithyātva darśana janya vairagyam. He wants to show first vairagyam is weaker and temporary. Relapse will be there. Vairagyam born out of jñānaṃ, mithyātva darśaṇaṃ, seeing a family member as mithyā is not easy. This vairagyam is stronger and permanent. This alone will remove the sorrow born out of attachment.

An aside note: I was discussing about nature of liberation mentioned in chapter 7 of pañcadaśī. The reference: 7.verse 223-234 12 verses. Very beautiful verses.

Jñānis vairagyam is permanent. It will become temporary only if jñānaṃ goes away.

यदि ज्ञानिनो विषये सत्यत्वबुद्धिः पुनर्भवेत् suppose he thinks world is satyam because he has forgotten the jñānaṃ, then the attachment will arise. तदा पुनरपि रागोद्भवेन वैराग्यं दूरीभवेत्। vairagyam would have gone away. If jñānaṃ is well entrenched in the heart, jñānī has firmly established the fact that world is mithyā. अपरोक्षतया मिथ्येति निश्चितेऽर्थे पुनरपि सत्यत्वबुद्धिर्न जायत एव। once again false notion that body is real, especially when pain is there. A Chinese saying "When shoe is fit, you forget the shoe.". Similarly body is mithyā when it is fit. Suppose you have pain then body is remembered and it becomes more and more real. If at that time I should say paining body is mithyā, jñāna nishcaya must be there.

यथा अपरोक्षतया मिथ्येति ज्ञाते रज्जुसर्पे सत्यत्वबुद्धिः पुनर्नोदेति तथा ज्ञानिनः पुनरपि विषये सत्यत्वबुद्धिर्न जायते। इत्थं ज्ञानिनो रागस्योत्पत्तिर्वैराग्यस्य निवृत्तिश्च न सम्भवतः। तस्माज्ज्ञानिनो वैराग्यं दृढं भवति।

He gives an example to show jñānaṃ and mithyātva buddhi are permanent यथा अपरोक्षतया मिथ्येति ज्ञाते when a person has clearly seen that rope has appeared as snake, now I have lifted and seen that it is rope and none other than rope, this is अपरोक्षतया mithyā. रज्जुसर्पे सत्यत्वबुद्धिः पुनर्नोदेति false notion that it is snake will never arise again तथा ज्ञानिनः पुनरपि विषये सत्यत्वबुद्धिर्न जायते notion of reality will never raise again. इत्थं ज्ञानिनो रागस्योत्पत्तिर्वैराग्यस्य निवृत्तिश्च in this manner like the rope snake example, for a jñānī regeneration of attachment and vairagyam's disappearance from his mind, both are न सम्भवतः। not possible (dvivacanam for both). तस्माज्ज्ञानिनो वैराग्यं दृढं भवति। detachment of jñānī is strong and permanent-lasting.

(३) विषयदोषदृष्टिजन्यमज्ञानिनो वैराग्यं तु कालेन दूरीभवेत्। तथा हि, यस्मिन् विषये दोषदृष्टिर्जायते तस्मिन्नेव विषये कालान्तरे सम्यक्त्व- बुद्धिर्भवति। यथा सर्वेषां पुरुषाणां पशुधर्मान्ते स्त्रीविषये दोषदृष्टिर्जायते, पुनश्च क्षणान्तरे तस्यां सम्यक्त्वबुद्धिरपि जायते, तद्वत्। तथा च यदा दोषदृष्टिर्दूरीभवति, तदा वैराग्यमपि दूरीभवति। तस्मादज्ञानिनो दृढं वैराग्यं नास्ति।

विषयदोषदृष्टिजन्यमज्ञानिनो वैराग्यं vairagyam born out of seeing drawbacks in sense objects of an ajñānī तु on the other hand कालेन दूरीभवेत्। it is temporary, gradually it fades in time तथा हि, to explain यस्मिन् विषये दोषदृष्टिर्जायते an object with regard to which he has develoed doṣa darśaṇaṃ and vairagyam तस्मिन्नेव विषये with respect to the same sense pleasure, at another time, कालान्तरे सम्यक्त्व- बुद्धिर्भवति। he feels it very good, shobhana dhyasa another terms for samyaktva buddhi-opposite of doṣa buddhi, in śāstra they give two examples, smasana vairagyam and prasootika vairagyam. When somebody dies we get vairagyam. Like Arjuna says I don't want the three lokas. This will stay for 13 days…nitya karma… people will come and make sure you cry. You should not suppress the crying. In due course he will be crying when he makes coffee and drinks then all attchments will come back. In cremation ground the person with whom I spoke yesterday dies, I get vairagyam. This is feeble temporary vairagyam. Vairagyam of a mother who gives birth to a child. That's the ultimate pain… when prasava vedana comes the mother feels this is the last child … but they had 10 plus children… here author gives an example of conjugal union between man and woman. Pashu dharma. There is a vairagyam developed at the end of union which does not last . यथा सर्वेषां पुरुषाणां पशुधर्मान्ते स्त्रीविषये दोषदृष्टिर्जायते, पुनश्च क्षणान्तरे तस्यां सम्यक्त्वबुद्धिरपि जायते, तद्वत्। just as the vairagyam with regard to conjugal union is temporary agnyaanis vairagyam is temporary. तथा च यदा दोषदृष्टिर्दूरीभवति, when the drawback of doṣa darśaṇaṃ goes away raga comes back.. तदा वैराग्यमपि दूरीभवति। vairagyam goes away तस्मादज्ञानिनो दृढं वैराग्यं नास्ति। that is agnyaanis vairagyam like new year resolution... we should clearly know entire anātmā prapañca is ... viśvam

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

This must be very well entrenched.

इत्थं रागवैराग्ये क्रमेणाज्ञानिनो ज्ञानिनश्च लिङ्गत्वेनोक्ते। अन्यदप्यज्ञानिज्ञानिनोश्चिह्नमुच्यते – यथा प्रासादोपरि गजादिमूर्तिरूपं चिह्नमस्ति तथा

(१) बन्धधामन्यज्ञानिनोऽन्तःकरणे साक्ष्यरूपा मूर्तिर्वर्तते,

(२) मोक्षधामनि ज्ञानिनोऽन्तःकरणे साक्षिरूपा मूर्तिर्वर्तते। साक्षिणो विषयभूतः प्रपञ्चः साक्ष्य इति कथ्यते।

(१) साक्ष्यरूपा मूर्तिर्मलिना। साक्षिरूपा मूर्तिः शुद्धा। तत्र साक्ष्यरूपमूर्तावासक्तो रागी। साक्षिरूपमूर्तावासक्तस्त्यागी विरागी च। चञ्चलं भ्रमरूपं जगद्यो निजस्वरूपमिति मन्यते स दुःखस्वरूपे कूपे निमज्जति। अचञ्चलं ब्रह्मैव निजस्वरूपमिति यो मन्यते स आनन्दस्वरूपो भवति।

Until now he spoke about jñānī being abode of teevra and nitya vairagyam and agnyaani- manda anitya vairagyam. These are the chinnam. Indicatory marks. These reveal that agnyaani has saṃsāra, jñānī has no saṃsāra. Another indicatory mark now. What has been installed in the mind of an agnyaani. In every human being you find this. Indicated by pre-occupation. Moorthihi is what he calls it, the abode is mind of human being. In jñānis mind and agnyaanis mind compared to garbha graham. In agnyaani's mind anātmā mooti is well entrenched. One of the pañca anātmā. It will be following until death bed. The nagging issue will be in the mind. The anātmā the author calles sākṣyam. Object of sākṣī entire anātmā including body minds thoughts. Even philosophy is anātmā. Even brahma jñānaṃ.

मनीषापञ्चकम्

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता

यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।

यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्

यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५॥

I am convinced that whoever has his mind dwelling upon the Great Being who is being worshipped by Indra and other gods and is thus completely at peace with himself has not only understood Brahman but he is himself that great Brahman!

Even jñānaṃ is sākṣyam, its also a vṛtti that rises in the mind. Jñānis mind is dominated by sākṣī rūpa mūrti another name of ātmā.

५-१७. तद्बुद्धयस्तदात्मानः, तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ।।

Those who have the knowledge of that (Brahman,) who have that (Brahman) as the Ātmā, who are established in that (Brahman,) who have that (Brahman) as the supreme goal, and whose impurities are completely destroyed by knowledge attain the goal of non-return.

३-१७. यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ।।

However, suppose there is a man who loves the Self alone, who is happy with the Self alone, and who is contented with the Self (alone.) There is nothing to be accomplished for him.

Anātmā may enter the mind of jñānī for vyāvahāra. But it is temporary. Like visitors who come and get stranded permanently at home. Anātmā tenant is permanently staying…

५-२७. स्पर्शान्कृत्वा बहिर्बाह्यान्, चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा, नासाभ्यन्तरचारिणौ ।।

Having kept outside the external sense-objects and (having fixed) the sight between the eyebrows, one should regulate the inhalation and exhalation moving inside the nostrils

Every time we do nididhyāsanam, we try to vacate the anātmā from the mind. Therefore sākṣī must be installed in the mind. Mokṣadhaama. Abode of mokṣa for jñānī he calls. For agnyaani he calls bandha dhaama.

इत्थं रागवैराग्ये क्रमेणाज्ञानिनो ज्ञानिनश्च लिङ्गत्वेनोक्ते। Raga and vairagyam- indicator marks respectively अन्यदप्यज्ञानिज्ञानिनोश्चिह्नमुच्यते other than previous ones, another indicator mark is given -chinnam. – यथा प्रासादोपरि गजादिमूर्तिरूपं चिह्नमस्ति in the palace of a King, certain idols are there like elephant. If it is lion in temple it is devi etc. in palace also we see gajachinnam. That's why asanam is called simhasanam, royalty तथा

(१) बन्धधामन्यज्ञानिनोऽन्तःकरणे abode of bondage is the mind of agnyaani साक्ष्यरूपा मूर्तिर्वर्तते, anātmā is the moorti one of the pañca anātmā. That thought dominates.

(२) मोक्षधामनि ज्ञानिनोऽन्तःकरणे In the mind of jñānī, abode of mokṣa साक्षिरूपा मूर्तिर्वर्तते। nididhyāsanam is kumbhabhisekham, saakshi is installed. I invoke the teaching all the time. Convert worry time to nididhyāsanam साक्षिणो विषयभूतः प्रपञ्चः साक्ष्य इति कथ्यते। sākṣyam – witnessed one..PPP..potential passive participle, entire universe comes under sākṣyam, includes our own body mind complex. Prameyam is used for an object outside the body. Sākṣyam, external object as well as intimate body mind also is included. Worrying about emotional qualification is a saṃsāra, I'm never satisfied with my mind. I being senior student worry about my minds condition. Many students suffer from this problem. It should not become a permanent source of worry.

(१) साक्ष्यरूपा मूर्तिर्मलिना। anātmā is always impure. Our expectation can be perfect mind. Therefore we are ever dissatisfied. Complaint about my own mind. Not being satisfied with my study of vedānta. Mahasaṃsāra it can become. Vedāntic saṃsāra is last saṃsāra to cross. Knowledge can never be complete. Omniscience is never possible for human mind. Mind will be always impure. साक्षिरूपा मूर्तिः शुद्धा। the idol in the form of sākṣī is shudhaa.

१४ - २२.प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ।।

The Lord said —— Oh Arjuna! He does not hate brightness, activity, and delusion as they arise; nor does he desire (them) as they withdraw.

Kṛṣṇa warns, mind will have fluctuating 3 guṇa. Moha tamo guṇa caused. Never expect perfect mind. He does not get attached to good or bad condition of the mind. Dayanandaji says be kind to your own body mind complex.
तत्र साक्ष्यरूपमूर्तावासक्तो रागी। ajñānī is always with strong attachments, in an object called sākṣyam… can be mind. He is obsessed with. साक्षिरूपमूर्तावासक्तस्त्यागी विरागी च। give up working for a perfect mind. Called tyagi or viraagi. चञ्चलं भ्रमरूपं जगद्यो one who mistakes world of body mind complex, it is always fluctuating and is mithyā rupam निजस्वरूपमिति मन्यते one who looks upon them as myself स दुःखस्वरूपे कूपे निमज्ज्ति। he is never satisfied with himself. His body or mind. Swami complaintananda!!! In the deep well of sorrow he is drowing. A jñānī never complains अचञ्चलं ब्रह्मैव non fluctuating ever perfect brahman is myself. निजस्वरूपमिति यो मन्यते स आनन्दस्वरूपो भवति। one who considers this way, he is ānanda swaroopaha. Pratasmarana shloka- count your blessings, I gave a talk. I said some will complain, I have no blessing to count at all. Family health job etc. how can I count my blessing. Vedānta says even though you have no blessing to count, there is one blessing to count.

Pratah smarami…saccit sukham.
प्रात: स्मरामि हृदि संस्फुरदात्मतत्वं
सच्चित्सुखं परहंसगतिं तुरीयम्।

Vicārasagara for recorded for 19th Jan 2022 on 13th jan 2022

तत्र साक्ष्यरूपमूर्तावासक्तो रागी । साक्षिरूपमूर्तावासक्तस्त्यागी विरागी च । चञ्चलं भ्रमरूपं जगद्यो निजस्वरूपमिति मन्यते स दुःखस्वरूपे कूपे निमज्जति । अचञ्चलं ब्रह्मैव निजस्वरूपमिति यो मन्यते स आनन्दस्वरूपो भवति ।

In 418,419, a new argument was given. Jñānī alone knows the world is mithyā and the mithyātvam developed through this jñānaṃ is stronger vairagyam. Rather than the vairagyam got through doṣa darśaṇaṃ.

Incidentally he made an additional note, both jñānīs and ajñānīs have their body as temple, both have their minds as sanctum or garbhagṛham.

In the garbhagṛham called mind, ajñānī has installed anātmā deity. Permanent preoccupation with one anātmā or the other is hallmark of ajñānī. Saṃsāra is guaranteed for this person. Sakṣyamūrti is the name given.

A jñānī is one who has installed sākṣī or brahman. He does not permanently sit in dhyānam, in and through all transactions, automatically the sākṣī mūrti comes to the mind.

Type of preoccupation separates the ajñānī and jñānī.

\(आ. ४२०-४६२) महावाक्यार्थज्ञानम् –

(आ. ४२०- ४४२) लक्षणानिरूपणम् – (४२०) त्रिविधलक्षणानिर्देशः –

In topic avarta or topic 415, ācārya started topic of jñāna sādhanam, 415-16-17. In the next two, ācārya entered into a diversion, going back to mokṣa sādhanam once again. From jñāna sādhanam to mokṣa sādhanam. 418-419 where he established strong vairagyam is mokṣa sādhanam. If we remove this, we are now back

to jñāna sādhanam topic. Upto 417 we discussed. Now we have to connect 420.
Between two topics connection must be established.. sangati.. pūrvapakṣi siddhānta etc. We see in brahma sūtra.

A textual approach to vicārasāgara involves making these connections.

After 417 we have to connect to 420.
Jñāna sādhanam, in Advaita sampradaya two schools are there. Sastra vākyam is jñāna sādhanam is the school being discussed. Śravanāt jñānaṃ mokṣaśca. Mananam nididhyāsanam are meant only for removing intellectual obstacles. vivarṇa sampradaya...

in Bhāmati sampradaya, they say śāstram can never give liberation, it can give parokṣa jñānaṃ only. Any amount if study will not produce knowledge. Nididhyasanam with ashtanga yoga required then nirvikalpaka samādhi alone produces liberation, brahmākāra vṛtti..akhandaakaara vṛtti etc. we don't belong to this school.

Niścala Dāsa happens to be our school vivarṇa school. Jñāna sādhanam is mahavakyaarthavicara...
While enquiring into mahāvākyam, we have technical discussion on Vacyārtha and lakṣyartha...lakṣaṇa vicara will come. Therefore
महावाक्यार्थज्ञानम् –

Topics 420–459 महावाक्यार्थस्य संशोधनम्

(आ. ४२०- ४४२) लक्षणानिरूपणम् – nirūpanam topic

Topic 420 त्रिविधलक्षणानिर्देशः

(४२०) त्रिविधलक्षणानिर्देशःwhile discussing implication of words, lakṣaṇam is a sentence that defines something, satyam jñāna anantam brahman... lakṣaṇa is the implication associated with a word... when weare discussing implications three types jahati ajahati and bhagatyaga lakṣaṇa we discuss. Uniqueness of vicārasāgara is he introduces other schools of philosophy unlike other texts where only our view is discussed. 6th chapter is for Tarkadṛṣṭi, view of nyāya mīmāmsā and how its wrong.
पूर्वस्मिन् (४१७) page 282 आवर्ते भागत्यागलक्षणा प्रपञ्चिता । तत्र हेतुवर्णनायेदानीं लक्षणाभेदः कथ्यते ।

पूर्वस्मिन् (४१७) page 282 आवर्ते भागत्यागलक्षणा प्रपञ्चिता । last para third line from bottom जानीहि। इत्थं महावाक्येषु भागत्यागलक्षणया जीवेश्वरयोरेकत्वं जानीयाः। .... In mahavakya enquiry we are taking bhagatyaga lakshana... prapancita was mentioned uktaa. तत्र हेतुवर्णनायेदानीं लक्षणाभेदः कथ्यते । there logical support was not given. Here itis going to be logically supported. Variety of lakṣaṇa.

पण्डिता हि (१) जहती लक्षणा, (२) अजहती लक्षणा, (३) भागत्यागरूपा लक्षणा इति त्रिविधां लक्षणामाहुः । तत्राद्यं द्वयं महावाक्यार्थज्ञाने नोपयुज्यते । महावाक्यं हि भागत्यागलक्षणया बोद्धु- र्निजस्वरूपभूतं ब्रह्म बोधयति ।

पण्डिता हि vedāntic scholars talk about १) जहती लक्षणा, (jahat lakshana also ok, jahallakshana after sandhi jahallakshana torli. २) अजहती लक्षणा, ajahallakshana too ३) भागत्यागरूपा लक्षणा bhagatyaga lakshana or bhaga lakṣaṇa इति त्रिविधां लक्षणामाहुः thre types of implied meanings they talk of. तत्राद्यं द्वयं jahati and ajahati lakṣaṇa

महावाक्यार्थज्ञाने नोपयुज्यते । not useful in context if mahavakya jñānaṃ महावाक्यं हि भागत्यागलक्षणया by the third type of lakṣaṇa called bhāga tyāga lakṣaṇa बोद्धु- र्निजस्वरूपभूतं ब्रह्म बोधयति shabda aparokṣa jñānaṃ ...reveals brahman. Nijasvarūpabhootam which is ones own real nature, the knower student listening to mahāvākyam. Keep hearing ....if you have not got it.

Topic 421 लक्षणायाः सामान्यस्वरूपं निवेदनीयमिति शिष्यप्रश्नः

(४२१) लक्षणायाः सामान्यस्वरूपं निवेदनीयमिति शिष्यप्रश्नः –

Now śiṣya is asking a question, I don't know what is lakṣaṇa, what's the use of discussing sub divisions, so what is lakṣaṇa.. generic definition...

शिष्यः पृच्छति – स्वामिन्, सामान्यज्ञानानन्तरं हि विशेषजिज्ञासा भवति । यथा 'ब्राह्मणोऽयम्' इति सामान्यतो ज्ञाते तदनन्तरं 'सारस्वतोऽयम्, द्राविडोऽयम्' इति विशेषज्ञानमुदेति तथा लक्षणायाः सामान्यस्वरूप- ज्ञानानन्तरमेव जहत्यादिविशेषस्वरूपज्ञानाकाङ्क्षा भवेत् । लक्षणायाः सामान्यज्ञानं विना जहत्यादिविशेषज्ञानं न सम्भवेत् । तस्माल्लक्षणायाः सामान्यस्वरूपं प्रदर्शयित्वा ततो जहत्यादिविशेषस्वरूपं तत्तल्लक्षणादिवर्णनपूर्वकं बोधयन्तु भवन्त इति ।

शिष्यः पृच्छति – student asks स्वामिन्, oh lord सामान्यज्ञानानन्तरं only after knowing in general way हि विशेषजिज्ञासा भवति । only then specific divisions we know यथा 'ब्राह्मणोऽयम्' इति सामान्यतो ज्ञाते somebody introduces he is a brahmin तदनन्तरं 'सारस्वतोऽयम्, द्राविडोऽयम्' इति there are divisions , at time of wedding you will know. Sarasvat brahmana is a sub division... dravida belongs to south india.. tamil has come from dravida, sarasvat brahmins are very particular, they have list of total names gauda saraswat brahmana they say. In the same manner विशेषज्ञानमुदेति तथा लक्षणायाः सामान्यस्वरूपज्ञानानन्तरमेव only after knowing this lakṣaṇa then you can talk of specific lakṣaṇa जहत्यादिविशेषस्वरूपज्ञानाकाङ्क्षा भवेत् । curiosity is possible लक्षणायाः सामान्यज्ञानं विना without generic knowledge

जहत्यादिविशेषज्ञानं न सम्भवेत् specific details will not make sense at all. । तस्माल्लक्षणायाः सामान्यस्वरूपं प्रदर्शयित्वा first tell me the features of lakṣaṇam ततो जहत्यादिविशेषस्वरूपं तत्तल्लक्षणादिवर्णनपूर्वकं बोधयन्तु भवन्त इति । thereafter specific identities, with distinction you tell all of them I want to know all the details. Foot note increases....

Topic 422 गुरोरुत्तरम्

(४२२) गुरोरुत्तरम् – शक्तिलक्षणाख्यवृत्तिद्वयनिर्देशः – हे सोम्य, ऐकाग्र्येण शृणु मम वाक्यम् । लक्षणां तद्भेदांश्च जानीयाः । पदस्यार्थेन सह यः सम्बन्धस्तस्य वृत्तिः इति सञ्ज्ञा

गुरोरुत्तरम् – शक्तिलक्षणाख्यवृत्तिद्वयनिर्देशः – हे सोम्य, ऐकाग्र्येण शृणु मम वाक्यम् । may you listen with your mind, focused mind लक्षणां तद्भेदांश्च जानीयाः । I will talk about lakṣaṇa and internal differences.. bheda at end of word can refer to varieties.. viśeṣam also used for variety जानीयाः ज्ञा धातु विधि.मध्यम.एक another technical word introduced vṛtti.. in this context. पदस्यार्थेन सह यः सम्बन्धस्तस्य वृत्तिः इति सञ्ज्ञा vṛtti refers to the relationship or sambandha , between two specific things a word and its meaning. Vaak and artha, pada and artha word and its meaning... Pitamber swami has given footnotes... he is talking more about vṛtti because word vṛtti has got multiple meanings, all possible meanings given. We know these already...

Foot note.you have to note contextually. (extracted rom footnote on page 286 bottom)

> (१) वेदान्तशास्त्रे वृत्तिशब्दोऽन्तःकरणस्य अथवा अविद्यायाः परिणामस्य सञ्ज्ञा । (२) वर्तनमथवा स्थितिरपि वृत्तिरित्युच्यते क्वचित् । (३) जीवनमपि वृत्तिरित्यभिधीयते । (४) प्राणव्यापारोऽपि वृत्तिरिति वर्ण्यते । (५) व्याकरणशा- स्त्रस्य कश्चन विभागोऽपि वृत्तिरित्याख्यायते । एष्वर्थेषु मध्ये शब्दस्यार्थेन सम्बन्धरूपा वृत्तिरेवास्मिन् शास्त्रे वृत्तिशब्दस्यार्थत्वेन ग्रहीतुं योग्या, नान्योऽर्थः ।

Vedānta shastre ...first meaning of vṛtti is mode or modification that happens in the mind.. any knowledge or experience requires a vṛtti. suppose I look at somebody and don’t respond at all, this us blank look, mind is somewhere else. Antahkāraṇa vṛtti. Another type of vṛtti is talked about..kāraṇa śarīra vṛtti. Mainly when we are asleep. Happiness and ignorance vṛtti. We say we slept well. mere sākṣī cannot have this knowledge.. since kāraṇa śarīram is known as avidyā mūlā vidhya, we call this avidyā vṛtti.

We saw this earlier in vicārasāgara... somewhere. In sleep it happened...according to vedānta rope snake vṛtti is kāraṇa śarīra vṛtti when you register as rope itis antahkaraṇa vṛtti. Since mind and ahaṅkāra are dormant in sleep so we don’t know nor do we claim. We don’t say I am asleep I don’t know anything. In waking state, the ahaṅkāra wakes up..and says I slept etc.

This is meaning 1

Meaning 2: vartanam presence vrut to be..भूतल वृत्तिः घटः bhūtala vṛttiḥ ghaṭaḥ
... suppose there is a pot on table and ground, bhootalavṛtti ghatam aanaya.

Meaning 3: type of livelihood a person has, career. उञ्छ वृत्तिः vṛtti....a livelihood permitted for brahmana..without asking for anything. They will give rice and go around him.. and do namaskaras. Unch means to collect from several sources..crowd fundings... public donations...Glean..

Meaning 4: praṇa vyaparaha api... function of the pañca praana..praṇa vṛtti apana vṛtti etc..physiological function if four praṇas.

Meaning 5: in vyakāraṇa śāstra, Patanjali's bhāṣyam is there..maha bhāṣyam.. Śaṅkarācārya revers panini too.

Brief notes on maha bhāṣyam written on this by katyayani vṛtti brief commentary...

Vyakāraṇa vṛtti...

Iti akhyayate.

Now we are introducing a fifth one. Among these 5 , ..
Swamiji prefers referring to this as 6th one .. shabdasya word arthena with its meaning the relationship, in this vicārasāgara

grantha vṛtti shabdena arthena gruheeta, na anyo arthaha.. vṛttihi will be divided into śaktihi and lakshana.. footnote discusses śakti divisions..3 parts, lakṣaṇa is subdivided to 3
Vicārasāgara recorded on 25th January 2022 for 2nd February 2022

(४२२) गुरोरुत्तरम् – शक्तिलक्षणाख्यवृत्तिद्वयनिर्देशः – हे सोम्य, ऐकाग्र्येण शृणु मम वाक्यम् । लक्षणां तद्भेदांश्च जानीयाः । पदस्यार्थेन सह यः सम्बन्धस्तस्य वृत्तिः इति सञ्ज्ञा ।
A references: there are two schools in advaita, two different emphasis, Bhāmati school nididhyāsanam alone is source of aparokṣa jñānaṃ. Nididhyasanam is angī, śravanam mananam are anga. Bhāmati is Bramha Sūtra commentary by Vācaspati Miśra.

Other school is vivarṇa. Commentary on pañca padhika which is a commentary on brahmasūtras śaṅkara bhāṣyam. Pañca pādika vivarṇa by prakaśātma muni. Vivaraṇa school emphasizes śravanam as primary means. Mananam and nididhyāsanam are supportive limbs or anga. Knowledge has to come through mahāvākyam śravanam.
We are followers of vivarṇa school, Niścala Dāsa too.

Reference: page 18 to 20 topic 28 to 31, śabda aparokṣa jñāna vaadaha.

Two types of vṛtti, mano vṛtti or antahkaraṇa vṛtti and avidyā vṛtti. It occurs in several places. Page 128 last para, both vṛtti are nicely talked about and differentiated.

What is the means of gaining knowledge? Mahāvākyam vicara alone. We have to use lakṣaṇa vṛtti, implied meaning if tat and tvam, bhāgatyāga lakṣaṇa.
I and Brahman are one through mahāvākyam understanding. Naturally question of bhāgatyāga lakṣaṇa will come. Tarkadṛuṣṭi is an intellectual student therefore it has to be taught elaborately..

Niścala Dāsa introduces other schools also. New information we will get now. Jahati and ajahati lakṣaṇa will come, lots of details.

Vṛtti...divided into śakti or abhidhaa and lakṣaṇa.
Śakti into three.. foot note talks about.. pitambara. Yoga rūḍhi and yogarūḍhi

Lakshana is sub divided into jahati ajahati bhāgatyāga lakṣaṇa.

One vṛtti becomes 6 now.
Hey Somya, pleasant attention is required. Listen to my words with attention. Lakshana and its divisions भेदान्+च . May you know. जानीयाः (विधि.)

Relationship existing between the word and meaning... vṛtti iti sañyā. Vṛttihas 5 different meanings. Here 6th meaning we are taking.
सा च वृत्तिः ‘शक्तिः’, ‘लक्षणा’ इति द्विविधा । तयोः स्वरूपं सलक्षणं वर्ण्यमानं शृण्विति गुरुरवदत् ।

सा च वृत्तिः that vṛtti is ‘शक्तिः’, ‘लक्षणा’ इति द्विविधा two fold śakti and lakṣaṇa । तयोः स्वरूपं their nature and definition सलक्षणं वर्ण्यमानं शृण्विति गुरुरवदत् । is going to be defined by me, iti guru addressed the student.

Śakti author does not subdivide. Footnote Pitambara writes an elaborate commentary, yoga rūḍhi and yogarūḍhi.

When a word conveys its meaning based on etymological derivation, by dividing into constituents, it is yoga vṛtti or yaugika vṛtti. Tree is called उद्भिज्जम् udbhijjam.
जरायुजम् womb born अण्डजम् egg born स्वेदजम् moisture born उद्भिज्जम् earth born jarāyujam aṇḍajam svedajam udbhijjam earth born. Udbhijjam refers to plant kingdom. Ud bid that which breaks and moves upwards, a seed under the ground, plant rises by breaking open the ground. भूमिम् उद्भिद्य जायते इति उद्भिज्जम् This word is not very popular.

rūḍhi ..a word conveys its meaning based on popular usage. Widely used by many people, general usage, word not available for deriving splitting etc. no dhatu suffix we can find.
Standard example is उष्णीषः is used in the meaning of turban, headgear. meaning based on usage, even in rudram we see the usage उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो नमः ॥ ३-१॥ , in vedas too, उष्णीषिणे.
Yogarūḍhi...a mixture of both.. based on popular usage and based on derivation. Lay oeople and scholars know. Eg पादपः... उद्भिजम् is scholarly word. Padapaha is widely used for tree.

पादपानां भयं वातात् पद्मानां शिशिराद् भयं |
पर्वतानाम् भयं वज्रात् साधूनां दुर्जनाद् भयं ||

For trees they are always afraid of wind...
You can find the derivation of padapaha... for tree feet are roots... paa to drink, we drink water through our mouth, a tree drinks water through its root... पादेन पिबति इति पादपः padena pibati iti paadapaha.. yoga and rūḍhi fit in. In udbhidyam, roodhi is not there. Yogaroodhivrutya.
They are all śakti vṛtti only.

Now lakṣaṇa.
(आ. ४२३-४४०) शक्तिलक्षणम् –

Topic 423 न्यायमतेन शक्तिलक्षणम्

(४२३) न्यायमतेन शक्तिलक्षणम् – 'घटः' इत्येतत्पदश्रवणमात्रेण सकलकलशरूपस्यार्थस्य ज्ञानं सर्वेषां भवतु इतीश्वरेच्छैव न्यायशास्त्रे शक्तिरित्युच्यते।
न्यायमतेन शक्तिलक्षणम् according to nyāya school, the lakṣaṇam – 'घटः' इत्येतत्पदश्रवणमात्रेण when we listen to the word ghaṭa सकलकलशरूपस्यार्थस्य ज्ञानं सर्वेषां भवतु the meaning of all kinds of pots, the knowledge of pots for everybody, let it be there इतीश्वरेच्छैव न्यायशास्त्रे शक्तिरित्युच्यते। such a will īśvara is there. The word has the power to convey this meaning. This is willed by Bhagawan. This will of Bhagawan is śakti. Īśvara icchā let this word convey this meaning. We are going to refute later.

Topic 424 पदनिष्ठमर्थज्ञानोत्पादनसामर्थ्यं पदशक्तिरित सिद्धान्ते शक्तिलक्षणम्

(४२४) पदनिष्ठमर्थज्ञानोत्पादनसामर्थ्यं पदशक्तिरित सिद्धान्ते शक्तिलक्षणम् –

Advaitins view... ability or power for generating jñānaṃ or knowledge. This ability is located in a word. That ability located in the word is called śakti.

(१) घटपदं शृण्वतः कलशरूपार्थबोधजननानुकूलं घटपदनिष्ठं सामर्थ्यमेव घटपदस्य शक्तिः। एवमेव पटपदं शृण्वतो वस्त्ररूपार्थबोधजननानुकूलं पटपदनिष्ठं सामर्थ्यमेव पटपदस्य शक्ति। एवमेव सर्वपदानां तत्तदर्थ- बोधजननानुकूलं तत्तत्पदनिष्ठं सामर्थ्यमेव तत्तत्पदस्य शक्तिरिति ज्ञेयम्।

घटपदं शृण्वतः whenever a person listens to the word ghaṭa(provided he is trained in the language) शृन्वतः shrunvataha present active participle. (६.१ शतृ) कलशरूपार्थबोधजननानुकूलं ability in the word capable of generating the meaning pot..घटपदनिष्ठं सामर्थ्यमेव घटपदस्य शक्तिः। that us called ghata padasśakti. एवमेव पटपदं शृण्वतो when I hear word paṭa the word has ability to generate meaning of vastram वस्त्ररूपार्थबोधजननानुकूलं पटपदनिष्ठं सामर्थ्यमेव पटपदस्य शक्ति। that's called paṭa pada śakti .एवमेव सर्वपदानां तत्तदर्थ- बोधजननानुकूलं तत्तत्पदनिष्ठं सामर्थ्यमेव तत्तत्पदस्य शक्तिरिति ज्ञेयम् now generalization. Every word has ability to generate the knowledge to communicate the meaning to a person trained in the language. So the word and meaning are inseparable. Brain will convert the sound to meaning, word and meaning have sambandha...

अत्र दृष्टान्तः – यथा वह्नेः स्वसम्बद्धपदार्थदाहजननसामर्थ्यरूपा शक्तिरस्ति तथा श्रोतुः श्रवणेन्द्रियसंयुक्तशब्दस्य स्वसम्बद्धार्थज्ञानजननसामर्थ्यरूपा शक्तिरस्ति। अग्नौ दाहकत्वशक्तिवत् जले सेचकत्वम्, दाहशान्तिकरत्वम्, चूर्णपिण्डीकारकत्व- मित्यादि सामर्थ्यमस्ति। तत्सामर्थ्यमेव शक्तिरित्युच्यते। एवं सर्वपदार्थेषु स्वस्वकार्यजननानुकूलं सामर्थ्यमस्ति। तत्सामर्थ्यमेव शक्तिरिति श्रुतिसिद्धान्तः। अयमर्थो मनसि निश्चयेन धार्यः। नैयायिकादिसिद्धान्तस्तु हेयः।

अत्र दृष्टान्तः – with regard to this topic, every word has ability to generate the knowledge of the meaning in the mind of a trained listener. Ability is in the word. Knowledge is generated in the mind. So ability is innate in every word. Every object in the creation has different abilities. Two examples.. because of this further doubts arise. यथा वह्नेः the fire has an ability स्वसम्बद्धपदार्थदाहजननसामर्थ्यरूपा ability to burn any object which it comes into contact with. शक्तिरस्ति तथा श्in the same way रोतुः श्रवणेन्द्रियसंयुक्तशब्दस्य whenever the words enter the ears of a listener... स्वसम्बद्धार्थज्ञानजननसामर्थ्यरूपा शक्तिरस्ति। word will instantaneously generate the knowledge without any effort अग्नौ दाहकत्वशक्तिवत् जले सेचकत्वम्, just as fire has got burning power, water has got power to wet anything that comes in contact... दाहशान्तिकरत्वम्, power to cool the heat चूर्णपिण्डीकारकत्व- मित्यादि सामर्थ्यमस्ति। ability to unite, by adding water making powder into lump... तत्सामर्थ्यमेव शक्तिरित्युच्यते। word has power in the same way. Śakti can be used in genetic meaning agni has got its śakti water has its own śakti. Word too. एवं सर्वपदार्थेषु स्वस्वकार्यजननानुकूलं सामर्थ्यमस्ति। every word has its power, this is śrutis conclusion. तत्सामर्थ्यमेव शक्तिरिति श्रुतिसिद्धान्तः। अयमर्थो मनसि निश्चयेन धार्यः। this message or meaning of śakti should be registered in mind, pūrna kriyā rūpa prayoga धार्यः; नैयायिकादिसिद्धान्तस्तु हेयः। like Nyyāyika siddhānta should be given up..

आक्षेपः – वर्णसमुदायात्मकपदातिरिक्तशक्त्यभावादीश्वरेच्छैव शक्तिः। वह्नेः स्वरूपातिरिक्ततया शक्तिर्नाम नोपलभ्यते। दाहहेतुभूतं वह्निनिष्ठ- सामर्थ्यमेव वह्नेः शक्तिरिति पूर्वोक्तं न युक्तम्। वह्नौ दाहहेतुत्वं केवल- मस्ति। अप्रसिद्धं सामर्थ्यं वह्नौ कल्पयित्वा तस्य दाहकारणत्वकल्पनात् अग्निनिष्ठप्रसिद्धदाहकारणत्वपरित्यागाच्च न किञ्चिदप्यस्ति प्रयोजनम्।

You are introducing agni and agni samarthya. Pūrvapakṣī is saying all these are redundant. You don't have to introduce fire power and say fire power is burning. आक्षेपः – pūrvapakṣi
Simplicity is important. Unnecessarily do not add word and concept, it is a defect in communication gaurava doṣa.. fire has got a burning power. Not required. Similarly word conveys meaning, instead you are saying word has got conveying power... agni śakti burns is redundant. वर्णसमुदायात्मकपदातिरिक्तशक्त्यभावादीश्वरेच्छैव other than the word which is a group of letters thoughtfully combined, śakti is not there, we don't see it, therefore you accept that it is īśvara's icchā that is conveying the meaning. शक्तिः। वह्नेः स्वरूपातिरिक्ततया शक्तिर्नाम नोपलभ्यते। we don't perceive any śakti other than fire. दाहहेतुभूतं वह्निनिष्ठ- सामर्थ्यमेव वह्नेः शक्तिरिति पूर्वोक्तं न युक्तम्। whereas what you say, burning power is cause of burning, that statement is not correct वह्नौ दाहहेतुत्वं केवल- मस्ति। agni is the cause of burning. अप्रसिद्धं सामर्थ्यं a śakti that is not well known to the people also. वह्नौ कल्पयित्वा you are superimposing a power on agni तस्य दाहकारणत्वकल्पनात् and instead of saying fire is cause you

are saying fire power is cause of burning. अग्निनिष्ठप्रसिद्धदाहकारणत्वपरित्यागाच्च and you are denying burning power to agni. By denying the burning power of agni and by imputing agni power. न किञ्चिदप्यस्ति प्रयोजनम्। there is no use of this new concept.. therefore, īśvara icchā alone should be brought in...

Vicārasagara recorded on 8th February for 16th February 2022

आक्षेपः – वर्णसमुदायात्मकपदातिरिक्तशक्त्यभावादीश्वरेच्छैव शक्तिः। वह्नेः स्वरूपातिरिक्ततया शक्तिर्नाम नोपलभ्यते। दाहहेतुभूतं वह्निनिष्ठ- सामर्थ्यमेव वह्नेः शक्तिरिति पूर्वोक्तं न युक्तम्। वह्नौ दाहहेतुत्वं केवल- मस्ति। अप्रसिद्धं सामर्थ्यं वह्नौ कल्पयित्वा तस्य दाहकारणत्वकल्पनात् अग्निनिष्ठप्रसिद्धदाहकारणत्वपरित्यागाच्च न किञ्चिदप्यस्ति प्रयोजनम्।

Our main topic is jñāna sādhanam. He pointed out that mahāvākyam appearing in Vedās are the main source. It is this sentence that's a source of knowledge. So śabda pramāṇam has become very important for the vivarṇa group. Bhāmati school says this is parokṣa jñānaṃ. Vivaraṇa says this is aparokṣa jñānaṃ. Therefore analysis of words becomes important. First he introduced vṛtti ...word meaning relationship. Śakti vṛtti and lakṣaṇa vṛtti. Lakṣaṇa vṛtti alone is important for us.

Śakti vṛtti is discussed as a prelude. Vedāntin's view versus others now.

Pada śaktihi. Word is called padam... bodha kāraṇam kim. Is padam the cause of knowledge or pada śaktihi? We don't see any other śakti other than padam. What is the cause of the jñānaṃ then? He says cause of knowledge is īśvara icchaa. Bhagawan wills let this word produce this knowledge to the listener.

Nyyāyika is criticizing this. In the place of pada śakti, the power of the word to convey the meaning...example given is as fire has burning power that burns. Pada has power to generate the knowledge.

Refutation of this now. Cause of burning is agni or agni śakti. Advaitin said agni śakti is dāha kāraṇam.

Nyyāyika says cause of burning is agni, why are you introducing agni śakti. By denying the fact that agni is the cause of burning.... You are adding a burden.

यथा दृष्टान्तेऽग्नौ शक्तिर्नाम न काचिदतिरिक्ता भाति तथा दार्ष्टान्तिके पदेऽपि अक्षरसमुदायात्मकपदस्वरूपातिरिक्ता शक्तिर्न भाति। तादृशशक्त्यङ्गीकारे प्रयोजनं च नास्ति। तस्मान्न्यायमतोक्तेश्वरेच्छारूपा शक्तिरेव युक्ता।

These are words of Nyyāyika. Anti vedāntin.

यथा दृष्टान्तेऽग्नौ just as in the example शक्तिर्नाम न काचिदतिरिक्ता भाति there is no such thing called śakti in the fire. तथा in the original of the word also दार्ष्टान्तिके पदेऽपि अक्षरसमुदायात्मकपदस्वरूपातिरिक्ता शक्तिर्न भाति। तादृशशक्त्यङ्गीकारे प्रयोजनं च नास्ति। we only find a group of letters , pada svarūpam, other than the arranged group of letters, we don’t experience anything else anupalabdhi pramāṇam. There is no prayojanam for this śakti. Neither pramāṇam nor prayojanam. . तस्मान्न्यायमतोक्तेश्वरेच्छारूपा शक्तिरेव युक्ता। pada śakti is nothing but Gods will alone, not the power of the word but will of God.

पूर्वोक्ताक्षेपस्य समाधानम् –
अग्न्यादौ अग्न्याद्यतिरिक्तदाहादिकार्यजननानुकूलसामर्थ्यरूप- शक्तिसद्भावकथनम् –

गुरुरुवाच – हे सोम्य, सति प्रतिबन्धे ज्वलताप्यग्निना दाहो नैव जायते।

पूर्वोक्ताक्षेपस्य समाधानम् – response to objection mentioned above अग्न्यादौ in every object in the world, includes a word also, there is a śakti other than the object, agni śakti, vayu śakti, even brahman has got brahman śakti which is other than the substance अग्न्याद्यतिरिक्तदाहादिकार्यजननानुकूलसामर्थ्यरूप- शक्तिसद्भावकथनम् – which is favorable for the generation of burning, which is popularly called śakti. That is going to be established...
14 words joined together to form a samasa... proving the existence of burning power in the fire which is other than the fire. ..he is going to give an experiment. Based on tarkaśāstra.

Example first in brief.. accepted by nyāya philosopher, in order to refute nyāya philosopher. Fire is able to burn all right. Fire can do the burning job only when there is no obstacle for burning. If obstacle is there, burning won’t happen. Only when obstacle is absent or neutralized, the cause can produce the effect. Agnis burning power, an obstacle is possible. Chandrakanta mani, a magical stone. Fire loses its burning power in front if Chandrakant mani. Your hand won’t burn… like in Devi temples… you walk over the agni, it doesn’t burn… it proves that agni is not cause of burning… because otherwise in presence of Chandrakantha mani it doesn’t burn. So there must be some other cause of fire. The some other inactivated burning cause must be there. That is referred as agni śakti…

This Chandrakantha mani itself can be neutralized by Sūryakant mani.. Sūryakant mani has power to neutralize the Chandrakantha mani. Deactivated agni śakti in the presence of Sūryakant mani gets reactivated. शक्ति-अभावे चन्द्रकान्तमणि सन्निधौ दाह-अभावः; शक्ति-भावे दाह भावे, तस्मात् शक्तिः एव दाह-कारणम्. Anvaya vyatirekha.. not agnihi…but śaktihi..agni. Yatirikta agni nishtha daha śaktihi asti.

Chandrakanta mani is referred as pratibandhakam…deactivator of the power sūryakānta mani is called uttejakam. Agni pratibandhakam uttejakam.. once this is accepted, we extend to word , word having śakti other than the word.
गुरुरुवाच – हे सोम्य, सति प्रतिबन्धे when the pratibandha is there in the proximity of fire ज्वलताप्यग्निना tṛtīya eka adjective to agni jvalatā agninā , burning does not happen. दाहो नैव जायते।

उत्तेजकसान्निध्ये त्वग्निना संयुक्तः पदार्थः सत्यपि प्रतिबन्धके दह्यते। विनैव शक्तिं केवलाग्नेरेव दाहकारणत्वाङ्गीकारे उत्तेजकसहितप्रतिबन्ध- कसद्भावदशायामिव, प्रतिबन्धकशून्यकाले इव च उत्तेजकशून्यप्रतिबन्धक- सद्भावदशायामपि दाहो नियमेन जायेत। दाहकारणीभूतकेवलाग्नेस्तादृश- प्रतिबन्धकसद्भावदशायामपि

सत्त्वात्। अस्मन्मते तु अग्निनिष्ठशक्तेः शक्ति- सहिताग्नेर्वा दाहहेतुत्वाभ्युपगमान्नायं दोषः।

उत्तेजकसान्निध्ये reactivator when it is there, unlike the previous case where only pratibandhakam was there, त्वग्निना संयुक्तः पदार्थः if a piece of paper is placed over fire, even though the pratibandhakam is there, सत्यपि प्रतिबन्धके दह्यते। it burns . (Many Swamijis enter fire also. In 10th chapter of Uddhava gītā, we saw pratiṣṭam bhava śakti...) if uttejakam is there burning resumes. विनैव शक्तिं केवलाग्नेरेव दाहकारणत्वाङ्गीकारे suppose you don't accept agni śakti and say agni is cause of burning. उत्तेजकसहितप्रतिबन्ध- कसद्भावदशायामिव, like the case no 3 both are present, fire prati, utteja or case no 1 प्रतिबन्धकशून्यकाले both were absent. Burning happens इव च उत्तेजकशून्यप्रतिबन्धक- in case 2 also burning should have happened, agni is there and Chandrakantha mani pratibandhakam there, agni should have burnt. सद्भावदशायामपि दाहो नियमेन जायेत। burning should have happened. दाहकारणीभूतकेवलाग्नेस्तादृश- प्रतिबन्धकसद्भावदशायामपि सत्त्वात्। in the second case also burning would have happened if Nyyāyika was correct irrespective of Chandrakantha mani, burning would have happened. अस्मन्मते तु in advaita matam, अग्निनिष्ठशक्तेः शक्ति- सहिताग्नेर्वा दाहहेतुत्वाभ्युपगमान्नायं दोषः cause of burning is agni and agni śakti, agni cannot independently burn, agni śakti cannit independently burn, mixture is required. When Chandrakantha mani is there mixture is obstructed. Now credit can be given to agni or agni śakti. But support if other is required. Śakti along with agni or agni backed by śakti alone is the cause if the burning according to vedānta matam. Its like asking is brahman cause of universe or māyā is cause.

न केवलाग्नेर्दाहहेतुत्वमस्मन्मते। प्रतिबन्धकसद्भावदशायां प्रतिबन्धकेन नाग्नेर्नाशो वा तिरोधानं वा सम्भवति। किन्त्वग्निनिष्ठशक्तेर्नाशो वा तिरोधानं वा भवति। तस्माद्दाहहेतु- भूताग्निशक्तेः, शक्तिविशिष्टाग्नेर्वाभावादेव न दाहो जायते।

न केवलाग्नेर्दाहहेतुत्वमस्मन्मते। in our view, agni by itself is not the cause if burning. Agni śakti by itself also is not the cause of burning. It does not exist by itself. प्रतिबन्धकसद्भावदशायां प्रतिबन्धकेन when Chandrakantha mani alone was there, the mani did not destroy the fire nor removed the fire... नाग्नेर्नाशो वा तिरोधानं वा सम्भवति। किन्त्वग्निनिष्ठशक्तेर्नाशो Chandrakantha mani attacked only the power वा तिरोधानं temporarily it deactivates वा भवति। you can say obstructs or destroys the power. तस्माद्दाहहेतु- भूताग्निशक्तेः, शक्तिविशिष्टाग्नेर्वाभावादेव न दाहो जायते śakti backed by fire or fire backed by śakti , mixture was absent.

यत्र तु प्रति- बन्धकसमीपे उत्तेजकं नास्ति = तत्र प्रतिबन्धकोऽग्निशक्तेर्नाशं वा तिरोधानं वा करोति। उत्तेजकं तु पुनरपि शक्तेरुत्पत्तिमाविर्भावं वा करोति। तस्मात्सत्यपि प्रतिबन्धके उत्तेजकमाहात्म्यात् दाहकशक्तेः शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते।

यत्र तु प्रति- बन्धकसमीपे उत्तेजकं नास्ति where in case 2, with proximity of Chandrakantha mani with absence of Sūryakant mani. = तत्र प्रतिबन्धकोऽग्निशक्तेर्नाशं वा तिरोधानं वा करोति। in such a case 2, pratibandhakam Chandrakantha mani is fully powerful, tirodhānam means concealing. उत्तेजकं तु पुनरपि शक्तेरुत्पत्तिमाविर्भावं वा करोति।

when you bring Sūryakant mani, agni śakti gets reactivates or reproduced तस्मात्सत्यपि प्रतिबन्धके even though Chandrakant mani is there उत्तेजकमाहात्म्यात् in presence or glory if Sūryakant mani दाहकशक्तेः agni's śakti शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते।mixture if agni and agni śakti is there, burning is generated...

Vicārasagara recorded on 24th feb 2022 for 2nd march 2022
तस्मात्सत्यपि प्रतिबन्धके उत्तेजकमाहात्म्यात् दाहकशक्तेः शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते।
Some observations regarding previous class topics, 286 page foot note..इदमत्र प्रसङ्गादवधेयम, 5 meanings of word vṛtti were given. 5th one is vyakāraṇa śāstra. vṛtti. Two observations and relevant for grammar students.

In this context I talked about great grammarians and their work..

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् ।

पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्रयम् ॥

Panini is first, original sūtras are written. Based on this Vararuci wrote vārtikams, known as katyāyana also, aka vārtikakāraha... vārtikam is verse. Thereafter Patanjali wrote elaborate in prose form maha bhāṣyam.. all belong to BC. Paninin 6 or 7th century BC , katyāyana dates not known. Patanjali is widely believed to be 2nd century BC. Several grammar works came after that. Kaśikavṛtti is a very famous later text. Co-authored by 2 Jayadityaha and Vamanaha. Kaśikavrṛtti... may have been written in Kāśī. 7th century AD. Here vṛtti refers to brief commentary. They translate it as gloss. Many vṛtti for very many śāstras are there. Class 383 ..19th jan class. It is not katyāyana vṛtti but Kaśikavrṛtti.

2nd observation I want to make, word vṛtti is used for a group of 5 topics in Sanskrit grammar, kṛt, taddhita, sanādyanta, ekaśeṣa and samāsa vṛtti iti pañca vṛttayaha. All of the, provide building blocks. They give rules of building words out of letters. you can practically create infinite words. Vṛtti are these building blocks. Panini talks of these blocks and rules.

> कृत्तद्धितसनाद्यन्त धातुभ्यश्चैकशेषतः
> समासादपि विद्वद्भिः कथिताः पञ्चवृत्तयः

In footnote item no 5 must be referring to the pañcavṛtti.
One minor correction. Page 288 mūlam last para, penultimate line. स्वस्वकार्यजननानुकूलं nu is missing in text,
Pada śakti was our topic... advaita śāstra has defined śakti as samartyam, Nyyāyika has defined as īśvara iccā. We refute this, that refutation is going on. agni and agni śakti going on. Agni śakti is ability. The śakti is located in the agni and different from fire. He gave the experiment of candrakānta and sūryakānta mani. In front of candrakānta mani, ability to burn goes away. If you introduce sūryakānta mani, candrakānta is blocked, then the disappeared burning power comes back.

तस्मात्सत्यपि प्रतिबन्धके उत्तेजकमाहात्म्यात् दाहकशक्तेः शक्तिविशिष्टाग्नेर्वा सद्भावाद्दाहो जन्यते।

It is the śakti that burns and not the fire. We do not deny that śakti is non separable from agni.

इत्थं प्रतिबन्धकेन विनश्यन्ती उत्तेजकेन पुनरुत्पद्यमाना चाग्नेः शक्तिरेव दाहकारणम्। कार्यविरोधि यत् तत्प्रतिबन्धकमित्युच्यते। प्रति- बन्धकसद्भावेऽपि यत्कार्यसाधकं तदुत्तेजकमिति कथ्यते। अग्निविषये प्रतिबन्धकत्वमुत्तेजकत्वं च मणिमन्त्रौषधादीनाम्।

इत्थं प्रतिबन्धकेन विनश्यन्ती in this manner, the ability that goes away due to the block उत्तेजकेन पुनरुत्पद्यमाना the same ability comes back because of block neutraliser चाग्नेः शक्तिरेव such a śakti sāmarthyam or ability alone is दाहकारणम्। the cause for burning. Of course, they are not independent. कार्यविरोधि यत् तत्प्रतिबन्धकमित्युच्यते। that which obstructs the production of any effect out of the cause is called pratibandha. प्रति बन्धकसद्भावेऽपि यत्कार्यसाधकं तदुत्तेजकमिति कथ्यते। even when there is a block, in spite of blocking factor if there is another factor that produces the effect, in spite of block, that's uttejakam. अग्निविषये प्रतिबन्धकत्वमुत्तेजकत्वं च मणिमन्त्रौषधादीनाम्। the blocking factor and deblocking factor are of many types, special stone or can be mantra or chants or through herbs or herbal products. Concoctions. Yoga siddhi is not mentioned here... 10th chapter of Uddhava gītā. Block or deblocking by these.

मणिमन्त्रौषधादीनां मध्ये यस्य सान्निध्याद्दाहो न जायते स प्रतिबन्धकः। यस्य सान्निध्यात्सत्यपि प्रतिबन्धे दाहो जायते स उत्तेजकः।

मणिमन्त्रौषधादीनां मध्ये यस्य सान्निध्याद्दाहो न जायते स प्रतिबन्धकः। यस्य सान्निध्यात्सत्यपि प्रतिबन्धे दाहो जायते स उत्तेजकः।candrakānta is called pratibandhakam, in spite of presence of block or obstruction, because of whose presence the burning happens is uttejakam. A local example..red signal..all vehicles are stopping. Ambulance comes with special headlight, special power when its there, ambulance can move even in red signal. This is uttejakam..

हे सोम्य, अग्नाविव जलादिसकलपदार्थेष्वपि स्थितां तत्तत्कार्य- जननानुकूलां शक्तिं जानीहि। विना तु शक्तिं न केनापि कारणेन किमपि कार्यं जन्यते। इत्थं शक्तेः प्रयोजनं निरूपितम्।

हे सोम्य, अग्नाविव this ability is not there only in agni but it is there in every object and produces its effect जलादिसकलपदार्थेष्वपि water also. According to ayurveda, there is no leaf which does not have medicinal power. If there is such a leaf, it means we have not found out. स्थितां तत्तत्कार्य- जननानुकूलां power which is favorable to producing a relevant effect शक्तिं जानीहि। may you note its presence. Any word in any language. विना तु शक्तिं without ability or śakti न केनापि कारणेन no cause can produce any effect किमपि कार्यं जन्यते। इत्थं शक्तेः प्रयोजनं निरूपितम्। we said word has got power and power is meaningful . The candrakānta sūryakānta is the pramāṇam.

अग्निस्वरूपा- तिरिक्तशक्तिर्नास्तीत्याक्षेपसमाधानरूपतया तादृशशक्तिसद्भावविषये अनुभवः प्रदर्श्यते – ‘

Nyyāyika: अग्निस्वरूपा- तिरिक्तशक्तिर्नास्तीत्याक्षेपसमाधानरूपतया for this objection as our reply तादृशशक्तिसद्भावविषये to establish the existence of śakti other than padam. अनुभवः प्रदर्श्यते – ‘experience has been shown.

इदानीं प्रतिबन्धकसद्भावदशायां प्रज्वलत्यप्यग्नौ शक्तिः (दाह- सामर्थ्यम्) नास्ति। पश्चादुत्तेजकसद्भावदशायां शक्त्यन्तरं जायते’ इति शक्तिसद्भावविषयकानुभवः

टीकरनाथादिसिद्धपुरुषविनोदचेष्टाः पश्यतां सर्वेषा- मस्ति तादृशलोकानुभवः केन शक्यतेऽपलपितुम्। अनुमितिप्रमात्मको- ऽयमनुभवो न केनापि प्रकारेण बाधितुं शक्यते। इत्थं सिद्धान्तानुसारेण शक्तिस्वरूपं तत्प्रमाणं च निरूपितम्।

Experience of people: fire candrakānta mani, no burning happening, that experience इदानीं प्रतिबन्धकसद्भावदशायां प्रज्वलत्यप्यग्नौ शक्तिः (दाहसामर्थ्यम्) नास्ति। शत्रन्त saptami प्रज्वलति अग्नौ adjective. Even though fire is fully active, I put my hand in, burning power is nit there. As my hand is safe. पश्चादुत्तेजकसद्भावदशायां later when uttejakam was placed over the fire, sūryakānta mani...शक्त्यन्तरं जायते’ new burning power has come or old power got revived. इति शक्तिसद्भावविषयकानुभवः such a personal experience is there for very many people. टीकरनाथादिसिद्धपुरुषविनोदचेष्टाः there are great siddha purushas, may be contemporary, टीकरनाथः is a contemporary person. Even now we can see siddha purushas do this. Fire trough they sit and meditate and take out shiva linga from fire. For them it’s an entertainment. पश्यतां for those people who have seen such feats. पश्यताम् is ṣaśṭī bahuvacanam, sarveṣām cheṣṭāha is bahuvacanam. सर्वेषा- मस्ति तादृशलोकानुभवः केन शक्यतेऽपलपितुम्। who can negate such experiences that are pramāṇam. So many such miracle events are there. Scientists do not accept. They are in a state of denial. They do not appreciate. Maximum they say, that’s also explainable, we will find the explanation later. अनुमितिप्रमात्मको- ऽयमनुभवो this experience is the datum for the anumanam, anvaya vyatirekha. Knowledge born out of the pramāṇam is anumitihi, anumitī is pramaa in tarka śāstra. Upamānam and upamitihi. In pratyakṣam this difference is not there. न केनापि प्रकारेण बाधितुं शक्यते। इत्थं सिद्धान्तानुसारेण शक्तिस्वरूपं तत्प्रमाणं च निरूपितम्।

according to advaita this ability is called śakti and this is thus established. Now Nyyāyika's contention is going to be refuted. Then he will bring in vyyākāraṇas view, pada and pada śakti... then pūrva mīmāmsāka how he defines pada śakti...lot of hair splitting is going to be there

(आ. ४२५-४२७) शक्तिविषये मतान्तरखण्डनम् –

Topic 425 ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु

(४२५) ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु –

ईश्वरेच्छा तावदीश्वरनिष्ठो धर्मः। न तु पदधर्मः। ईश्वरेच्छायाः पदनिष्ठत्वासम्भवात् पदशक्तिरिति वक्तुं न शक्यते। शक्तेः पदधर्मत्वे हि पदशक्तिरिति वक्तुं शक्यते। अतः पदनिष्ठार्थावबोधनसामर्थ्यमेव पदशक्तिः स्यात्।

First we defended our theory and then we have to prove that their theory is wrong. All manana granthas will have defensive and offensive arguments. These can be for the different schools of philosophy. Vyāsacarya is said to be a lion who can move in 12 forests of schools of philosophy. With wild animals.

Shloka around 55th minute.. Vyāsa kesarine namaha

ब्रह्मसूत्रवृत्तिः of Sadasivendra Sarasvati

नमस्त्रैय्यन्तकान्तारविहारैकपटीयसे। वादिमत्तेभसंहर्त्रे व्यासकेसरिणे नमः॥

Vyāsācārya with majestic strides like a Lion can strike down other 11 schools of philosophy.

....in manana granthas we have to defend our school and then destroy other schools of thought, we should know their weak points. This job is the job of all mana granthas. We say a student for liberation need not study all of them, but his intellect raised

objections he needs to address. And remove. Otherwise knowledge will be shaky.
Now offensive view for Nyyāyika...

Vicārasagara 8th March 2022 recorded for 16th march

४२५) ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु – ईश्वरे- च्छा तावदीश्वरनिष्ठो धर्मः। न तु पदधर्मः। ईश्वरेच्छायाः पदनिष्ठत्वास- म्भवात् पदशक्तिरिति वक्तुं न शक्यते। शक्तेः पदधर्मत्वे हि पदशक्तिरिति वक्तुं शक्यते। अतः पदनिष्ठार्थावबोधनसामर्थ्यमेव पदशक्तिः स्यात्।

All these are grand preparations for the mahāvākyam. Knowledge of sentence presupposes knowledge of words. How do we extract the meaning of the word. Pada arthayoho sambandha is called vṛtti. This is the enquiry. First vṛtti divided into two śakti vṛtti or abhidhā vṛtti. That because of which the word conveys its meaning. Lakshana vṛtti is another type of relationship. Both relationships are studied to find out how the words convey its meaning. What is the definition of śakti in the context of conveying its meaning? Pada śakti.

With regard to definition of pada śakti there are so many schools... nyayika matam vyakāraṇa and bhashta mīmāmsāka matam and then advaita matam are taken for debating. We saw advaitins matam.pada śakti pada nishtā avabodhana sāmarthyam, ability if the word located in the word to reveal its meaning. Logicians defined pada śakti as īśvara icchaa.. very brief refutation in this para.

Gods will is located in God, therefore something located in īśvara cannot be located in the word..pada śakti. It cannot be located elsewhere. You cannot say tulasi das wrote valmiki ramāyānam..similarly pada śakti must be located in pada, but īśvara iccha itself cannot be called pada śakti.
ईश्वरेच्छैव पदशक्तिरिति नैयायिकोक्तं न साधु – the philosophy of nyāya.. tadhita Nyyāyika , what they say is nit correct .ईश्वरे- च्छा तावदीश्वरनिष्ठो धर्मः। gods will is located in God. न तु पदधर्मः। it is not a feature of the word. ईश्वरेच्छायाः पदनिष्ठत्वास- म्भवात् īśvara icchaa is not located in the word. पदशक्तिरिति वक्तुं न शक्यते। it cannot be the definition of pada śakti. शक्तेः पदधर्मत्वे हि only if pada śakti is located in padam as a feature of the word पदशक्तिरिति वक्तुं शक्यते। अतः पदनिष्ठार्थावबोधनसामर्थ्यमेव पदशक्तिः स्यात् then only it can be called pada śakti, our definition is the right view. पदनिष्ठार्थावबोधनसामर्थ्यमेव power of a word is located in the word because of which the word reveals its meaning.

Vyyākaraṇam school.. another taddhita a grammarian..

Topic 426 वैयाकरणरीत्या शक्तिलक्षणं तावत्पदनिष्ठार्थयोग्यता –

(४२६) वैयाकरणरीत्या शक्तिलक्षणं तावत्पदनिष्ठार्थयोग्यता – पदनिष्ठा अर्थयोग्यता नाम पदनिष्ठपदार्थबोधहेतुत्वमेव। Very close to advaitins definition. We said ability if word to reveal its meaning. sāmarthyam. Vyyakārāṇa says yogyata, slightly different. Eligibility of a word in conveying its meaning. Now debate is between ability and eligibility, we need to refute eligibility.

वैयाकरणरीत्या according to grammarians शक्तिलक्षणं definition of pada śakti तावत्पदनिष्ठार्थयोग्यता to differentiate from Nyyāyika, it is a yogyata located in the word(he does not say īśvara). Eligibility to convey the meaning. – पदनिष्ठा अर्थयोग्यता नाम artha yogyata means पदनिष्ठपदार्थबोधहेतुत्वमेव it us nothing but eligibility located in a word because of which it conveys the meaning. samasta padam.

घटपदे कलशरूपार्थज्ञानहेतुत्वरूपयोग्यतास्ति। सा योग्यतैव शक्तिः। अयमर्थो हरिकारिकां प्रमाणीकृत्य वैयाकरणभूषणाख्यग्रन्थे निरूपितः।
घटपदे कलशरूपार्थ- meaning pf potज्ञानहेतुत्वरूपयोग्यतास्ति। word is the cause of generating the knowledge in the mind, eligibility of creating the meaning in the mind, that's pada śakti, yogyata is vyyākaraṇa view. सा योग्यतैव शक्तिः। अयमर्थो हरिकारिकां प्रमाणीकृत्य वैयाकरणभूषणाख्यग्रन्थे निरूपितः। this is discussed in a text called vyyākaraṇa bhūṣaṇam. Ornament if grammarians..Konda bhāṭṭaha is the author. He says its not my definition he says hari kaarika...thats the pramāṇam..

(आ. ४२७-४२८) वैयाकरणाभिमतशक्तिखण्डनम् –
(४२७) अर्थज्ञानहेतुत्वरूपा योग्यता शक्तिरिति वदन् प्रष्टव्यः – किं भवन्मते पदे सामर्थ्यमस्ति, उत नास्तीति। आद्ये अस्मदभिमता शक्तिरङ्गीकृता भवति। द्वितीये लोकप्रसिद्धसामर्थ्यरूपा शक्तिरेव पदशक्तिरित्यभ्युपेया। न तु पदनिष्ठार्थबोधहेतुतारूपयोग्यता पदशक्तिरिति।
Lot of hair splitting here. Ability and eligibility debate... meaning conveying ability or eligibility. Advaitin is asking do you accept the ability of the word? Sāmarthyam? Do you accept sāmarthyam and yogyata. Ability leading to eligibility. Like different kinds of people become eligible for employment.

Suppose he accepts both, because if ability only word is eligible. Driving ability one who has got becomes eligible to become a driver. Then advaitin says, if you accept both, you have to accept śakti represents ability only, śakti represents ability in Sanskrit.

Suppose grammarian says no I don't accept ability, only eligibility. Advaitin says without ability how can a person be eligible to do a task? Driver is eligible to be driver because he has ability to drive. We ask is he able to drive? Without ability eligibility is not possible. If you accept both, then pada śakti must be equated to ability or sāmarthyam only. Only its a better definition than yogyata.

वैयाकरणाभिमतशक्तिखण्डनम्

Topic 427 अर्थज्ञानहेतुत्वरूपा योग्यता शक्तिरिति वदन् प्रष्टव्यः

(४२७) अर्थज्ञानहेतुत्वरूपा योग्यता शक्तिरिति वदन् प्रष्टव्यः – vyakāraṇa says so, he must be asked by us. किं भवन्मते पदे सामर्थ्यमस्ति, उत नास्तीति। in your school, when you talk of eligibility of pada śakti, do you accept ability in addition to eligibility or not. Possible answer... sāmarthyam is there, if he says. आद्ये अस्मदभिमता शक्तिरङ्गीकृता भवति।then he us accepting our definition of pada śakti. द्वितीये लोकप्रसिद्धसामर्थ्यरूपा शक्तिरेव पदशक्तिरित्यभ्युपेया। suppose he says only yogyata, sāmarthyam nāsti...flaw is he gives a definition which is not conventional. Śakti conventionally means sāmarthyam or ability. Power.. therefore you should accept conventional meaning as it fits here. न तु पदनिष्ठार्थबोधहेतुतारूपयोग्यता पदशक्तिरिति। you should not introduce yogyata as pada śakti.

अयमभिप्रायः – पदे सामर्थ्यमभ्युपगच्छतस्तादृशसामर्थ्यातिरिक्त- शक्त्यन्तराभ्युपगमो न युज्यते। किन्तु सामर्थ्यमेव शक्तिरित्यभ्युपगम एव युज्यते। सामर्थ्यम्, बलम्, ज्योक्, शक्तिः इत्येतेषां पदानामेकार्थबोधकत्व- प्रसिद्धेः।

अयमभिप्रायः – this is the essence of our reply पदे सामर्थ्यमभ्युपगच्छतस्तादृशसामर्थ्यातिरिक्त- for the vyyākaraṇa who accepts sāmarthyam in addition to yogyata.. शक्त्यन्तराभ्युपगमो न युज्यते। he need not give another unconventional definition other than the meaning of ability. किन्तु सामर्थ्यमेव शक्तिरित्यभ्युपगम एव युज्यते। sāmarthyam is śakti, such an agreement alone is logical. सामर्थ्यम्, बलम्, ज्योक्, शक्तिः इत्येतेषां पदानामेकार्थबोधकत्व- प्रसिद्धेः। in the world also sāmarthyam balam jyok śakti are synonymous and used in conventional Sanskrit language . All 4 mean ability strength etc.

अत एव लोके सामर्थ्यरहितं पुरुषम् 'अशक्तोऽयम्' इति वदन्ति। किञ्च भर्जितं प्ररोहासमर्थं बीजं दृष्ट्वास्य बीजस्याङ्कुरोत्पादनशक्तिर्नास्तीति वदन्ति। इत्थं सामर्थ्यम्, शक्तिः इति पदयोरेकार्थत्वं लोकप्रसिद्धम्। अग्नावपि सामर्थ्यरूपैव शक्तिरिति निश्चितम्। तस्मात् पदेऽपि सामर्थ्यस्यैव शक्तित्वाभ्युपगमो युक्तः। पदे सामर्थ्यमङ्गीकृत्य तद्भिलक्षणयोग्यतायाः शक्ति- त्वाभ्युपगमे लोकप्रसिद्धिविरोधः स्यात्। सामर्थ्यमेव योग्यतेत्युच्यते इति यदि वैयाकरणो ब्रूयात् तदा सिद्ध्यत्येवास्मन्मतम्।

Conventional expressions and examples for the synonymous usage अत एव लोके सामर्थ्यरहितं पुरुषम् 'अशक्तोऽयम्' इति वदन्ति। a person who has no ability to do anything we say he is aśaktaha. indicating śakti and ability are same. It does not say ayogyaha. किञ्च भर्जितं when seed is roasted bruj dhatu प्ररोहासमर्थं therefore incapable of sprouting बीजं दृष्ट्वास्य when a person sees this seed बीजस्याङ्कुरोत्पादनशक्तिर्नास्तीति वदन्ति he says it does not have sprouting śakti. । इत्थं सामर्थ्यम्, शक्तिः इति पदयोरेकार्थत्वं लोकप्रसिद्धम्। therefore they are synonymous. अग्नावपि सामर्थ्यरूपैव शक्तिरिति

निश्चितम्। now agni.. in agni also it is confirmed this way page 298,299 तस्मात् पदेऽपि सामर्थ्यस्यैव शक्तित्वाभ्युपगमो युक्तः in the case of word akso śakti must be defined as ability not eligibility । पदे सामर्थ्यमङ्गीकृत्य तद्भिलक्षणयोग्यतायाः शक्ति- त्वाभ्युपगमे लोकप्रसिद्धिविरोधः स्यात्। you are accepting word has got ability in addition to eligibility सामर्थ्यमेव योग्यतेत्युच्यते इति यदि वैयाकरणो ब्रूयात् तदा सिद्ध्यत्येवास्मन्मतम् śakti must be connected to ability part not eligibility part... if you take meaning of eligibility you are going against the conventional definition. Pūrvapakṣī may say, when I say eligibility it means ability, then I say he is able driver, I'm using ability and eligibility as synonyms. Still ability word alone must be used as it is loka prasiddhi.

Now 2nd option of grammarian I don't accept ability...its like saying this person is eligible to be a driver but is not able to drive a car. Its like our students not wanting to write neet for becoming doctors.

Topic 428

(४२८) अथ यदि वैयाकरणो ब्रूयात् सामर्थ्याभ्युपगमे हि पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; न सामर्थ्यमङ्गीक्रियतेऽस्मन्मते। तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव पदशक्तिरिति

In second para topic 427, 2nd line... was refuted so far.

Now nāsti option.

On the other hand, if grammarian contends, if I'm accepting the ability you can ask me to take it as meaning of śakti. But I don't accept. अथ यदि वैयाकरणो ब्रूयात् सामर्थ्याभ्युपगमे हि पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; न सामर्थ्यमङ्गीक्रियतेऽस्मन्मते।

तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव पदशक्तिरिति। when you say sāmarthyam, itis advaita matam, if you say yogyata it is vyyākaraṇa matam. Then we are going to ask two questions.
Vicārasāgara on 22nd March 2022 recorded for 30th march

४२८) अथ यदि वैयाकरणो ब्रूयात् सामर्थ्याभ्युपगमे हि पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; न सामर्थ्यमङ्गीक्रियतेऽस्मन्मते। तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव पदशक्तिरिति।
Padaśakti word power is the discussion, power to reveal its meaning. What is the definition is discussion? Advaitins definition अर्थज्ञानजनकत्वरूप sāmarthyam. Ability to generate the knowledge of the word in the mind. We refuted that īśvara icchā cannot be pada śakti... अर्थज्ञानजनकत्वरूपयोग्यता ...our analysis is whether ability is definition or eligibility is definition. First advaitin asked do you accept ability also in addition to eligibility that you talk about? Suppose vyakāraṇa says he accepts both eligibility and ability...driving ability gives eligibility, so advaitin argues if both are there in a word, śakti must be defined as ability only and not eligibility as ability is fundamental and śakti word reveals ability in Sanskrit language.
Now 2nd possible argument; first he accepted both eligibility and ability. Now suppose vyyākaraṇa says I don't accept ability at all, only eligibility.
अथ यदि वैयाकरणो ब्रूयात् suppose the grammarian argues सामर्थ्याभ्युपगमे हि if we accept ability also too in addition of eligibility पदेऽपि सामर्थ्यरूपा शक्तिरेव भवेदित्यापद्येत; then we will insist upon us there is only ability as definition of śakti by you आ+पद् धातु+णिच् -causal passive विधिलिङ् एकवचनम् : आपाद्यते आपादयति

आपाद्यते आपाद्येत 4 steps to form the word; न सामर्थ्यमङ्गीक्रियतेऽस्मन्मते। तस्मादर्थज्ञानजनकत्वरूपयोग्यतैव therefore eligibility of producing the meaning in the mind of the listener, that alone is पदशक्तिरिति। Padaśakti.

तदा स प्रष्टव्यः – सामर्थ्यं किं पदे केवले नाङ्गीक्रियते, उताग्न्यादिसर्वपदार्थेष्वपीति। द्वितीयपक्षो न युक्तः। अग्न्यादिसर्वपदार्थेषु सामर्थ्यरूपशक्तिसद्भावस्य पूर्वं युक्तिभिः साधितत्वात्। पदे केवलमर्थबोधजनकत्वरूपयोग्यतैव शक्तिः। न तु तदतिरिक्तसामर्थ्यरूपा शक्तिरस्तीति प्रथमपक्षे द्वितीयपक्षोक्तो यो दोषः 'वह्न्यादौ सामर्थ्यरूप- शक्त्यनङ्गीकारे प्रतिबन्धकसान्निध्ये दाहाद्यनुत्पत्तिर्नोपपद्येत' इत्यादिः स दोषो यद्यपि नास्ति। तथापि पदे सामर्थ्यानभ्युपगमे 'असमर्थं पदं योग्यम् = सामर्थ्यहीनं पदमर्थज्ञानं जनयति' इति भवदीयः सिद्धान्त इति पर्यवस्यति। तदिदमसङ्गतम्।
Vikalpa method of refutation... give him options by breaking up the arguments. Like separating the strands of a big thread and then cutting.
तदा स प्रष्टव्यः – at this juncture the grammarian must be asked the following. सामर्थ्यं किं पदे केवले नाङ्गीक्रियते, उताग्न्यादिसर्वपदार्थेष्वपीति।you say word has eligibility only...are you negating the ability only in the context of the word, or are you negating ability in everything sarva... only in word or every object like agni like the agni case we discussed. द्वितीयपक्षो न युक्तः। second options, vyakāraṇa says I negate sāmarthyam in everything. Advaitin says that stand is not correct. अग्न्यादिसर्वपदार्थेषु सामर्थ्यरूपशक्तिसद्भावस्य पूर्वं युक्तिभिः साधितत्वात्। we have already discussed this topic earlier, we established everything in the creation has some ability or other agni has burning ability, water wetting ability, Vayu moving ability.

So second option is not correct. candrakānta mani sūryakānta mani examples. Ability being suppressed and brought out. Grammarian may say I don’t negate ability in every object of creation, but only in the case of word I don’t accept. पदे केवलमर्थबोधजनकत्वरूपयोग्यतैव शक्तिः। according to me eligibility alone is śakti not ability. If you hold on to first option, you won’t have the problem if you had held on to second option. न तु तदतिरिक्तसामर्थ्यरूपा शक्तिरस्तीति प्रथमपक्षे द्वितीयपक्षोक्तो यो दोषः ‘वह्न्यादौ सामर्थ्यरूप- शक्त्यनङ्गीकारे प्रतिबन्धकसान्निध्ये दाहाद्यनुत्पत्तिर्नोपपद्येत’ इत्यादिः स दोषो (यद्यपि)नास्ति। doṣa won’t be there. Within quotes is the defect. Dosha. Second paksha is nothing in the world has got an ability. If you had this then I will bring sūryakānta and candrakānta mani. In candrakānta mani presence burning power is suppressed. It is separate from the fire, the ability. You cannot explain this phenomenon of non burning of fire in the presence of candrakānta mani… first paksha is only word does not have ability. तथापि still you have another problem, पदे सामर्थ्यानभ्युपगमे if you don’t accept ability of word but accept only eligibility, this person is eligible to be driver, then I ask is he able to drive the car, person says know he dies not have ability..how is it possible? ‘असमर्थं पदं योग्यम् = unable word is eligible सामर्थ्यहीनं पदमर्थज्ञानं जनयति’ a word which does not have ability to reveal its meaning, is revealing..that’s meaningless. इति भवदीयः सिद्धान्त इति पर्यवस्यति। thus your siddhānta will read funny. Unable person is eligible to drive!? तदिदमसङ्गतम्। such a stand is inappropriate.

‘पदन्त्वसमर्थमेव। तथाप्यर्थज्ञानं जनयति’ इत्येषा तवोक्तिः ‘अयं नपुंसकः। तथाप्यमोघवीर्यः’ इत्युक्तिवदत्यन्तं व्याहता। ppp contradictory (क्त प्रत्यय) वि+आ+हन्

'पदन्त्वसमर्थमेव। word is incapable तथाप्यर्थज्ञानं जनयति' it generates the meaning, therefore it has got capability. इत्येषा तवोक्तिः he is neither male or female, he is infertile 'अयं नपुंसकः। still तथाप्यमोघवीर्यः' he is capable of reproducing. Amogha, unfailing reproductive power. इत्युक्तिवदत्यन्तं व्याहता। totally contradictory.

सामर्थ्ययुक्तं हि समर्थम्, सामर्थ्यहीनं चासमर्थम्। असमर्थेन न किञ्चिदपि कार्यं सिद्ध्यतीति लोकप्रसिद्धिः। ततश्चासमर्थेन पदेनार्थज्ञानरूपकार्यमपि न सम्भवेदेव। तस्मात्पदे सामर्थ्यमवश्यमभ्युपेयम्। एवञ्च भर्जिते बीजे अङ्कुरोत्पत्तिहेतु- त्वस्येवासमर्थे पदेऽर्थबोधहेतुत्वस्यासम्भवात् अर्थबोधहेतुत्वरूपयोग्यता न पद- शक्तिः। किन्तु सा योग्यता पदस्य येन सामर्थ्येन सम्पद्यते तत्सामर्थ्यमेव पदशक्तिरित्यभ्युपेयम्। ततश्च लोकप्रसिद्धसामर्थ्यस्यैव शक्तित्वाङ्गीकारे न कोऽपि दोषः।

सामर्थ्ययुक्तं हि समर्थम्, when you say someone is capable means he has ability, or capacity.. सामर्थ्यहीनं चासमर्थम्। one who is without capacity becomes incapable. असमर्थेन न किञ्चिदपि कार्यं सिद्ध्यतीति लोकप्रसिद्धिः। nothing can be accomplished by an incapable person. ततश्चासमर्थेन therefore by observing our language and situation, पदेनार्थज्ञानरूपकार्यमपि न सम्भवेदेव।the product in the form generation or knowledge of the meaning in the mind of listener will not take place तस्मात्पदे सामर्थ्यमवश्यमभ्युपेयम्। therefore you have to accept ability एवञ्च भर्जिते बीजे when there is a roasted seed , it does not have power to reproduce or sprout अङ्कुरोत्पत्तिहेतु- त्वस्येवासमर्थे ability to produce a sprout, just as it is absent, in the case of a word without ability पदेऽर्थबोधहेतुत्वस्यासम्भवात् it can never generate the meaning in the mind of the listener. अर्थबोधहेतुत्वरूपयोग्यता न पदशक्तिः। therefore sāmarthyam is absent, eligibility is also absent. Therefore you should go to cause of eligibility, ability as śakti power. you should not define eligibility as śakti

किन्तु सा योग्यता पदस्य येन सामर्थ्येन सम्पद्यते the causal ability must be accepted as pada śakti तत्सामर्थ्यमेव पदशक्तिरित्यभ्युपेयम्। ततश्च लोकप्रसिद्धसामर्थ्यस्यैव शक्तित्वाङ्गीकारे न कोऽपि दोषः therefore you need not go into such arguments. In all our local languages ability means śakti only... pada śakti is therefore ability not eligibility. Grammarian view point is over. We refuted logician earlier. Now pūrva mīmāmsāka.

(आ. ४२९-४३१) भट्टमतेन शक्तिलक्षणम् –
(४२९) पदस्यार्थेन सह तादात्म्यरूपो यः सम्बन्धः सा शक्तिरिति भट्टमतानुयायिन आहुः। सोऽयं तादात्म्यरूपः सम्बन्धो भेदाभेदस्वरूप इति च ते कथयन्ति।

TIPPANI
१. कुमारिलभट्ट इति भट्टपाद इति चास्य व्यपदेशः। मण्डनमिश्रस्य प्रभाकरस्य चायं गुरुः। जैमिनीयपूर्वमीमांसाया वार्तिकमयं विरचयामास। out of respect, pada is added to Bhāṭṭa...guru of Manḍana Miśra and Prabhakaraha. Two great scholars. Prabhakara is not only disciple but initiated new stream of pūrva mīmāmsā. Earlier Kumarilla Bhāṭṭa matam was there. Pūrva mīmāmsā- ritualistic portion of veda. Veda pūrva bhaga.. revered enquiry.. mīmāmsā.. vicara means enquiry. Mīmāmsā is used only with vedas. Enquiry into vedapurva,

pūrva mīmāmsā. Brahmasūtra is called Uttara mīmāmsā sūtra. Brahmasūtra was written by Vyasācharya.

Jaimini analyzed veda pūrva, a student of Vyāsa, wrote Jaimini sūtra, analysis of veda pūrva bhāga
śabaraswami wrote śābhara bhāṣyam on Jamini sūtras.
Kumarilla Bhāṭṭa has written vārtikam on this, Bhāṭṭa mata,.
His student created Prābhakara matam gave new direction in some important aspects, he created his own pūrva mimasa, Prābhakara matam. matam.
Very elaborate matam..
we are studying Bhāṭṭa matam. śakti lakṣaṇam

Topic 429 पदस्यार्थेन सह तादात्म्यरूपो यः सम्बन्धः

(आ. ४२९-४३१) भट्टमतेन शक्तिलक्षणम् –
(४२९) पदस्यार्थेन सह तादात्म्यरूपो यः सम्बन्धः tādātmya sanbandhaha.. सा शक्तिरिति that's called śakti भट्टमतानुयायिन आहुः। सोऽयं तादात्म्यरूपः सम्बन्धो this unique relationship is भेदाभेदस्वरूप इति च ते कथयन्ति identity- in-difference . Both difference and non difference there. They say. We need to know tādātmya sambandha, thus us talked about in other contexts which is popular, it us extended to word and meaning.

Vaagarthaviva Sampruktau Vaagartha pratipattaye|
Jagatah Pitarau Vande Parvati Parameshwaru||
Just as a word and its meaning are inseparable
I bow to the Śiva and Parvati, the parents of this world.

Thats why when you hear the word, meaning comes immediately. They appear to be identical but at the same time they are nit identical also. Word food cannot remove the hunger. Thus is padasya śaktihi.

Now explanation.

अयं च तेषामभिप्रायः – (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। अत्यन्तभेदे सति यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते। तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत।

First he talks about their oneness. Whenever the person utters the word agni, fire object comes to the mind simultaneously. Proves there is some kind of identity. अयं च तेषामभिप्रायः this is the explanation they provide. – (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। it is not totally different. अत्यन्तभेदे सति if you don't accept some kind of oneness and say totally different यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते when a person listens to the word agni, there us some difference between word agni and object agni. Then fire would not have struck the mind.. because all 5 elements are different from the word. Some kind of oneness is there to indicate it is fire object. It comes to the mind of the listener. तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत। if they were totally different, other objects like water wind etc they do not enter the mind, similarly fire element would not have entered the mind if it was totally different from the word agni. Moment agni word is uttered only agni object thought arises in the mind not other elements. This closeness is called identity. On enquiry you will see difference also... in next para.. when you utter word fire your tongue won't burn. Some kind of difference also is there...

Vicārasagara on 5th April recorded for 13th April 2022

अयं च तेषामभिप्रायः – (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। अत्यन्तभेदे सति यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते। तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत।

This is a prelude to mahāvākya vicara. Padaśakti is the discussion....power of the word to generate knowledge of the meaning of the word in the mind of informed listener... our definition is पद-निष्ठ-पदार्थ-अवबोधन-सामर्थ्यम् – पदशक्तिः pada nishtā padārtha ....Padaśakti is ability of the word which is located in a word to reveal the meaning of the word...

Nyāya definition of ईश्वरेच्छा is refuted, grammarians' word पद-निष्ठ-पदार्थ-अवबोधन-योग्यता also refuted. Now mīmāmsāka's definition is being discussed. पद-अर्थयोः मध्ये तादात्म्य-संबन्धः-पदशक्तिः ...definition given by Kumarilla Bhāṭṭa.... He is establishing his definition....pūrvapakṣī is going to run to 3 pages... what is tadātmya sambandha? It is bhedābheda sambandha, a relationship in which difference cum non-difference exists. Meaning and word. That is padaśakti.

He is explaining how they can be different and non-different....word agni is there, we have pañcabhūtas. All 5 elements are different from the word fire, but one of the elements is though very different has got some kind of an intimate connection with the word. This connection is non-separable. When we hear agni the image comes to the mind. Thus fire element has got proximity, affinity, closeness, non-dfference etc. otherwise word agni should have given rise to say space in mind. Even though all 5 are different, agni is different from the other 4, This difference is though different but it is somewhat identical.

अयं च तेषामभिप्रायः – (१) अग्निरिति पदस्य वह्निरूपार्थेन नात्यन्तं भेदः। अत्यन्तभेदे सति यथा अग्निपदादत्यन्तभिन्ना जलादिपदार्था अग्निरिति पदेन न प्रतीयन्ते। when I listen to the word fire other elements do not enter the mind. तथा अग्निरिति पदेनाग्निपदादत्यन्तभिन्नो वह्निरूपपदार्थोऽपि न प्रतीयेत। fire element is in like the other 4- it immediately results in agni image coming in the mind...some kind of identity or non-difference is there...next para difference is going to mentioned.

(२) पदस्य स्वार्थेन सहात्यन्तभेदाभाववदत्यन्ताभेदोऽपि नास्ति। यद्यत्यन्ताभेदो वाच्यवाचकयोः स्यात्, तदा अग्निपदवाच्यार्थभूतवह्निना यथा मुखं दह्यते, तथाग्निरूपार्थवाचकाग्निशब्दोच्चारणमात्रेणापि मुखं दह्येत। न तु तथा अग्निशब्दमुच्चारयितुः पुरुषस्य मुखं दह्यते। तस्माद्वाच्यवाचकयोर्नास्त्यत्यन्ताभेदोऽपि।

Here he explains somewhat identical. He says they don't have total oneness.

पदस्य स्वार्थेन सहात्यन्तभेदाभाववदत्यन्ताभेदोऽपि नास्ति। just as there is absence of total difference between word and meaning, there is absence of total identity or non-difference also. यद्यत्यन्ताभेदो वाच्यवाचकयोः स्यात्, if there us total identity between word and meaning, तदा अग्निपदवाच्यार्थभूतवह्निना यथा मुखं दह्यते, the word fire would burn when we utter the word fire तथाग्निरूपार्थवाचकाग्निशब्दोच्चारणमात्रेणापि मुखं दह्येत। word agni would have burnt the tongue if the person who utters the word. It us able to reveal the fire element because it is not totally different from the world. न तु तथा अग्निशब्दमुच्चारयितुः पुरुषस्य मुखं दह्यते। it does not burn the mouth, उच्चारयिता is utterer, उच्चारयितुः 6-1 vibhakti, तस्माद्वाच्यवाचकयोर्नास्त्यत्यन्ताभेदोऽपि। first para said they are not totally different, second said not totally non different.

अपि तु – अग्निपदस्य वह्निरूपार्थेन सह भेदसहितोऽभेदो वर्तते। भेदसत्त्वान्मुखं न दह्यते। अभेदसत्त्वात् अग्निरिति पदेन वह्निप्रतीतिर्जायते।

अपि तु on the other hand – अग्निपदस्य वह्निरूपार्थेन सह भेदसहितोऽभेदो वर्तते। word fire and fire have difference and non-difference. भेदसत्त्वान्मुखं न दह्यते। the word dies not burn the mouth therefore they are different. अभेदसत्त्वात् अग्निरिति पदेन वह्निप्रतीतिर्जायते। because there us some identity, we are able to relate the element fire with word fire,

Now water example...

यथा अग्निरिति पदस्य वह्निरूपार्थेन भेदसहितोऽभेदो वर्तते तथैव उदकम्, वनम्, नीरम्, जीवनमित्यादिपदानां जलरूपार्थेन सह भेदसहितोऽभेदो वर्तते। उदकशब्दजलरूपार्थयोरत्यन्तभेदसत्त्वे, यथा उदकमित्यादिशब्दादत्यन्तभिन्ना अग्न्याद्या अर्था उदकमिति शब्दान्न प्रतीयन्ते तथा जलरूपार्थोऽपि उदकादिपदैर्न प्रतीयेत। अतो नात्यन्तभेदोऽस्ति। उदकशब्दजलरूपार्थयोरत्यन्ताभेदोऽपि न। अत्यन्ताभेदे सति जलसम्बन्धेन मुखे शैत्योत्पत्तिवत् उदकादिपदोच्चारणेनापि मुखे

शैत्यं जायेत। परन्तूदकादिपदोच्चारणेन मुखे शैत्यं न जायते। तस्मान्नोदकादिपदानां जलरूपार्थेन सहात्यन्ताभेदोऽपि। एवं शब्दार्थयोर्भेदसहिताभेदसत्त्वान्नोभयविधदोषोऽपि।

Second example of word water and element water. Same meaning

Same analysis.. they are not totally different, because word water brings to the mind element water, other elements which are totally different does not come to the mind. Water element is not totally different... not totally identical also. When water cones in contact with tongue, tongue feels the coolness of the word. When I utter the word water water water, coolness of water is not felt. Therefore they are not totally identical.
यथा अग्निरिति पदस्य वह्निरूपार्थेन भेदसहितोऽभेदो वर्तते तथैव उदकम्, वनम्, नीरम्, जीवनमित्यादिपदानां all four synonyms. नीरम् उदकम् are well known. Vanam as a meaning water is rare... वनम् is mountain also जीवनम्- water- because it supports life..

जीवनं सर्वभूतेषु, तपश्चास्मि तपस्विषु ॥ ७.९॥ gita.

जलरूपार्थेन सह भेदसहितोऽभेदो वर्तते। उदकशब्दजलरूपार्थयोरत्यन्तभेदसत्त्वे, यथा उदकमित्यादिशब्दादत्यन्तभिन्ना अग्न्याद्या अर्था उदकमिति शब्दान्न प्रतीयन्ते तथा जलरूपार्थोऽपि उदकादिपदैर्न प्रतीयेत। अतो नात्यन्तभेदोऽस्ति। उदकशब्दजलरूपार्थयोरत्यन्ताभेदोऽपि न। अत्यन्ताभेदे सति जलसम्बन्धेन मुखे शैत्योत्पत्तिवत् उदकादिपदोच्चारणेनापि मुखे शैत्यं जायेत। परन्तूदकादिपदोच्चारणेन मुखे शैत्यं न जायते। तस्मान्नोदकादिपदानां जलरूपार्थेन सहात्यन्ताभेदोऽपि। एवं शब्दार्थयोर्भेदसहिताभेदसत्त्वान्नोभयविधदोषोऽपि। there is neither total difference or no total non-difference. bhedābheda sambandha or tādātmya sambandha. One school of philosophy hold bhedābheda sambandha between īśvara and jīva. Viśiṣṭādvaitam is also revised version of bhedābheda vada.

इत्थमेव सर्वत्र स्वस्ववाच्यैः सह वाचकपदानां भेदसहितोऽभेदो वर्तते। अयमेव भेदसहिताभेदो भट्टमतानुयायिभिस्तादात्म्यसम्बन्ध इति भेदाभेदसम्बन्ध इति चोच्यते। तादृशभेदाभेदरूपतादात्म्यसम्बन्ध एव सर्वपदनिष्ठस्वस्ववाच्यार्थज्ञानजनकशक्तिरिति, तादृशतादात्म्यसम्बन्धातिरिक्तसामर्थ्यरूपशक्तिर्नास्तीति भट्टमतम्। भेदाभेदपक्षे च युक्तिर्निरूपिता।

All these are pūrvapakṣī.

इत्थमेव in this mannerसर्वत्र स्वस्ववाच्यैः in all these contexts, along with every revealed object सह वाचकपदानां भेदसहितोऽभेदो वर्तते। this identity cum difference is there. अयमेव भेदसहिताभेदो this unique difference भट्टमतानुयायिभिस्तादात्म्यसम्बन्ध Bhāṭṭa philosophers call it tādātmya sambandha इति भेदाभेदसम्बन्ध इति चोच्यते। or bhedābheda sambandha, तादृशभेदाभेदरूपतादात्म्यसम्बन्ध एवthis unique relationship alone is सर्वपदनिष्ठस्वस्ववाच्यार्थज्ञानजनकशक्तिरिति, this relationship alone is shakti, power to generate knowledge in the mind of listener. Knowledge of meaning of the word. All other matams defined śakti as located in word that generates the meaning. Here relationship is said to have power to generate the meaning. तादृशतादात्म्यसम्बन्धातिरिक्तसामर्थ्यरूपशक्तिर्नास्तीति भट्टमतम्। भेदाभेदपक्षे च युक्तिर्निरूपिता। this is the Bhāṭṭa matam for which they have given this logic, total nondifference total difference being the case,

We have śruti pramāṇam.

Topic 430 भेदाभेदपक्षे प्रमाणम्

(४३०) भेदाभेदपक्षे प्रमाणम् – माण्डूक्यादिवेदवाक्येषु “ओम् इत्येतदक्षरं ब्रह्म” इत्युच्यते। तत्र व्याकरणरीत्या प्रकाशस्वरूपः सर्वसंरक्षक इति ओमित्यक्षरस्यार्थः। ब्रह्म चेदृशमेव। तस्मात् ‘ओम्’ इत्यक्षरं ब्रह्मणो वाचकम्, ब्रह्म च वाच्यम्। वाच्यवाचकयोर्यद्यत्यन्तभेदः स्यात् तदा वाचकस्योङ्काररूपाक्षरस्य वाच्यभूतब्रह्मणश्च माण्डूक्याद्युपनिषत्सु अभेदो नोच्येत। श्रूयते च ‘ओमिति ब्रह्म’ इत्यभेदः। तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

He is taking Maṇḍukya quotation. Clearly upaniṣad says om is brahman, clear identity, there is no total difference it communicates. Some identity is there it shows.

भेदाभेदपक्षे प्रमाणम् – माण्डूक्यादिवेदवाक्येषु “ओम् इत्येतदक्षरं ब्रह्म” इत्युच्यते। Maṇḍukya etc, we can add tai upa, a paraphrasing of the Maṇḍukya. Not exactly there. In tai upa its there clearly in śīkṣāvalli. तत्र व्याकरणरीत्या if you go by the etymology of om word, प्रकाशस्वरूपः सर्वसंरक्षक इति ओमित्यक्षरस्यार्थः। you get two meaning, that which is effulgent caitanya svarūpam, protector of all. How word om is derived from its root. Ava avati.... Mam ava ....mamava pattabhiram... protect me,

Tippani

१. ‘अव’ रक्षणगतिकान्तिप्रीतितृप्त्यवगमप्रवेशश्रवणस्वाम्यर्थयाचनक्रियेच्छादीप्त्यवाप्त्यालिङ्गनहिंसादानभागवृद्धिषु इत्येकोनविंशत्यर्थकधातोः “अवतेष्टिलोपश्च” (सू. १४२) इत्यौणादिकसूत्रेण मन्-प्रत्ययः, मन्-प्रत्ययस्य टेर्लोपश्च विहितः। तस्य “ज्वरत्वरस्रिव्यविमवामुपधायाश्च” (पा. सू. ६.४.२०) इति सूत्रेणोपधावकारयोरूठ्। ततो गुणः। ततः श्लिष्टोच्चारणमिति प्रक्रियया ‘ओम्’ इति निष्पन्नम्। “अकार उकारो मकार इति। तानेकधा समभरत्। तदेतत् ओम् इति” (ऐ. ब्रा. २५.७) इति श्रुतेः। “ओम् इतीदं सर्वम्” इति श्रुत्या सर्ववेदसारभूतत्वात् सर्वमयत्वश्रवणाच्च।

Tippani ends..

Ava will give you Om, avati iti om...
(उणादिपाठः “अवतेष्टिलोपश्च” https://ashtadhyayi.com/unaadi/#id=1.139
ज्वरत्वरस्रिव्यविमवामुपधायाश्च पा. सू. ६.४.२०
https://ashtadhyayi.com/sūtraani/6/4/20)

ब्रह्म चेदृशमेव। only saguṇa brahman īśvara fits in this meaning. तस्मात् 'ओम्' इत्यक्षरं ब्रह्मणो वाचकम्, om is the word that reveals brahman ब्रह्म च वाच्यम्। वाच्यवाचकयोर्यद्यत्यन्तभेदः स्यात् vācya vācaka sambandha revealer revealed status... if the word om and bhagavan were totally different, तदा वाचकस्योङ्काररूपाक्षरस्य वाच्यभूतब्रह्मणश्च माण्डूक्याद्युपनिषत्सु अभेदो नोच्येत। if they were totally different upaniṣad would not have equated them. They have some kind of identity. श्रूयते च 'ओमिति ब्रह्म' इत्यभेदः। this is revealed by Maṇḍukya. तस्माद्वाच्यवाचकयोरभेदे वेदवाक्यमेव प्रमाणम्। veda vākyam is in support of my tādātmya sambandha.
Swamiji missed this portion previous para...
तादृशतादात्म्यसम्बन्धातिरिक्तसामर्थ्यरूपशक्तिर्नास्तीति
Previous para, he is hitting advaitin, other than padārtha, the Padaśakti is defined by advaitin, in the form of power of word, that kind of pada shakti is not there. We are right, they are wrong, bhāṭṭamatam person said..

Even though they have somewhat identity, their identity is not total....there cannot be total identity between them...
Brahman is the absolute reality that does not depend on anything but supports everything...om word is not independent, is not unsupported, it does not support entire creation, but it is supported by the tongue, dependent on the tongue, exists only on the tongue,

whereas brahman exists all over... the nature of Om and brahman they are totally different... both paras together, there is neither total difference nor total identity between Om and brahman, there is bhedābheda or tādātmya sambandha and this is Padaśakti . And not advaitin's definition of pada nishṭhā sāmarthyam.

Please come prepared for the class after vacation. You have to revise. One consolation is Padaśakti is not relevant, we will use padalakṣanā vṛtti alone we are going to use.
This discussion comes under academic scholarship... the student is Tarkadṛṣṭi

Post vacation 4th June 2022
भेदाभेदपक्षे प्रमाणम् – माण्डूक्यादिवेदवाक्येषु "ओम् इत्येतदक्षरं ब्रह्म" इत्युच्यते। तत्र व्याकरणरीत्या प्रकाशस्वरूपः सर्वसंरक्षक इति ओमित्यक्षरस्यार्थः। ब्रह्म चेदृशमेव। तस्मात् 'ओम्' इत्यक्षरं ब्रह्मणो वाचकम्, ब्रह्म च वाच्यम्। वाच्यवाचकयोर्यद्यत्यन्तभेदः स्यात् तदा वाचकस्योङ्काररूपाक्षरस्य वाच्यभूतब्रह्मणश्च माण्डूक्याद्युपनिषत्सु अभेदो नोच्येत। श्रूयते च 'ओमिति ब्रह्म' इत्यभेदः। तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।
We are in the middle of a huge forest of enquiry. Now the context. Aim of author is mahāvākya vicāra which is extremely important for a vedāntic seeker. The knowledge received is going to be the liberating knowledge, tat tvam asi is being taken up. Mahavākyam happens to be a sentence. Meaning can be grasped only if the meaning of the constituent words are grasped. Knowledge of a sentence requires knowledge of words. A huge enquiry is therefore conducted regarding the word and its meaning. Word–meaning-relationship. पद-अर्थयोः सम्बन्धः and this is called in śāstra as vṛtti.

Here we are talking of a unique usage of the word vṛtti which is word–meaning-relationship. This vṛtti is broadly classified into śakti vṛtti (abhidhā vṛtti) and lakṣaṇa vṛtti. Sakti vṛtti is not relevant here… in footnote it is written, shakti vṛtti is of 3 types. Yoga shakti vṛtti, rūḍhi shakti vṛtti, yogarūḍhi shakti vṛtti.

Now the author has entered into the definition of śakti in śakti vṛtti. śakti lakṣaṇāni. Many definitions are there by different matams, nyāya, vyakāraṇa group, bhāṭṭa mīmāmsā, and advaitin. Tarkadṛṣṭi has an itching intellect. Author is giving fodder for such a student.

1. We have seen Nyyāyika lakṣaṇam. Īśvara icchā is śakti lakṣaṇam. Meaning has been set by God.
2. Advaitin's was पदस्य अर्थ-अवबोधन सामर्थ्यम् ability or power of a word to reveal its meaning to a trained intellect. We use words with hope that they generate meaning in the intellect. Power of a word to reveal its meaning.
3. अर्थ-अवबोधन-यग्यत- वय्याकरण मतम् – eligibility is the definition. Niścala Dāsa said only if ability is there, eligibility can be there. So important to have ability, so we set aside eligibility.
4. Mīmāmsā school, bhāṭṭa and Prābhakara… bhāṭṭa is closer to vedānta, therefore Niścala Dāsa considers Kumarilla Bhāṭṭa's school.

We are going to discuss bhāṭṭa matam. Definition: between pada and artha, the relationship is bheda-abheda sambandha. This is śakti vṛtti he said. Difference-non-difference, between word and its meaning, there is difference and non-difference too. Even though there is difference, the difference is not total difference, but partial difference. Similarly there is partial identity. His is bhedābheda sambandha or tādātma-sambandha. He takes a conventional normal word. Then he takes sastric word. Bhatta mīmāmsāka wants to show partial difference and partial identity. He took a word fire, referring to one of the 5 elements. Certainly there is a difference. Even though there is a difference, the difference is not total, only partial difference. He uses a peculiar logic. There is a word fire, 5 elements are there. Word fire is different from all the 5 elements. Fire word is not space, not air, not water, not earth, not fire even. However, fire and fire element and fire and space there is a difference (a different type). When we utter word fire, among 5 elements, only one element comes to our mind. Therefore the difference between fire and other four elements are different from fire and fire element. Other 4 elements do not come to our mind when we utter fire, that's the difference. In Sanskrit, in other four cases, the difference is atyanta bheda अत्यन्त-भेदः. But fire word and fire element, bheda is there but not atyanta bheda. Similarly, there is abheda also. Abheda means non-difference. Why do we say non-difference between word fire and fire element? When I say bring the chair, is it the word or object chair. You did not write chair and bring a paper. Word and chair are as though identical. I quoted the shloka

> Vaagarthaviva Sampruktau Vaagartha pratipattaye|
> Jagatah Pitarau Vande Parvati Parameshwaru||
> Just as a word and its meaning are inseparable
> I bow to the Śiva and Parvati, the parents of this world.

Total identity is not there. If the word fire and element fire are totally one, the moment I say fire my tongue will burn or I write fire on paper, paper burns. Neither atyanta bheda nor atyanta abheda but bhedābheda... he gave example of vanam meaning water. Similarly between word water and element water bhedābheda sambandha. Both fire and water are laukika śabda.

Now śāstrīya śabda, we just entered before vacation. Om. Word Om. Several Upaniṣads treat Om as brahman although brahman is absolute reality and Om is word. Even though they are different, the upaniṣad treats them as equal. There is abheda between om and brahman. Upaniṣad is pramāṇam.

In Maṇḍukya ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥.

Om is everything it says.

In Taittirīya upaniṣad, ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ॐ शोमिति शस्त्राणि शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ॥ १ ॥.

Even though both of them are abheda, between Om and brahman there is difference. śāstra does not tell us. We have to do the homework. They are not totally identical. Veda pramāṇam for abheda is talked about

तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

Even though abheda is there, there is no total oneness. How they are different? Any word depends upon the tongue for its existence, or paper for existence. A word does not have independent existence. A word is always located in tongue or paper, word has got located or dependent existence....brahman is not dependent on anything nor located. Brahman has unlocated independent existence. You can never say both of them are totally identical. It is tādātmya sambandha… according to bhāṭṭa mīmāmsā

11th June 2022

Page 294 3rd para, topic 430 last two lines

श्रूयते च 'ओमिति ब्रह्म' इत्यभेदः। तस्माद्वाच्य वाचकयोरभेदे वेदवाक्यमेव प्रमाणम्।

Now we are analysing various theories dealing with word and its meaning. Here we are analyzing shakti vṛtti. Later we will analyse lakṣaṇa vṛtti. Shakti vṛtti is dealing with direct relationship. In lakṣaṇa vṛtti indirect relationship is there. In mahāvākya vicāra we are only going to take lakṣaṇa vṛtti. Still author wants to discuss shakti vṛtti.

What are the definitions of various schools of thought? We must remember the advaitic definition of shakti…पदस्य अर्थ-अवबोधन सामर्थ्यम्

A power located in a word because of which the word has ability to reveal the meaning. Later other schools are discussed and dismissed. Now we are discussing Bhāṭṭamatam. Here shakti is भेद-अभेद-सम्बन्धः first bheda-abheda-sambandha of laukika shabda like water fire etc was discussed. Now vaidika śabda Om is taken. Om is brahman, both saguṇa and nirguṇa.. bhāṭṭa philosopher wants to show that the relationship is both bheda and abheda. first i.e. discusses abheda, non difference… so many vedic statements say Om is brahman. Hereafter we have to show the difference. Not only that, the pramāṇam for difference has to be shown. Pratyakṣa pramāṇam for directly proving the difference.

सर्वलोकप्रसिद्ध्या वाच्यवाचकयोर्भेदश्च सिद्धः। तथा हि, अग्न्यादिशब्दाः वागाश्रिताः। तदर्थभूता बह्न्यादिपदार्था वाचो बहिर्देशे चुल्ल्यादिस्थलेषु वर्तन्ते। तथैव 'ओम्' इत्यक्षररूपं पदमपि वाचि वर्तते। तदर्थभूतं परं ब्रह्म तु न वाचि वर्तते। किन्तु वाचो बहिः स्वे महिमनि प्रतिष्ठितम्।

Aim of bhāṭṭa philosopher is to show the difference between word and its meaning. Everybody understands that word is not its meaning, meaning is not word. सर्वलोकप्रसिद्ध्या it is known to all that वाच्यवाचकयोर्भेदश्च सिद्धः। difference between meaning revealed and revealer word is well-established. तथा हि, to explain अग्न्यादिशब्दाः वागाश्रिताः any word like fire water etc is located in the tongue of the person. Word fire is located in the tongue, but meaning of the element fire is तदर्थभूता बह्न्यादिपदार्था वाचो is located outside the tongue बहिर्देशे चुल्ल्यादिस्थलेषु वर्तन्ते in fire place, stove, hearth etc तथैव 'ओम्' इत्यक्षररूपं पदमपि वाचि वर्तते। sastric word also, same rule is applicable on the speech tongue only, तदर्थभूतं परं ब्रह्म तु न वाचि वर्तते meaning of word om brahman is not on tongue, it pervades the tongue but not located there। किन्तु वाचो बहिः outside the vak स्वे महिमनि प्रतिष्ठितम्। located on something other than the tongue. Brahman is located on itself. Its own mahima. Chan Upaniṣad pooma vākyam is remembered here.

ब्रह्मणो व्यापकत्वेन वाचि तदभावेऽपि ब्रह्मण्येव वाक् प्रतिष्ठिता भवति। न तु वाचि ब्रह्म। इत्थं पदं वाचि वर्तते। अर्थो बहिरिति सर्वजनप्रसिद्धम्। अतः पदतदर्थयोर्भेदः सर्वलोकप्रसिद्धः। इत्थं वाच्यवाचकयोर्भेदे सर्वानुभवः प्रमाणं तदभेदे च वेदवचनं प्रमाणमिति पदस्य स्वार्थेन सह भेदाभेदरूपतादात्म्यसम्बन्धः नाप्रामा- णिकः। किन्तु प्रमाणसिद्ध एव।

ब्रह्मणो व्यापकत्वेन sine brahman is all-pervading वाचि तदभावेऽपि even though brahman is not located on the tongue ब्रह्मण्येव वाक् प्रतिष्ठिता

भवति। vak is located in brahman. न तु वाचि ब्रह्म brahman is not dependent on vak इत्थं पदं वाचि (चकारान्त-स्त्री-७.१) वर्तते।word is located in tongue अर्थो बहिरिति सर्वजनप्रसिद्धम् meaning is located outside अतः पदतदर्थयोर्भेदः सर्वलोकप्रसिद्धः। therefore it is universally known that word and meaning are different. For non-difference इत्थं वाच्यवाचकयोर्भेदे सर्वानुभवः प्रमाणं तदभेदे च वेदवचनं प्रमाणमिति veda vacanam is used for establishing. पदस्य स्वार्थेन सह भेदाभेदरूपतादात्म्यसम्बन्धः नाप्रामाणिकः। thus identity in difference is there. Technically called तादात्म्यसम्बन्धः; किन्तु प्रमाणसिद्ध एव with this bhāṭṭa philosopher has established definition of shakti as having तादात्म्यसम्बन्धः between pada and artha.

Now this has to be refuted. Now author is taking a diversion. Until now he said there is तादात्म्यसम्बन्धः between word and its meaning, now he wants to say तादात्म्यसम्बन्धः does exist in some other contexts too. In fact, oly in other cases तादात्म्यसम्बन्धः is more popular. Therefore he wants to talk of तादात्म्यसम्बन्धः existing in other areas. Two factors are required. Four pairs are being taken up in the following paras. 5th pair is padam and artha. Other 4 pairs he wants to incidentally inform...

Topic 431 प्रसङ्गादन्यत्रापि भेदाभेदरूपतादात्म्यसम्बन्धः प्रदर्श्यते

(४३१) प्रसङ्गादन्यत्रापि (वाच्यवाचकभावस्थलादन्यत्रापि) भेदाभेदरूपतादात्म्यसम्बन्धः प्रदर्श्यते –

Because of the context, aside note is a topic not connected/required for present flow of discussion, however the speaker remembers the topic. He is not able to give up the topic. Something unwanted but not able to give it up, it is called प्रसङ्गसंगतिः , सङ्गादन्यत्रापि in the case of other 4 pairs (other than word and its meaning)

रूपरसगन्धादयो गुणाः। तदाश्रयभूतं द्रव्यं गुणि। अनेकसमवेतो धर्मो जातिः। यथा सर्वब्राह्मणशरीरेषु ब्राह्मणत्वमेकमेव वर्तते। तथा सर्वपुरुषेष्वेकं पुरुषत्वम्, सर्वघटेष्वेकं घटत्वं च वर्तते। लोके ब्राह्मणत्वपुरुषत्वादिकं यस्योच्यते तस्मिन् ब्राह्मणादिशरीरे एव ब्राह्मणत्वादिजातिर्वर्तते। ब्राह्मणत्वादिजात्याश्रयभूतं ब्राह्मणादिशरीरं व्यक्तिरित्युच्यते। गमनागमनादिकं क्रियेत्युच्यते। तद्वान् क्रियाश्रयः कर्तेति चोच्यते।

He is going to take up four pairs,

1. First pair is any substance and its property, a cloth is there, its color is orange, द्रव्यम् and गुणः, dravyam possesses guṇa, there dravyam is called गुणी, relationship is called tādātmya sambandhaha between substance property pair according to bhāṭṭa and advatin philosopher. This is pair one.
2. Substance: universal Neither totally identical not totally non-identical. Many human beings are there, each one is different, hair height weight etc. all are called human beings, humanness is common. Similarly chairs... chairness. Ness refers to universal or in Sanskrit जाति or सामान्यम्. Every individual that has got the universal. Universal pervades the individual. Chairness is there in every chair. Individual is called vyakti व्यक्तिः universal is jāti, this pair vyakti jaati pair, मनुषः मनुष्यत्वम्, पशु पशुत्वम् etc. here the relationship is भेदाभेदरूप तादात्म्य सम्बन्धः there is identity in difference. The relationship here is neither total difference or total identity.
3. Pair 3: The locus of action and the action, kartā and kriyā or kriyā and kriyāvān.

रूपरसगन्धादयो गुणाः। pair 1: color, taste and smell are attributes, तदाश्रयभूतं द्रव्यं गुणि। any substance having these attributes is called gunee.

Pair 2: अनेकसमवेतो धर्मो जातिः। universal is that feature that pervades many individuals. Ness. No universal if many individuals are not there. Space does not have universal. Plurality is required for universal. यथा सर्वब्राह्मणशरीरेषु ब्राह्मणत्वमेकमेव वर्तते। when there are many brahmanas in a place, brahminhood is common. Ness or hood or ship is used. तथा सर्वपुरुषेष्वेकं पुरुषत्वम्, humanness is there in all human beings सर्वघटेष्वेकं घटत्वं च वर्तते। potness is there in all pots. लोके ब्राह्मणत्वपुरुषत्वादिकं यस्योच्यते whoever has got brahminhood is called the individual. तस्मिन् ब्राह्मणादिशरीरे एव only in that particular individual alone, the universal is located. Outside the individual, universal does not exist. ब्राह्मणत्वादिजातिर्वर्तते। ब्राह्मणत्वादिजात्याश्रयभूतं ब्राह्मणादिशरीरं व्यक्तिरित्युच्यते। individual is he who has got the universal located in him. गमनागमनादिकं क्रियेत्युच्यते। तद्वान् क्रियाश्रयः कर्तेति चोच्यते।

Pair 3: going coming etc are actions, the one who is the locus or the possessor of the action..kriyā and kriyāvān. For tādātmya sambandha introduction. Now pair 4:

एतावतां पदार्थानां तादात्म्यसम्बन्धो वर्तत इति ज्ञात्वा कार्यकारणयोरपि ~~कार्यकारणरूपं वस्तु, गुणगुण्यादिषु~~ (text to be corrected)–योजयेत्। among these 3 pairs, relationship is tādātmya sambandha. Identity in difference is English translation. Now extending to pair 4 कार्यकारणयोरपि any substance and its product.. you have to extend the same relationship...cause and effect relationship. अत्रायमभिप्रायः – गुणगुणिनोरिव कार्यकारणयोरपि तादात्म्यसम्बन्धोऽस्ति। गुणगुणिनोः परस्परं तादात्म्यमेव सम्बन्धः। तथा जातिव्यक्त्योः क्रियाक्रियावतोश्च परस्परं तादात्म्यसम्बन्ध एव। एवं कार्यकारणयोरपि तादात्म्यमेव सम्बन्धः। with regard to cause and effect also, following needs to be noted. Exactly like substance and attribute, cause and effect relationship is also identity in difference only. In previous para we saw guṇa-guṇi. Same way we say universal-individual, actor-agent and action we saw तादात्म्यसम्बन्धः. Between cause and effect also, relationship is भेदसहिताभेदः.

Niścala Dāsa is going to say there is tādātmya sambandha between cause and effect. Then a vedāntic student will ask which cause and effect? Nimitta kāraṇam and upādāna kāraṇam? Tādātmya sambandha is with respect to which one of these is the question...can you say carpenter and furniture have tādātmya sambandha? Gold smith and bangle? Is there tādātmya sambandha between upādāna kāraṇam and furniture? Wood and chair?

Vicārasāgara 18th june 2022

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अत्रायमभिप्रायः – गुणगुणिनोरिव कार्यकारणयोरपि तादात्म्यसम्बन्धोऽस्ति। गुणगुणिनोः परस्परं तादात्म्यमेव सम्बन्धः। तथा जातिव्यक्त्योः क्रियाक्रियावतोश्च परस्परं तादात्म्यसम्बन्ध एव। एवं कार्यकारणयोरपि तादात्म्यमेव सम्बन्धः। तादात्म्यं नाम भेदसहिताभेदः।

Main topic is relationship between word and meaning. śakti lakṣaṇam. Various schools of thought and then discussion on various definitions happened.

Then bhāṭṭamatam definition on tādātmya sambandha happened, partial identity and partial difference.

Now further diversion. This tādātmya sambandha is not only between word and meaning but talked about in other occasions too. Teacher is enjoying various other academic discussions, up to page 301... try and enjoy and intellectually follow...

In tarkaśāstra sambandha is relationship is very important...

They jocularly say, somebody went to a nyāya philosopher’s house. He said, I’m related to you, he said I have sambandha so give me food. So he gave food. After he finished eating, the host asked the guest what was the relationship. The guest answered, “eka-yama-grāhyatva sambandha”. Both of us are going to be caught by Yama one day... Nyyāyika was satisfied with the answer.

Tādātmya sambandha is being discussed as a diversion. 4 pairs are being taken up. First 3 over, guna guni, jāti-vyakti, kriya kriyavaan. According to nyāya śāstra the sambandha is called samavāya sambandha, in pūrva mīmāmsā bhāṭṭa madam it is tādātmya sambandha 1 (bhedābheda sambandha) advaitin also says tādātmya sambandha, he is going to analyze in later portion. This is tādātmya sambandha 2.

Now bhāṭṭa madam is discussing...bhedābheda sambandha, 4th pair is kāryam kāraṇam..

गुणगुणिनोरिव कार्यकारणयोरपि तादात्म्यसम्बन्धोऽस्ति। He consolidated.

गुणगुणिनोः परस्परं तादात्म्यमेव सम्बन्धः। Between substance and attribute we have discussed. तथा जातिव्यक्त्योः क्रियाक्रियावतोश्च परस्परं तादात्म्यसम्बन्ध एव। Action and its doer, we have already seen. एवं कार्यकारणयोरपि तादात्म्यमेव सम्बन्धः। Between cause and effect also tādātmya sambandha, once again definition is being reminded, identity cum difference, तादात्म्यं नाम भेदसहिताभेदः।

What type of kāraṇam? Nimitta or upādāna? Answer is kāryam and nimitta kāraṇam cannot have tādātmya sambandha... carpenter and wood etc. Atyanta bhedābheda.. Kāryam and upādāna kāraṇam, it is bhedābheda.

निमित्तकारणस्य कार्यस्य च परस्परं भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। तयोरत्यन्तभिन्नत्वात्। उपादानकारणकार्ययोस्तु भेदाभेदरूपतादात्म्यमेव सम्बन्धः। निमित्तकारणस्य कार्यस्य between nimitta kāraṇam and its product. च परस्परं भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति , tādātmya sambandha is not possible. तयोरत्यन्तभिन्नत्वात् the intelligent cause and product are totally different उपादानकारणकार्ययोस्तु between material cause and product, tādātmyam eva sambandha according to bhāṭṭa matam. भेदाभेदरूपतादात्म्यमेव सम्बन्धः।

घटस्य निमित्तकारणं कुलालदण्डादिकम्। तस्य घटादिकार्येण सहात्यन्तभेद एवास्ति। उपादान कारणभूतमृत्पिण्डतत्कार्यभूतघटयोस्तु भेदसहिताभेद एवास्ते ।

Intelligent cause; the potter and his stick etc are nimitta kāraṇam. Even stick is accepted as nimitta kāraṇam in tarkaśāstra. Relationship is total difference not tādātmyam. Upādāna kāraṇam which is clay and product which is pot, between these two, there is both bheda and abheda.

Difference and identity between clay and pot is going to be explained.

मृत्पिण्डाद्धटो यद्यत्यन्तभिन्नः स्यात् तर्हि अत्यन्तभिन्नतैलादिवत् घटोऽपि मृत्पिण्डान्न जायेत । उपादानकारणस्य स्वकार्येण सहात्यन्ताभेदो यदि स्यात्तदा नैव मृदो घट उत्पद्येत । स्वस्वरूपादेव स्वोत्पत्त्यभावात् । तस्मादुपादानकारणस्य स्वकार्येण सह भेदसहिताभेदोऽस्ति । अभेदसत्त्वात् भेदपक्षोक्तो दोषः, भेदसत्त्वादभेदपक्षोक्तो दोषश्च न प्रसज्यते । इत्थमुपादानकारणस्य स्वकार्येण सह भेदाभेदरूपसम्बन्धो युक्त्या सिद्ध्यति ।

Logic to show that between clay and pot total difference and total identity cannot be established. If there is total difference between clay and pot, they cannot have cause effect relationship. In total identity also cause effect relationship is not possible. Two doṣās will come if you have total difference or total identity. To avoid this, you have to avoid total difference or total identity...bheda-abheda-sahita

मृत्पिण्डाद्धटो यद्यत्यन्तभिन्नः स्यात् तर्हि अत्यन्तभिन्नतैलादिवत् If pot is totally different from clay, like the oil that's totally different from clay, oil cannot be a product of clay. If pot is also totally different from clay, then pot cannot be produced from clay like oil. We find pot is produced from clay. Unlike the oil, pot should not be totally different from clay. घटोऽपि मृत्पिण्डान्न जायेत ...Therefore you should not say atyanta bhinnaha.

Why can't we say both of them are totally identical?

उपादानकारणस्य स्वकार्येण सहात्यन्ताभेदो यदि स्यात्तदा नैव मृदो घट उत्पद्येत ...Between material cause and product if they are totally identical, then naiva mrudaha... then also pot cannot be produced out of clay. Because a thing can never be produced out of itself. Pot can never be produced from pot. one thing cannot have kārya kāraṇa sambandha, relationship needs two things. therefore svasvarūpatvaat....from oneself, one's origination cannot take place.

Both cases are not possible, atyanta bheda and atyanta abheda

तस्मादुपादानकारणस्य स्वकार्येण सह भेदसहिताभेदोऽस्ति । अभेदसत्त्वात् भेदपक्षोक्तो दोषः, भेदसत्त्वादभेदपक्षोक्तो दोषश्च न प्रसज्यते । इत्थमुपादानकारणस्य स्वकार्येण सह भेदाभेदरूपसम्बन्धो युक्त्या सिद्ध्यति ।

You have to admit partial difference and non difference. Bhedapaksha...defect that's mentioned in total difference will not happen as we accept partial identity, similarly defect mentioned in total identity will not happen as we accept partial difference.

Aside note: this is going to be refuted by advaitin.

In this manner, bhedābheda rūpa sambandha has been logically established. (Main discussion is tādātmya sambandha between word and its meaning)

आपातप्रतीत्यापि उपादानकारणस्य कार्यस्य च भेदाभेदौ सिद्ध्यतः । 'इयं मृत्' 'अयं घटः' इति प्रतीत्या भेदः सिद्ध्यति । विचार्यमाणे तु घटस्यान्तर्बहिश्चान्तरेण मृदं नान्यत्प्रतीयते । किन्तु मृदेव प्रतीयते । तस्मादभेदः सिद्ध्यति । अनेन उपादानकारणकार्ययोर्भेदाभेदरूपतादात्म्यसम्बन्धोऽस्ति ।

Here he says even with superficial analysis we can know bhedaabheda sambandha. आपातप्रतीत्यापि उपादानकारणस्य कार्यस्य च भेदाभेदौ सिद्ध्यतः । When you look from conventional transaction between upādāna kāraṇam and kāryam, the difference and non-difference can be seen. 'इयं मृत्' 'अयं घटः' इति प्रतीत्या भेदः सिद्ध्यति ।

Every person looks at the clay and says this is a lump of clay, he does not say pot. When pot is kept somewhere he says this is a pot. very verbal expression indicates the difference between clay and pot. We don't need a word pot at all otherwise. Even though there is a difference when you probe, विचार्यमाणे तु घटस्यान्तर्बहिश्चान्तरेण मृदं नान्यत्प्रतीयते । किन्तु मृदेव प्रतीयते । ...try to find out what is the pot made up of, all around you see only clay, since no separate substance experienced it does not reveal a separate substance. Words are two ut substance is one, from that angle both are non different... ghatadya antaha bhahisca.... Other than clay..antarena governs dviteeya मृदं अन्तरेण नान्यत्प्रतीयते.. you don't see anything else. We say this is world, vedānta says sarvam brahma māyām. तस्मादभेदः सिद्ध्यति । अनेन Because of this simple analysis, उपादानकारणकार्ययोर्भेदाभेदरूपतादात्म्यसम्बन्धोऽस्ति

Similarly you have to arrive at guna gunijati vyakti also. One or two examples.

तद्वत् गुणगुणिनोरपि भेदाभेदसम्बन्धोऽस्ति । घटरूपस्य घटादत्यन्तभेदो यदि स्यात् तदा घटस्य पटेनात्यन्तभेदसत्त्वात् यथा पटमनाश्रित्य घटः स्वातन्त्र्येण वर्तते, तथा घटरूपमपि घटमनाश्रित्य स्वातन्त्र्येणैव तिष्ठेत् । गुणगुणिनोरत्यन्ताभेदो यदि स्यात् तदापि घटरूपं घटाश्रितं न स्यात्। स्वस्यैव स्वाश्रयत्वासम्भवात् । तस्माद्गुणगुणिनोरपि भेदाभेदरूपतादात्म्यसम्बन्धोऽस्ति । इयमेव युक्तिर्जातिव्यक्त्योः क्रियाक्रियावतोश्च भेदाभेदरूपतादात्म्यसम्बन्धेऽवगन्तव्या। खण्डनीयमतस्यानेकयुक्तिभिः प्रसाधने प्रयोजनाभावान्न युक्त्यन्तराणि प्रदर्श्यन्ते ।

Guna and guni, substance and attribute. How do you establish bhedaabheda sambandha. First we establish, total difference is not there, total non difference is not there. Each step has to be arrived at. How we should reason out Niścala Dāsa is showing.
घटरूपस्य घटादत्यन्तभेदो यदि स्यात्. Ghataha pot and atttribute and color. Ghata rūpam, color. Real meaning of word rūpam is color. First he wants to show they are not totally different. Ghata .....
तदा घटस्य पटेनात्यन्तभेदसत्त्वात् If pot and color if pot and brown color were totally different, यथा पटमनाश्रित्य घटः स्वातन्त्र्येण वर्तते
Now pot is there, we are analyzing the color. Color if is totally different it would have existed elsewhere totally independent ... like cloth and pot... they exist independently.
If color of pot were totally different from pot, color also would have existed separately and independently away from pot. But unlike a cloth we find color or any attribute of pot is not able to exist independently and separately. Therefore ghata roopam and

patha cloth should be differently treated. Color of pot should not be treated as totally different but partially different.

Just as a cloth which is totally different from pot exists independently and separately. In the same way, pot color also would gave existed independently like the cloth. therefore it does not exist independently..therefore pot and color are not atyanta bhinnaha. (not totally different)

If they were totally identical what's the doṣa? Pot and color.

घटरूपं घटाश्रितं न स्यात्।. Normally we say color is located in the substance. Between color and substance, one is located in the other...

You don't say chair is located in the chair, there is only one chair. Similarly if pot and color are one and at the same time pot is located in the pot or colr is located in the color or vice versa.

गुणगुणिनोरत्यन्ताभेदो यदि स्यात् तदापि घटरूपं घटाश्रितं न स्यात्।

The color will not be located in the pot

Because one and same thing cannot be located upon one and the same thing.. we cannot talk of total identity also there..

guna guninoho also, like kārya kāraṇa we discussed earlier, there is bhedabheda-rupa-tadatmya sambandha, do same homework between individual and universal, actor and acting.

इयमेव युक्तिर्जातिव्यक्त्योः क्रियाक्रियावतोश्च भेदाभेदरूपतादात्म्यसम्बन्धेऽवगन्तव्या। खण्डनीयमतस्यानेकयुक्तिभिः प्रसाधने प्रयोजनाभावान्न युक्त्यन्तराणि प्रदर्श्यन्ते ।

Tadatmya sambandhe..

The same series of reasoning must be understood with regard to tādātmya sambandha between Individual and universal.. Niśċala Dāsa says,"I'm not explaining too much.. ultimately bhāṭṭa matam must be negated... what is the benefit of logically establishing a pūrva paksham... I'm not giving further reasoning"

Upto this is bhāṭṭa matam..

Vaak and artha was started first.. now we have to refute bhāṭṭa matam.

(आ. ४३२-४३७) भट्टमतखण्डनम् –
(आ. ४३२-४३४) वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् –
Bhatta and bhāṭṭa both are ok.
Refutation now... वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् first word and meaning. We will discuss other 4 pairs later.. primary discussion is vaachya vachakayo.. tādātmya sambandha.. tādātmya no 1..bhaatta matam...
Inappropriateness of tādātmya sambandha 1 is going to be established.
Main argument. Bheda means difference, abheda means non-difference. These two are contradictory to each other. Opposite attributes cannot coexist in one and the same locus at one and the same time. They can coexist on different locusses or at different times...therefore bhedābheda sambandha is not possible.

Vicārasāgara 25th June 2022

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(आ. ४३२-४३७) भट्टमतखण्डनम् –

(आ. ४३२-४३४) वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् –

Topic 432

(४३२) एकस्य वस्तुन एकस्मिन्नधिकरणे भेदाभेदयोरुभयोः सामानाधिकरण्यं विरुद्धम् । तस्मात् स्थलचतुष्टयेऽपि भेदाभेदरूपतादात्म्यं यदुक्तं तत्सकलं विरुद्धमिति युक्तिमन्तो वदन्ति ।

Until now the author presented the view of pūrva mīmāmsāka (Bhatta) with regard to shakti, definition of pada shakti; पदार्थयोः तादात्म्य-रूप-सम्बन्धः, the tādātmya sambandha between word and meaning. They further defined tādātmyam as bhedābheda sambandha. Difference and non-difference. This he showed by taking a worldly and sastric example. Agni padam and padārtha, word and element fire, water etc. sastric example of oñkara and brahman...this bhedābheda sambandha is the shakti of the word. This he very elaborately established. We are going to equally elaborately dismiss bhāṭṭa matam. वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यमसङ्गतमिति निरूपणम् between word and meaning, bhedābheda tādātmyam theory is inappropriate is going to be established. Fine thinking process.

Bheda and abheda is there between word and its meaning, we are going to find out if they can co-exist or not. Bheda and abheda can coexist only under two conditions. One is when objects of difference are different. When locus are different also we can talk of bheda and abheda. If object and locus are both one and the same then difference and non difference cannot coexist. Lets take an example. Rama is different from Kṛṣṇa. In tarkaśāstra, difference is considered to be an attribute. An attribute must always exist in a locus.

Therefore,

1. Rama is different from Kṛṣṇa has to be presented as
2. Rama has difference from Kṛṣṇa in tarkaśāstra.
3. _Rama is the locus of difference from Kṛṣṇa.
4. Then Rama is the locus of Kṛṣṇa difference.

In Rama there is Kṛṣṇabheda. रामे कष्णभेदः अस्ति। We should also know that Rama is not different from Rama. Therefore, Rama has Rama non-difference. रामे राम-अभेदः अस्ति। This is possible.

You cannot say in Rama there is both rama-bheda and Rama-abheda. Both you cannot say. रामे राम-अभेदः राम-भेदः च अस्ति, you cannot say. In one and the same Rama, you cannot say both are there.

In Rama there is Kṛṣṇa bhedaha you can say, you cannot say Kṛṣṇa abheda is there, you cannot say. रामे कष्णभेदः कृष्ण-अभेदः च अस्ति you cannot say.

The object of difference and non-difference cannot be the same. If locus is Rama, The object of difference and non-difference cannot be the same. Object of difference and non-difference cannot be the same, if the locus is the same Rama. Object is called pratiyogi, locus is called aniyogi. In one and the same aniyogi, bheda-abheda cannot coexist if pratiyogi the object Rama is the same.

एकस्य वस्तुन एकस्मिन्नधिकरणे भेदाभेदयोरुभयोः सामानाधिकरण्यं विरुद्धम्।

रामे राम-अभेदः राम-भेदः च न सम्भवति। रामे कष्णभेदः कृष्ण-अभेदः च न सम्भवति। रामे राम-अभेदः कष्णभेदः च सम्भवति।

2nd part: Suppose you want to say rama bheda and rama abheda exist, retaining same pratiyogi, Niścala Dāsa says it is possible provided the locus is different. Rama non-difference can exist only in Rama locus. Rama bheda cannot exist in Rama. It can exist in a different locus in Kṛṣṇa locus. Aniyogi the locus has to be different.

रामे राम-अभेदः अस्ति। कृष्णे राम-भेदः अस्ति।

If aniyogi is different, same pratiyogi possible

If aniyogi is same bhinna pratiyogi is possible. Either locus of difference and non difference must be different or the locus must be different.

He said jala padam and jala padārtham, you cannot say in jala padam, you cannot say jala padārtha bheda and abheda are there. Niścala Dāsa felt vicārasāgara is for manda buddhi. He wrote another text called vṛtti-prabhaakaraha. Meant for sharper intellects.

एकस्य वस्तुन same Rama एकस्मिन्नधिकरणे in the same Rama भेदाभेदयोरुभयोः Rama bheda and Rama abheda, सामानाधिकरण्यं विरुद्धम्। both are not possible. तस्मात् स्थलचतुष्टयेऽपि we talked of 4 pairs, substance attribute, individual and universal, action and the agent, upadana Kāraṇam and kaaryam भेदाभेदरूपतादात्म्यं we saw in Bhatta matam. यदुक्तं तत्सकलं विरुद्धमिति युक्तिमन्तो वदन्ति it is not possible in all 4 pairs, rational people do not accept the possibility of tadatmya sambandha.

अत्रायमभिप्रायः – (१) एकस्मिन् घटे स्वाभेदस्यान्यवस्तुभेदस्य च सामानाधिकरण्यं यद्यप्यस्ति तथापि यस्याभेदोऽस्ति तस्यैव भेदस्तत्र नास्ति, यस्य भेदोऽस्ति तस्यैवाभेदो नास्तीत्य- भिप्रायेणैकस्य वस्तुनो भेदाभेदौ विरुद्धावित्युच्यते ।

अत्रायमभिप्रायः – this is the intention (१) एकस्मिन् घटे in one and the same pot स्वाभेदस्यान्यवस्तुभेदस्य (Rama abheda and Kṛṣṇa bheda) or pot abheda and cloth bheda coexist च सामानाधिकरण्यं यद्यप्यस्ति तथापि यस्याभेदोऽस्ति तस्यैव भेदस्तत्र नास्ति, यस्य भेदोऽस्ति तस्यैवाभेदो नास्तीत्यभिप्रायेणैकस्य वस्तुनो भेदाभेदौ विरुद्धावित्युच्यते । you cannot talk of rama bheda and rama abheda in the same Rama. If Rama bheda is possible Rama abheda is not possible in the same locus.
Both Rama bheda and Rama abheda can coexist if locus is different.

(२) एकस्य घटस्य स्वस्मिन्नभेदः परस्मिन् भेदश्च यद्यप्यस्ति, तथापि यत्राभेदोऽस्ति तत्र नास्ति भेदः । यत्र भेदोऽस्ति तत्र नास्त्यभेदः, इत्यभिप्रायेणैकस्य वस्तुनो भेदाभेदावेकस्मिन्नधिकरणे विरुद्धावित्युच्यते ।
Rama bheda must be in different locus Kṛṣṇa.
(२) एकस्य घटस्य स्वस्मिन्नभेदः परस्मिन् भेदश्च यद्यप्यस्ति, तथापि यत्राभेदोऽस्ति तत्र नास्ति भेदः । in whichever locus non difference is there, in same locus difference cannot be there यत्र भेदोऽस्ति तत्र नास्त्यभेदः, इत्यभिप्रायेणैकस्य वस्तुनो भेदाभेदावेकस्मिन्नधिकरणे विरुद्धावित्युच्यते and vice-versa
किञ्च भेदाभेदौ परस्परं विरोधिनौ । एकस्मिन् वस्तुनि यस्य भेदो- ऽस्ति तस्याभेदः, यस्याभेदोऽस्ति तस्य भेदश्च विरुद्ध एव । तस्मात् वाच्यवाचकयोः, गुणगुणिनोः, जातिव्यक्त्योः, क्रियाक्रियावतोः, उपादानकारणतत्कार्ययोश्च भेदाभेदरूपतादात्म्य-सम्बन्धाभ्युपगमोऽसङ्गत एव|
किञ्च better to say evam, in this manner भेदाभेदौ परस्परं विरोधिनौ difference and non-difference are mutually opposed एकस्मिन् वस्तुनि in the same object यस्य भेदोऽस्ति तस्याभेदः, यस्याभेदोऽस्ति तस्य भेदश्च विरुद्ध एव difference and non-difference cannot be there तस्मात् वाच्यवाचकयोः, गुणगुणिनोः, जातिव्यक्त्योः, क्रियाक्रियावतोः,

उपादानकारणतत्कार्ययोश्च भेदाभेदरूपतादात्म्यसम्बन्धाभ्युपगमोऽसङ्गत एव he takes 5 cases, 4 examples plus current topic word and meaning. (pot and clay he said tadatmya sambandha). It is logically incorrect, irrational. With this, one aspect of refutation is over.

Next topic is refutation of śāstra pramāṇam in support of bhedaabheda vaada.

In advanced vedāntic topics, a sharp intellect is must. Locus difference, object difference. Second is memory power.

Omkara and brahman...word is finite, brahman is infinte. They are different. Upanisad pramaanam speaks of the oneness...Maṇḍukyaupanisad. Omkara brahman oneness-abheda. Our pratyakṣa pramaanam reveals bhedaha. Now Niścala Dāsa has to refute that.

Topic 433

(४३३) यदुक्तं वाचकशब्दो वाचि वर्तते, वाच्योऽर्थो बहिर्वर्तते इति वाच्यवाचकयोर्भेदो लोकप्रसिद्धः । श्रुतौ ओंकाररूपाक्षरं परं ब्रह्मेत्युक्त- त्वात् (४३० आवर्ते) अभेदश्च सिद्ध इति वाच्यवाचकयोर्भेदाभेदौ प्रमाण- सिद्धाविति।

Reference is given in brackets (430)

(४३३) यदुक्तं वाचकशब्दो वाचि वर्तते, word oñkara वाच्योऽर्थो बहिर्वर्तते इति वाच्यवाचकयोर्भेदो लोकप्रसिद्धः is in the tongue or a book. Brahman is all-pervading. The difference is very evident, even word fire and object fire.. श्रुतौ in the upaniṣad ओंकाररूपाक्षरं परं ब्रह्मेत्युक्तत्वात् word oñkara and brahman reality have been equated (४३० आवर्ते) अभेदश्च सिद्ध इति वाच्यवाचकयोर्भेदाभेदौ प्रमाण- सिद्धाविति। word and word meaning have both bheda and abheda proven by śāstra and pratyakṣam. This was said by Bhatta earlier. We are going to refute this.

अत्रोच्यते – प्रणवरूपस्य ओंकाराक्षरस्य परब्रह्मणश्चाभेदो वेदे कथितः । न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम् । तस्य गूढं तात्पर्यान्तरमस्ति । यत्र यत्र 'ओमित्यक्षरं ब्रह्म' इति कथ्यते तत्र तत्र 'ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्' इत्यर्थे वाक्यस्य तात्पर्यम्, न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे । इदं तु तात्पर्यं भट्टो न वेद ।

We know that word oñkara and brahman can never be the same. Once difference is established through pratyakṣa and anumānam and veda makes a statement that is contradictory to both, then there is a rule of interpretation. One pramāṇam cannot contradict the other. Therefore wherever veda contradicts, we should not accept the vedic statement in the literal meaning. Even if veda swears agni is cold, don't take the literal meaning. Veda at the same time will never contradict therefore you have to understand that intention of veda is different. Like svargaloka is eternal it is said. We logicaly know heaven is not eternal as it is created therefore it will be destroyed. We interpret as relatively eternal, like permanent job.

Similarly between oñkara and brahman identity is never possible, therefore you should not take it literally. You have to use oñkara as a symbol to meditate upon brahman the reality. In 5th chapter we saw this. One popular example is pañcagnividya.

अत्रोच्यते – प्रणवरूपस्य ओंकाराक्षरस्य between word oñkara परब्रह्मणश्चाभेदो वेदे कथितः and brahman the infinite reality, identity no doubt veda talks about । न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम् we should know the intention of veda is not to talk of oneness. तस्य गूढं तात्पर्यान्तरमस्ति veda has got some other intention other han talking of oneness. यत्र यत्र 'ओमित्यक्षरं ब्रह्म' इति कथ्यते wherever veda says om is brahman तत्र तत्र 'ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्' you should note it is not literal meaning om is brahman, but it is may you meditate on Om as brahman. इत्यर्थे वाक्यस्य तात्पर्यम्, this is the intention न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे not to talk of identity इदं तु तात्पर्यं भट्टो न वेद । although Kumarila Bhatta is great who has written vartikams bhāṣyams jaimni sūtram etc, this vedic intention, he does not understand...

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अत्रोच्यते – प्रणवरूपस्य ओंकाराक्षरस्य परब्रह्मणश्चाभेदो वेदे कथितः। न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम्। तस्य गूढं तात्पर्यान्तरमस्ति। यत्र यत्र 'ओमित्यक्षरं ब्रह्म' इति कथ्यते तत्र तत्र 'ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्' इत्यर्थे वाक्यस्य तात्पर्यम्, न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे। इदं तु तात्पर्यं भट्टो न वेद।

The relationship between word and its meaning is being analysed. Kumarila Bhāṭṭa followers speak of tadatmya or bhedābheda sambandha. Identity and difference both. Om and brahma example is being discussed. Om the word and reality brahman are two different things we know from our experience itself. Om is finite a spoken word and brahman is infinite. The oneness is proved by veda pramāṇam, bhāṭṭa says. Om iti brahma. Tai vākyam. Upto this is bhāṭṭamatam.

Avaitin says, Om and brahman are different by pratyakṣa pramāṇam we agree. They are one and same because of śāstra we don't agree. Although they are equated. The equations or sāmanādhikaranyam statements have to be treated carefully. It's a huge topic, can be interpreed in a max of 16 possible ways. Sastra says. 4 are popular. 3 we will see.

1. A statement of equation which reveals oneness is aikya sāmānādhikaraṇyam
2. Statement revealing oneness through upāsana upāsanāyām sāmānādhikaraṇyam
3. Negation of one of the two bādhāyām sāmānādhikaraṇyam
4. We don't see this here, viśeṣaṇa viśeṣya sāmānādhikaraṇyam. Adjective and noun. Flower is yellow. Noun and adjective are not same. Instead of saying yellow in color.

Om and brahman, bhāṭṭa take as 1 aikya sāmānādhikaraṇyam. Om and brahman are same like word and meaning.

Advaitin is going to refute by giving two other possibilities. Because their features are totally opposite. Sarva pramāṇa virodha, I cannot accept aikya sāmānādhikaraṇyam. Here Niścala Dāsa talks of two possibilities, one is upāsanāyām sāmānādhikaraṇyam. 2nd one he takes with bādhānām.

अत्रोच्यते – प्रणवरूपस्य ओंकाराक्षरस्य परब्रह्मणश्चाभेदो वेदे कथितः। identity is mentioned in veda, equation statement..om iti brahma... न तु तस्य वेदस्य वाच्यवाचकयोरभेदे तात्पर्यम्। that sāmānādhikaraṇyam is not meant for aikya sāmānādhikaraṇyam, it does not convey oneness between word and meaning because they are diagonally opposite. तस्य गूढं तात्पर्यान्तरमस्ति। sāmānādhikaraṇyam vakyasya , there is another interpretation. यत्र यत्र 'ओमित्यक्षरं ब्रह्म' इति कथ्यते wherever om and brahman are equaed in veda तत्र तत्र 'ओमित्यक्षरं परब्रह्मरूपेणोपास्यम्' you take omkara symbol you meditate upon infinite brahman (both saguṇa and nirguṇa brahman) we saw in 5th chapter. इत्यर्थे वाक्यस्य तात्पर्यम्, this is the interpretation no 1 possible. न तु परब्रह्मणः ओमित्यक्षरस्य च भेदाभावे। in oneness there is no intention. इदं तु तात्पर्यं भट्टो न वेद। this particular intention

Bhatta and his followers the pūrva mīmāmsāka do not know...are unaware

यथा विधीयते तथैवोपास्यस्य स्वरूपेण भाव्यमिति न नियमः। किन्तु वस्तुनः स्वरूपं विहाय रूपान्तरेणापि वस्तूपास्यते। यथा सालग्रामस्य विष्णुरूपेण, बाणस्य शिवरूपेण चोपासनं शास्त्रेणोपदिश्यते। तत्र शङ्खचक्रगदाद्युपेतचतुर्भुजविशिष्टमूर्तिर्न सालग्रामेऽस्ति। न च बाणे गङ्गालङ्कृतजटाजूटडमरुकचर्मकपालाद्युपेता भद्रामुद्रया शरणागतानां गुणत्रयातीतात्मतत्त्वोपदेष्ट्री मूर्तिरस्ति। किन्तु सालग्रामबाणादिकं शिलारूपेणैवास्ते। किन्तु शास्त्राज्ञया शिलादृष्टिपरित्यागपूर्वकं सालग्रामे बाणे च क्रमेण विष्णुस्वरूपेण शिवस्वरूपेण चोपासनं क्रियते। तस्मादुपासनं नोपास्यस्वरूपाधीनम्, किन्तु विध्यधीनम्। यथा शास्त्रं विधत्ते तथोपासितव्यम्।
When salagrama and Viṣṇu are equated, the equation mus be taken as imagination of another. Śiva on lingam. Q can come as to why Śiva on linga यथा विधीयते we only follow śāstric injunction. We can't invoke Ganesha on computer. As instructed by śāstram तथैवोपास्यस्य in that way only स्वरूपेण भाव्यमिति न नियमः। like meditate Śiva upon lingam, it does not mean both are one. There is no reason for oneness in the context of upāsana, not required too. किन्तु वस्तुनः स्वरूपं विहाय whenever these instructions are there, you should forget the symbol as a symbol, like salagramam must not be treated as stone, but Bhagawan Viṣṇu. He is receiving the puja. I suppress the inertness of the stone part. रूपान्तरेणापि वस्तूपास्यते।in another form, we deliberately invoke with flower akshatha etc. I'm suppressing the idea that it is iner and invoking Cetana devata capable of blessing me. यथा सालग्रामस्य विष्णुरूपेण, like Salagrama as Viṣṇu बाणस्य शिवरूपेण a stone (occurring in Narmada-bāna lingam) as Śiva चोपासनं शास्त्रेणोपदिश्यते। as given in śāstram तत्र

शङ्खचक्रगदाद्युपेतचतुर्भुजविशिष्टमूर्तिर्न सालग्रामेऽस्ति। in the salagramam actual Viṣṇu is not there with śaňka cakra gadha etc., 4 handed form too, it is my imagination, deliberate superimposition. Rope snake is because of ignorance, adhyāsa. (अज्ञानेन आरोपनम् अध्यासः, ज्ञानेन आरोपनम् उपासना); similarly च बाणे in the bana lingam also, गङ्गालङ्कृतजटाजूटडमरुकचर्मकपालाद्युपेता decorated with Ganga devi on forehead with hair heaped up, with ḍamaru in hand, with elephant skin as his dress (after killing gaja mukha demon), skull of brahma (one of the 5 heads) he uses as begging bowl. कपालः अस्य अस्ति इति कपालिन्

कपालिन् भिक्षो मे हृदयकपिमत्यन्तचपलं
दृढं भक्त्या बद्ध्वा शिव भवदधीनं कुरु विभो ॥ शिवानन्द.. २०॥

भद्रामुद्रया with cinmudra, auspicious gesture, these three fingers represent the 3 śarīram, index finger represents cidābhāsa. We use I to refer to cidābhāsa. thumb represents cit. The cidābhāsa can identify with the śarīratrayam or cit. cidābhāsa should identify with cit saying I'm only an empirical version of my own higher nature cit. because mahāvākyam gives liberation its referred as bhadram, auspicious. शरणागतानां he gives this teaching only to surrendered and qualified people. (Otherwise this will be referring to a jocular meaning. Moooku podi.snuff mudra for uninitiated people.) . गुणत्रयातीतात्मतत्त्वोपदेष्ट्री मूर्तिरस्ति। it can refer to gunātīta, angushtamātra purusha, Kaṭhopaniṣad.

अङ्गुष्ठमात्रः पुरुषः, मध्य आत्मनि तिष्ठति।
ईशानो भूतभव्यस्य, न ततो विजुगुप्सते। एतद्वै तत् ।।2.1.12

Ātmā, which is of the size of the thumb (and) which is the lord of the past and the future, dwells in the heart of the body. After (knowing that,) one does not seek security. This is indeed that.

Such a dakshinamurti svarūpam is not there in the Śiva lingam bu we superimpose. किन्तु सालग्रामबाणादिकं शिलारूपेणैवास्ते। what is there in front are only two stones. किन्तु शास्त्राज्ञया शिलादृष्टिपरित्यागपूर्वकं I deliberately suppress the notion that it is a stone.. सालग्रामे बाणे च क्रमेण respectively on Salagrama and bāna, I meditate as Viṣṇu and Śiva. विष्णुस्वरूपेण शिवस्वरूपेण चोपासनं क्रियते। तस्मादुपासनं नोपास्यस्वरूपाधीनम्, किन्तु विध्यधीनम्। upāsana is therefore not based on symbol and oneness with devata, they can never be the same. Sastra enjoins them and asks me to do puja.यथा शास्त्रं विधत्ते तथोपासितव्यम्। exactly like śāstra prescribes, we have to do, we can’t change. This is based on agama śāstram. (smṛti)

Now based on veda-śruti.

किञ्च छान्दोग्योपनिषदि (५.३.१०) पञ्चाग्निविद्याप्रकरणे द्युपर्जन्यपृथिवीपुरुषयोषिद्रूपाः पञ्च पदार्था अग्निदृष्ट्योपासितव्याः, श्रद्धासोमवृष्ट्यन्नरेतोरूपाः पञ्च पदार्था आहुतिरूपेणोपासनीया इति च श्रुतिराह।

5 sacred fires and 5 oblations. All 5 fires are not actual fires, they are symbols to be imagined as 5 fires. Oblations also have to be imagined. In both cases there are sāmānādhikaraṇyam.

किञ्च छान्दोग्योपनिषदि (५.३.१०) पञ्चाग्निविद्याप्रकरणे in the topic of five-fold fires. द्युपर्जन्यपृथिवीपुरुषयोषिद्रूपाः heavely world..when a person dies at time of death, jīva drops the physical body. It is offered in fire. Next physical body is given by agni devata at that tme itself. So all 3 bodies are ready right then. Sthūla śarīram in minute form. That physical body is so underdeveloped that jīva cannot experience anything. However it travels this way, it has to become next physical body in full physical form. This jīva will have to go through 5 locations. In each location its compared to agni. Our physical body is not formed in the mother’s womb, even in the father’s body its existing. Mothers body is only the 5th location. Our physical body is there in 4th location fathers body. There are 3 locations before, heaven dhyu..underdeveloped form (Brahmasūtra 3.1.1st section). 2nd location cloud parjanyaha (all 3 śarīram). 3rd location – Prithvi-earth. Through rains. Several jīvas enter the earth, through vegetables it enters the father. According to śāstra. Plants have plant jīva and also carrier of all other jīvas. Eligible males through food consumption get the jīvas. At conception, they enter mothers body. These are referred as fires. Upaniṣad uses sāmānādhikaraṇyam. योषित्- woman. पञ्च पदार्था अग्निदृष्ट्योपासितव्याः, you have to visualize man as fire; 5 agnis and 5 oblations are mentioned. श्रद्धासोमवृष्ट्यन्नरेतोरूपाः पञ्च पदार्था आहुतिरूपेणोपासनीया इति च श्रुतिराह। श्रद्धा, सोमः, वृष्टि waters, अन्नम् food, मेघः through food it enters the male..as seed रेतः and these cannot be changed,,, in all these cases together we get 10 sāmānādhikaraṇyam vākyam. All of them do not reveal oneness. The 5 oblations are not actual oblations.

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किञ्च छान्दोग्योपनिषदि (५.३.१०) पञ्चाग्निविद्याप्रकरणे द्युपर्जन्यपृथिवीपुरुषयोषिद्रूपाः पञ्च पदार्था अग्निदृष्ट्योपासितव्याः, श्रद्धासोमवृष्ट्यन्नरेतोरूपाः पञ्च पदार्था आहुतिरूपेणोपासनीया इति च श्रुतिराह। तत्रद्युलोकादयो नाग्नयः, नापि श्रद्धादय आहुतयः।

Now we are refuting PM bhatta matam wrt word and meaning. He wants to establish tadatmya sambandha bheda sahita abhedaha. We

established that both cant be there simultaneously as they are opposed.
Then omkara and brahman example he gave. There is a difference between the word and reality, bheda is there by pratyakṣa pramaanam. He said there is sāmānādhikaraṇyam because śruti says they are one. We are in the refuting stage. We saw different types of samaanadhikaranyam.. 4 possibilities. Bhatta mīmāmsāka is taking it as aikya sāmānādhikaraṇyam. That is being refuted. It is said that oneness is not logically possible. Veda will become apramaanam. Omkara is finite and dependen entity. Brahman is independent. Therefore aikya sāmānādhikaraṇyam is not possible. So sāmānādhikaraṇyam must be interpreted as one of the other 3.
1st upasAnādi sāmānādhikaraṇyam. At time of meditation you have to forget the difference and invoke brahman on omkara. Chandogya pañcaagividya example given. Father mother all equated to fires. Jīva travels to these fires before taking birth. You cannot take it literally. Father should be meditated as agni tatvam. Śarīram gets processed in fathers body. Father is imagined as fire. Mother s womb does the further processing of the jīva. Upaniṣad is visualizing mother as fire.

Purushoo vaa.....

It is upasanaayaam sāmānādhikaraṇyam. Five fires and five oblations are figuratively said. Like food is imagined as oblation into mouth of father. Here also upasanaayaam sāmānādhikaraṇyam. Conclusion is omkara should be meditated as brahman, it can never be bragman. So upasanaayaam sāmānādhikaraṇyam is interpretation 1 to refute aikya sāmānādhikaraṇyam.

तत्रद्युलोकादयो नाग्नयः, नापि श्रद्धादय आहुतयः।

Heaven cloud are not real fire, śraddhā etc are also visualized oblations. Because veda asks us to practice pañcagni upāsanam..

किन्तु वेदाज्ञया द्युलोकादयोऽग्नित्वेन श्रद्धादयश्चाहुतित्वेनोपास्यन्ते। एवमेव ओमित्यक्षरविषयकब्रह्मोपासनमुक्तम्। तत्र ओमित्यक्षरस्य वस्तुतो ब्रह्मस्वरूपत्वाभावेऽपिब्रह्मस्वरूपत्वेनोपास्यत्वमुपपद्यते। उपासनावाक्ये वस्तुन अभेदो नापेक्ष्यते। किन्तु भिन्नं वस्त्वप्यभिन्नतयोपास्यते।

Whereas किन्तु वेदाज्ञया in keeping with vedic instruction द्युलोकादयोऽग्नित्वेन as fire श्रद्धादयश्चाहुतित्वेनोपास्यन्ते śraddhā etc as oblations are visualized.। Even in shodasa upacara puja we imagine everything and offer to God. Food jewellery etc. एवमेव ओमित्यक्षरविषयकब्रह्मोपासनमुक्तम् that omiti brahma sāmānādhikaraṇyam is for upāsana। तत्र ओमित्यक्षरस्य वस्तुतो wherever we use upāsana, we deliberately see something other than that. ब्रह्मस्वरूपत्वाभावेऽपिब्रह्मस्वरूपत्वेनोपास्यत्वमुपपद्यते even though we know omkara is not brahman, as brahman it is perfectly possible to do upāsana. । उपासनावाक्ये wherever meditation is mentioned, वस्तुन अभेदो नापेक्ष्यते symbol need not be identical with symbolized. Like flag and nation। even in worldly parlance symbols are used. Like giving car key as gift to the cricketeer instead of car. sāmānādhikaraṇyam किन्तु भिन्नं वस्त्वप्यभिन्नतयोपास्यते। it is seen as though one and the same. Giving key is like giving car itself.

विचार्यमाणे ब्रह्मवाचकस्योङ्कारस्य स्ववाच्यब्रह्मणा सहाभेदो युज्यते च। कलशादिजडरूपार्थवाचकानां घटादिपदानां तु स्ववाच्यजडरूपार्थैरभेदो न युज्यत एव। तथापि सर्वेषां नामरूपाणां ब्रह्मणि कल्पितत्वात्, ब्रह्म सर्वाधिष्ठानं भवति।

2nd interpretation now: bādhāyām sāmānādhikaraṇyam; you can say omkara is non different from brahman. Only possible in this case. Om is a word, word is vyāvahārika satyam, mithyā, omkara is mithyā brahman is satyam. Whenever a mithyā and satyam is equated it is to be understood as baadhaanaam sāmānādhikaraṇyam. When a person sees the snake by mistake. Somebody points out the "snake that you see is rope." This is equating sāmānādhikaraṇyam. It is not in the meaning of oneness. This is bādhāyām sāmānādhikaraṇyam. Omkara and brahman also , omkara is mithyā, it does not exist separate from brahman. Non separateness of omkara from brahman is a special case. Baadhaayaam sāmānādhikaraṇyam. विचार्यमाणे ब्रह्मवाचकस्योङ्कारस्य on further enquiry the omkara that reveals brahman , along with its meaning, by applying bādhāyām sāmānādhikaraṇyam

You can say mithyā oṅkara is non separate from satyam brahman. This is possible only between om and brahman. Not for other words and their meaning. Like word fire and element fire. You cannot talk of bādhāyām sāmānādhikaraṇyam not possible. Why? Because bādhāyām sāmānādhikaraṇyam is possible only when two things are of two different orders of reality. Word fire and element fire and word belong to vyāvahārika satyam only..

स्ववाच्यब्रह्मणा सहाभेदो युज्यते च। कलशादिजडरूपार्थवाचकानां with regard to kalasha pot etc which reveal inert objects that vyāvahārika satyam घटादिपदानां तु स्ववाच्यजडरूपार्थैरभेदो न युज्यत एव you cannot talk of bādhāyām sāmānādhikaraṇyam। तथापि सर्वेषां नामरूपाणां ब्रह्मणि कल्पितत्वात्, ब्रह्म सर्वाधिष्ठानं भवति। whereas whenever you use any word using brahman, satyam brahman, jñānaṃ brahman. The words satyam jñānaṃ words and brahman meaning there is possibility of bādhāyām sāmānādhikaraṇyam because of order of reality is different. Brahman happens to be adhiṣṭānam of all the words. ओङ्कारोऽपि ब्रह्मणो नाम। तस्माद्ब्रह्मण्योङ्कारः कल्पितः। कल्पितं वस्त्वधिष्ठानाव्यतिरिक्तमधिष्ठानात्मकमेव भवति। तस्मात् ओमित्यक्षरं ब्रह्मैव। घटादिपदानां तु जडरूपस्वार्थो नाधिष्ठानम्। किन्तु स्ववाच्यैः सह घटादिशब्दा ब्रह्मणि कल्पिताः। तस्माद्ब्रह्मैव घटादिपदानामधिष्ठानम्। तस्मात् सर्वकारणत्वेन सर्वाधिष्ठानत्वात् सर्वपदानां ब्रह्माभेदो युज्यते। घटादिपदानां तु जडरूपस्ववाच्यैः सहाभेदो न केनापि प्रमाणेन युज्यते। तस्माद्भट्टाभिमतो वाच्यवाचकयोरभेदो नैव सम्भवति।

Therefore any word and brahman can have baadha sāmānādhikaraṇyam, any word and its meaning cannot have. ओङ्कारोऽपि ब्रह्मणो नाम। तस्माद्ब्रह्मण्योङ्कारः कल्पितः। omkara is superimposed कल्पितं वस्त्वधिष्ठानाव्यतिरिक्तमधिष्ठानात्मकमेव भवति।anything superimposed is non different from the adhiṣṭānam. Superimposed snake cannot be different from the rope. Entire creation both nama rūpa are non different from brahman. तस्मात् ओमित्यक्षरं ब्रह्मैव। therefore oñkara is non different from brahman. घटादिपदानां तु जडरूपस्वार्थो नाधिष्ठानम्।you can say meaning of omkara is adhiṣṭānam you can say. But pots meaning pot is not adhiṣṭānam of pot. All words are superimposed on brahman, no word is superimposed on the word's object (pot). Any jaḍam cannot become adhistaanam. Adhishtaanam has to ultimately be caitanyam only. That's why in anirvacanīya khyāti discussion, we said , normally we say rope is adhiṣṭānam for snake (for junior studemt), in revised anirvacanīya khyāti, everything jaḍam is superimposed so rope avacchinna caitanyam is adhiṣṭānam. Shell enclosed consciousness. Waker enclosed consciousness is adhiṣṭānam.. (senior vedānta student) Matter can neve be adhishtaanam. Mind cannot be

adhishtaanam of dream. Mind is jaḍam. Mind avacchinna sākṣī caitanyam alone is adhiṣṭānam. किन्तु स्ववाच्यैः सह घटादिशब्दा ब्रह्मणि कल्पिताः। on the other hand, all words and their objects are superimposed on one caitanyam . Every word and its object is superimposed on one caitanyam . तस्माद्ब्रह्मैव घटादिपदानामधिष्ठानम्। brahman alone is adhishtaanam. तस्मात् सर्वकारणत्वेन सर्वाधिष्ठानत्वात् सर्वपदानां ब्रह्माभेदो युज्यते। since brahman is adhiṣṭānam, everything else is superimposed therefore non separate from brahman..
****Braharpanam...

घटादिपदानां तु जडरूपस्ववाच्यैः सहाभेदो न केनापि प्रमाणेन युज्यते। you can never say word and its object other than brahman can never be said to be equal. तस्माद्भट्टाभिमतो वाच्यवाचकयोरभेदो नैव सम्भवति। therefore the abheda between word and meaning we cannot talk about so bhedaabheda is not possible. bhatta mīmāmsāka's matam is refuted.
Vicārasāgara appears advanced for us. All advanced texts focus more on manam rather than srvanam. Whenever we are involved in mananam, other schools of thought will be analysed. During such debates, it consists of two exercises. 1 showing defects in all other schools and refute deliberately. They can only give erroneous knowledge. It cannot liberate you. Teacher has to liberate the students from these. Thus showing the defects is a big exercise. 2. In their books they have done mananam and talked of defects in advaitam. These doṣās or defects that were attributed to advaitam, they are not there. You have not understood our philosophy. . Svadoṣa nivaranam. Defensive argument.

What did Bhatta philosopher say? “ if you talk of non difference or difference if you talk, there will be problems therefore you have to accept both bhedaabheda” he said this in page 293 top para, he talked of a defect. Now it is being restated.

Topic 434 refutation of bhatta mīmāmsākas offensive arguments.

(४३४) वाच्यवाचकयोः केवलभेदमङ्गीकुर्वतां मते भट्टेन यो दोषः प्रदर्शितः स सिद्धान्ते सामर्थ्यरूपशक्तिमङ्गीकुर्वतां मते न सम्भवति। तथा हि, भट्टेन प्रदर्शितो दोषस्तावदेवम् –

What did Bhatta say? If you talk of word and meaning, it is understandable. Word fire and element fire are different. Word fire does not burn the tongue. Element fire will burn as you go near. Here everybody agrees. Vedāntin agrees temporarily. Bhatta said you should accept some kind of identity also between word fire and element fire. He gave a reason. The fire word is different from fire element, but it is different from all 5 elements air water etc. but when you utter fire, in your mind all 5 elements do not come, only one comes. Therefore you have to admit 4 are totally different..air water space and earth; fire some kind of non-difference is there. Thats why element fire comes to the mind once you hear the word fire. If you don’t accept this, it cannot reveal the fire element at all. Ability of the word fire to reveal fire element and not other elements you have to accept some non-difference.

Reply: fire word can reveal fire element without having oneness. We can explain the capacity of fire word by another method. All 5 elements are equally different from word fire. Even though it is so, word fire is able to reveal the element fire because word fire has intrinsic shakti-saamarhthyam, power to reveal its own unique meaning. Chair word can reveal chair object only. You don't have to bring in abheda. Revelation of the meaning can be explained without abheda by introducing saamarthya rūpa shakti. Between fire and fire element, bheda sambandha only is thee, but because of power or samarthyam the word reveals the object. Abheda need not be introduced.

Vicārasāgara 16th july 2022

Topic 434

४३४) वाच्यवाचकयोः केवलभेदमङ्गीकुर्वतां मते भट्टेन यो दोषः प्रदर्शितः स सिद्धान्ते सामर्थ्यरूपशक्तिमङ्गीकुर्वतां मते न सम्भवति। तथा हि, भट्टेन प्रदर्शितो दोषस्तावदेवम् –

The relationship between a word and its meaning was defined as shakti vṛtti.

Bhatta mīmāmsāka pointed out that the relationship is bhedābheda sambandha. It is neither mere bheda nor mere abheda. Difference cum non- difference.

If difference alone kevala bheda is accepted certain problems will come. In advaita siddhānta between word and meaning we accept only bheda. Word and its meaning can never be identical. They have to be different. Example given was word fire and element fire. The word does not burn the tongue...

Bhāṭṭa mīmāmsāka charged the advaitin with the doṣa...

वाच्यवाचकयोः केवलभेदमङ्गीकुर्वतां मते भट्टेन यो दोषः प्रदर्शितः स सिद्धान्ते सामर्थ्यरूपशक्तिमङ्गीकुर्वतां मते न सम्भवति। तथा हि, भट्टेन प्रदर्शितो दोषस्तावदेवम्

If there is a school of thought which speaks about word and meaning being different, the bhāṭṭa mīmāmsāka presented the doṣā...of advaitam

The advaitin is called सामर्थ्यरूपशक्तिमङ्गीकुर्वतां
An advaitin who says shakti is nothing but sāmarthyam
To explain this further, defect that the bhāṭṭa mīmāmsāka attributed is following.

घटपदस्य वाच्यार्थो घटपदादत्यन्तभिन्नश्चेत्, यथा घटपदात् अत्यन्तभिन्नः पटरूपार्थो न ततः प्रतीयते तथा घटपदात् कलशरूपार्थोऽपि न प्रतीयेत, कलशरूपार्थस्यापि घटपदादत्यन्तभिन्नत्वात् ।
Here the answer is coming, the doṣa was talked about earlier in page 293 top para...suppose you say word pot and the meaning object pot are totally different, then what about word pot and object cloth. bhāṭṭa mīmāmsāka asks then How come word pot is revealing object pot and not object cloth. You can't solve this problem. bhāṭṭa mīmāmsāka gave bhedābheda sambandha as solution for this,

घटपदस्य वाच्यार्थो घटपदादत्यन्तभिन्नश्चेत्, यथा घटपदात् अत्यन्तभिन्नः पटरूपार्थो न ततः प्रतीयते since the word pot does not reveal object cloth, it cannot reveal object pot also ...तथा घटपदात् कलशरूपार्थोऽपि न प्रतीयेत, कलशरूपार्थस्यापि घटपदादत्यन्तभिन्नत्वात् ।

अपि च घटपदवाच्यं घटपदात् भिन्नत्वेनाभ्युपगम्य तस्य घटपदेन प्रतीत्यभ्युपगमे, यथा घटपदात् अत्यन्तभिन्नः कलशरूपार्थः प्रतीयते तथात्यन्तभिन्नः पटरूपार्थोऽपि प्रतीयेतेति ।

2nd problem, there is word pot, two objects pot and cloth are there, both are equally different. Either word will reveal pot object or cloth object or other option is it will not reveal both objects..

अपि च घटपदवाच्यं घटपदात् भिन्नत्वेनाभ्युपगम्य तस्य घटपदेन प्रतीत्यभ्युपगमे, यथा घटपदात् अत्यन्तभिन्नः कलशरूपार्थः प्रतीयते तथात्यन्तभिन्नः पटरूपार्थोऽपि प्रतीयेतेति ।

अत्रोच्यते – अयं च दोषः सामर्थ्यरूपामथवेच्छारूपां शक्तिमनभ्युपगच्छतां मते भवेत् । सामर्थ्यरूपां शक्तिमङ्गीकुर्वतां तु नायं दोषः । सिद्धान्तिमते वाच्यवाचकयोर्भेदो भवितुमर्हति ।

We don’t have that problem. We can establish that word pot can reveal only object pot. While talking of the power of the word, we said every word has got a unique power. Like fire has unique power if burning. Element water has unique power of wetting with Agni does not have, this is shakti or sāmarthyam. Advaitin extended this to every word... word pot has got a unique power. Power if revealing only one relevant object that is pot and not cloth. We admit this unique power. Even though pot word is different from object pot and cloth, we accept this ability of revealing only one object. With sāmarthyam we can solve this problem.

अत्रोच्यते – अयं च दोषः सामर्थ्यरूपामथवेच्छारूपां this problem can be solved by Nyyāyika school also. Using īśvara iccā rūpa or sāmarthya rūpa śakti. Nyyāyika can also solve the problem using īśvara iccā rūpa śakti. We (advaitins) through samarthyam. शक्तिमनभ्युपगच्छतां

मते भवेत्। if you accept sāmarthyam and īśvara iccā no problem.. सामर्थ्यरूपां शक्तिमङ्गीकुर्वतां तु नायं दोषः advaitin never faces a problem. । सिद्धान्तिमते वाच्यवाचकयोर्भेदो भवितुमर्हति lwe reassert our view that word and its meaning are different.

तथा हि, घटपदवाच्यः कलशः, तदवाच्यः पटश्चेत्युभयमपि घटपदादत्यन्तं भिन्नमेव। तथापि घटपदे कलश- रूपार्थज्ञानोत्पादनशक्तिरेवास्ति। न तु पटादिरूपार्थान्तरज्ञानोत्पादनशक्तिः । तस्मात् घटपदात्कलशरूपार्थप्रतीतिरेव जायते नार्थान्तरप्रतीतिः ।

Word pot is there, object pot is there and non-revealed cloth is also there. The pot and cloth are both equally different inly; Niścala Dāsa says. Even though they are equally different, word pot can only have pot as revealed object because word pot has unique power of revealing object pot. तथा हि, घटपदवाच्यः कलशः, तदवाच्यः पटश्चेत्युभयमपि घटपदादत्यन्तं भिन्नमेव । तथापि घटपदे कलश- रूपार्थज्ञानोत्पादनशक्तिरेवास्ति। न तु पटादिरूपार्थान्तरज्ञानोत्पादनशक्तिः। तस्मात् घटपदात्कलशरूपार्थप्रतीतिरेव जायते नार्थान्तरप्रतीतिः।

इत्थं यस्मिन् पदे यदर्थबोधनशक्तिरास्ते स एवार्थः तेन पदेन प्रतीयते, नार्थान्तरम्।

Therefore all words are different from all objects equally, every word can reveal only a particular object. Even śāstram communicates this way,

तस्माद्वाच्यवाचकयोरत्यन्तभेदेऽपि नास्ति दोषः। तयोः भेदसहिताभेदरूप- तादात्म्यसम्बन्धस्तु न घटते, भेदाभेदयोः परस्परविरोधित्वात् । तयोरेकत्र सामानाधिकरण्यासम्भवाच्च।

तस्माद्वाच्यवाचकयोरत्यन्तभेदेऽपि नास्ति दोषः। he is concluding the discussion. Advatin says between word and its meaning there is total difference, we can explain how communication is established. Where as bhāṭṭa mīmāmsāka talks of bhedābheda, we cannot accept as there us logical issue opposite attributes are located in same locus, this is not acceptable. Like light and darkness cannot coexist in same locus. तयोः भेदसहिताभेदरूप- तादात्म्यसम्बन्धस्तु न घटते, भेदाभेदयोः परस्परविरोधित्वात् । तयोरेकत्र सामानाधिकरण्यासम्भवाच्च ।

(आ. ४३५-४३७) उपादानकारणतत्कार्ययोर्भेदाभेदरूपतादात्म्य- सम्बन्धो दुर्घटः –

We had an incidental discussion previously... relationship between word and its meaning.. we established that advaitins view is right(along with Nyyāyika).

4 pairs were taken and their relationship were discussed. Substance and attributes, Substance and action, Substance and universal; chair and chairness, dravyam-gunaha, karma, jaatihi ...

Material cause and its product fourth, upādāna kāryam kāraṇam ca, gold and ornament, wood and furniture... what is their relationship. According to advaitam, nyāya philosopher, Nyyāyika and bhāṭṭa mīmāmsāka?

First of these four pairs, he is only taking the fourth item, upādāna kāraṇam and kāryam relationship... are they different or something else.

Nyyāyika philosopher says they are different, gold and ornaments are different only.

Advaitin is going to take a totally different stand later. A unique relationship page 301..bheda abheda vilakṣaṇa anirvacanīya tādātmya

sambandha.. when material cause is pariṇāmi upādāna kāraṇam or vivarta upādāna kāraṇam.
This is going to be our stand, page 301. Temporarily Niścala Dāsa is interested in dismissing bhāṭṭa mīmāmsāka. Temporarily advaitin joins Nyyāyika. Advaitin says between upādāna kāraṇam and kāryam there is bheda..
He is taking bhāṭṭa mīmāmsāka argument and refute. If you say material cause and product are totally different. There will be a problem. Clay and pot are different. Clay and cloth are also different. Both pairs.. clay pot and clay cloth. The issue is either from clay you will be able to produce both pot and clay or you cannot produce both. Two fold problem is there as above.

Bhāṭṭa mīmāmsāka explains that between clay and pot bhedābheda sambandha is there, between clay and cloth there is bheda sambandha. Charge against advaitin and Nyyāyika..
Niścala Dasa is going to say even though they are different you can explain a particular cause can produce a particular effect.

Clay and pot are different, clay and cloth are different. Clay can create pot alone because it has got unique sāmarthyam. Fire has unique power to burn. Scientist will give a term for this.

Sāmarthyam is used to explain kārya kāraṇa sambandha. Both Nyyāyika and advaitin explain.

Now the charge of bhāṭṭa mīmāmsāka..

It was mentioned earlier. Page 296 second para. Now we are giving answer.
(४३५) भेदाभेदयोः परस्परविरोधित्वात् तयोः सामानाधिकरण्या- सम्भवाच्च उपादानकारणतत्कार्ययोर्भेदसहिताभेदो नास्ति । तयोः केवलभेदो- ऽस्ति । केवलभेदपक्षे भट्टेनोक्तो दोषो नैयायिकमते सामर्थ्यरूपशक्तिवादि- सिद्धान्तिमते च न सम्भवति । उपादानकारणतत्कार्ययोरत्यन्तभेदे भट्टेन प्रदर्शितो दोषस्त्वयम् –

Topic 435

४३५) भेदाभेदयोः परस्परविरोधित्वात् तयोः सामानाधिकरण्या- bhāṭṭa mīmāmsāka is wrong, advaitin wants to say. Both bheda and abheda can never coexist. In any context, because they are opposite attributes. Sāmānādhikaraṇyam is not possible, coexistence in a common locus. Darkness and light cannot have sāmānādhikaraṇyam..

विग्रहवाक्यम्- समानम् अधिकरणम् ययोः तौ ; समानाधिकरणौ, तयोः भावः; समानाधिकरण्यम्

सम्भवाच्च उपादानकारणतत्कार्ययोर्भेदसहिताभेदो नास्ति। तयोः केवलभेदोऽस्ति। therefore there is only material cause and its product. केवलभेदपक्षे भट्टेनोक्तो दोषो नैयायिकमते सामर्थ्यरूपशक्तिवादि- सिद्धान्तिमते च न सम्भवति। bhāṭṭa mīmāmsāka told advaitin you can have a problem if you talk of difference. And he told Nyyāyika too... उपादानकारणतत्कार्ययोरत्यन्तभेदे भट्टेन प्रदर्शितो दोषस्त्वयम् –
Defect he pointed out was, “from any upādāna kāraṇam any kāryam can be produced or nothing can be produced”
Page 296 2nd para.

मृत्पिण्डात् अत्यन्तभिन्नो घटस्ततो यद्युत्पद्येत तदा मृत्पिण्डात् अत्यन्तभिन्नतैलोत्पत्तिरपि तत आपद्येत । अत्यन्तभिन्नत्वात् । मृत्पिण्डात् तैलं यदि नोत्पद्यते तर्ह्यत्यन्तभिन्नत्वाविशेषात् घटोऽपि मृत्पिण्डान्नोत्पद्येतेति ।

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दोषस्त्वेयम्- मृत्पिण्डात् अत्यन्तभिन्नो घटस्ततो यद्युत्पद्येत तदा मृत्पिण्डात् अत्यन्तभिन्नतैलोत्पत्तिरपि तत आपद्येत । अत्यन्तभिन्नत्वात् । मृत्पिण्डात् तैलं यदि नोत्पद्यते तर्ह्यत्यन्तभिन्नत्वाविशेषात् घटोऽपि मृत्पिण्डान्नोत्पद्येतेति ।

Academic discussions are on-they are not really required for mahāvākya vicāra. Various thinkers were presented. Author took up a diversion. Main topic: relationship between word and meaning. Diversion topic: 4 other pairs were taken. Substance and attribute, action, universal, and its product. Final conclusion is not discussed here. I am presenting this as an aside note.

Mīmāmsāka: relationship between these 4 pairs is called tādātmya sambandha. Bhedābheda sambandha.

Nyyāyika: samavāya sambandha...between each of these.

Advaita matam: relationship is presented as bhedābheda vilakṣaṇa anirvacanīya tādātmya sambandha. Simplified anirvacanīya tādātmya sambandha.

Here author is not going to these details. He is taking debate between mīmāmsāka and Nyyāyika on 4 pairs. He is taking substance and product, upādāna kāraṇam and its kāryam, clay and pot...advaitin is going to pass a verdict between these two which one is better? Mīmāmsāka matam and Nyyāyika.

First mīmāmsāka matam: he says between substance and its product there is difference, Nyyāyika also says there is dfference between substance and product. Mīmāmsāka says difference is not pure but it is mixed with non-difference also. Not kevala or atyanta but blended with non-difference. Abheda miśrita bheda. Therefore bhedābheda. Nyyāyika says: I don't mix with abheda, I say it is pure bheda, kevala bheda or atyanta bheda. Pure difference alone. Blended upma or pure upma!
Advaitin has his own school, that he does not discuss, he votes for Nyyāyika matam, vote for unblended pure bheda. Reason for that is, he cannot accept blending bheda with abheda as it is impossible as they are unblendable combination like oil and sand... therefore I vote for Nyyāyika bheda paksha.

Mīmāmsāka raises an objection against nyyāyika kevala bheda paksha. (between substance and its product). Then advaitin will reply that and negate the objection with two different arguments. One for negating the objection, then refutation of objection.

Mimasakas Objection to Nyyāyika kevala bheda pakṣa:

दोषस्त्वेयम्- this is the objection raised by mīmāmsāka against Nyyāyika. You say substance and its product are totally different. He asks Nyyāyika, do you agree that clay and oil are totally different? Nyyāyika says of course. If both are totally different, how can you create pot from clay but not oil from clay? Mīmāmsāka says I can explain with blended difference (bheda and abheda both present), kārya kāraṇam is possible. मृत्पिण्डात् अत्यन्तभिन्नो घटः if a pot can originate from clay, then oil also can originate from clay ततो यद्युत्पद्येत तदा मृत्पिण्डात् h अत्यन्तभिन्नतैलोत्पत्तिरपि तत आपद्येत । अत्यन्तभिन्नत्वात् । both having same status; मृत्पिण्डात् तैलं यदि नोत्पद्यते तर्ह्यत्यन्तभिन्नत्वाविशेषात् घटोऽपि मृत्पिण्डान्नोत्पद्येतेति । suppose you say from clay if oil cannot originate then pot also cannot originate (both have similar status) . Either both can originate or both cannot originate.

Topic 436

(४३६) अत्रोच्यते, नैयायिकमते तावन्नायं दोषः – तथा हि, नैयायिकः सकलपदार्थानामुत्पत्तौ प्रागभावमपि कारणमाह । घटोत्पत्तौ यथा दण्डचक्रकुलालादीनां कारणत्वं तथा घटप्रागभावस्यापि कारणत्वम् । एवं सकलपदार्थानामुत्पत्तौ तत्तत्पदार्थप्रागभावोऽपि कारणम् । घटप्रागभावो घटोपादानभूतमृतपिण्डे एव वर्तते । नान्यत्र । तैलप्रागभावस्ति- लेष्वेव वर्तते नान्यत्र । एवं सकलपदार्थानां प्रागभावः स्वस्वोपादानकारणे वर्तते । यस्मिन् पदार्थे यस्य कार्यवस्तुनः प्रागभावो वर्तते तस्मात्पदार्थात् तदेव कार्यमुत्पद्यते, नान्यत् कार्यम् ।

Clay and pot are different, clay and oil are different. If both are equally different how come only pot originate? Nyyāyika has his own version, I'm quoting that here.

For origination of product, many processes are required. Kāraṇa - sāmagrī. Required factors to produce the effect. Prior non-existence of the product is one crucial requirement ghaṭa pragabhāva, clay potters wheel, danḍam all required. This ghaṭa pragabhāva obtains only in clay. Taila pragabhāva is also a causal factor for oil.

अत्रोच्यते, नैयायिकमते तावत् न अयं दोषः this objection raised by mīmāmsāka is invalid, Nyyāyika says – तथा हि, नैयायिकः

सकलपदार्थानामुत्पत्तौ with regard to origination of every product, pragabhāva of that product is a causal factor. प्रागभावमपि कारणमाह । घटोत्पत्तौ यथा दण्डचक्रकुलालादीनां कारणत्वं clay, potters wheel, stick and the potter are all required.. तथा घटप्रागभावस्यापि कारणत्वम् । prior non existence of pot is also a causal factor. एवं सकलपदार्थानामुत्पत्तौ तत्तत्पदार्थप्रागभावोऽपि कारणम् । human beings have pragabhāva of human child not monkey etc... घटप्रागभावो घटोपादानभूतमृतपिण्डे एव वर्तते । pots prior non existence is there only in clay...नान्यत्र ।not anywhere else. तैलप्रागभावस्तिलेष्वेव वर्तते नान्यत्र । only in sesame you have oil prior non existence. एवं सकलपदार्थानां प्रागभावः स्वस्वोपादानकारणे वर्तते । यस्मिन् पदार्थे यस्य कार्यवस्तुनः प्रागभावो वर्तते तस्मात्पदार्थात् तदेव कार्यमुत्पद्यते, नान्यत् कार्यम् । generalization, in whichever material cause, whichever prior non existence of relevant product is there, only from that the product will originate.

मृत्पिण्डे घटप्रागभाव एव वर्तते । तस्मात् मृत्पिण्डात् घट एवोत्पद्यते, न तैलादिकम्। तिलेषु तैलप्रागभाव एव वर्तते । तस्मात्तिलेभ्यस्तैलमेवोत्पद्यते, न घटादिकम् । इत्थं निखिलकार्योत्पत्तौ तत्तत्प्रागभावः कारणम्। तस्मात् उपादानकारणकार्ययोरत्यन्तभेदाभ्युपगमान्नैयायिकमते नास्ति दोषः ।

pots prior non-existence is there only in clay... only in sesame you have oil prior non-existence. Because of total non-difference, in Nyyāyika matam there is no doṣa. We don't accept blended difference as it is logically not possible. Difference and non-difference cannot exist together.

Now second answer... first answer is not totally satisfactory. In clay alone prior non-existence of pot is present. Prior non-existence of oil is there only in sesame seeds. The language is prior non-existence is existing. Seems illogical.

Topic 437 सामर्थ्यरूपशक्तिवादिमतेऽपि न दोषः

(४३७) सामर्थ्यरूपशक्तिवादिमतेऽपि न दोषः – तथा हि, मृत्पिण्डे घटोत्पादनसामर्थ्यरूपशक्तिरेवास्ति, न तु तैलोत्पादनसामर्थ्यरूपशक्तिः। तस्मान्मृत्पिण्डाद्धट एवोत्पद्यते, न तैलम्। तथा तिलेषु तैलोत्पादनसामर्थ्यरूपा शक्तिरेवास्ति न तु घटोत्पादनसामर्थ्यरूपा शक्तिः । तस्मात्तिलेभ्यः तैलमेवोत्पद्यते, न घटः । इत्थं उपादानकारणतत्कार्ययोरत्यन्तभेदाभ्युपगमे नास्ति दोषः।

We replace prior nonexistence with the word “potential”. Eg: I’ve prior non-existence of speaking, I say “potential” because non-existence means not available. Advaitin suggests a better term, clay has potential to produce pot not oil. sesame has potential to produce oil not pot. Potential is important although bheda is there.

सामर्थ्यरूपशक्तिवादिमतेऽपि those people who accept potential or ability.. we used ability with regard to word clay. Word clay will reveal only clay we said. Now instead of revealing ability, it is producing ability. न दोषः – तथा हि, मृत्पिण्डे घटोत्पादनसामर्थ्यरूपशक्तिरेवास्ति, it has got only the power to generate the pot. The power to produce the oil is there on;y in sesame. न तु तैलोत्पादनसामर्थ्यरूपशक्तिः। तस्मान्मृत्पिण्डाद्धट एवोत्पद्यते, न तैलम्। तथा तिलेषु तैलोत्पादनसामर्थ्यरूपा शक्तिरेवास्ति न तु घटोत्पादनसामर्थ्यरूपा शक्तिः । तस्मात्तिलेभ्यः तैलमेवोत्पद्यते, न घटः । from sesame only thailam originates not pot इत्थं उपादानकारणतत्कार्ययोरत्यन्तभेदाभ्युपगमे नास्ति दोषः। even though we accept an unblended difference, we can still explain the difference between the pair.

उपादानकारणतत्कार्ययोर्भट्टाभिमतो भेदाभेदस्त्वसङ्गत एव । भेदपक्षे अभेदपक्षे च भट्टोक्ता दोषास्तन्मते निश्चयं सम्भवेयुः। भट्टेन भेदसहिताभेदस्याभ्युपगमात् कारणकार्ययोस्तन्मते भेदश्च सिद्धः। अभेदश्च सिद्धः। भेदसद्भावाद्भेदपक्षोक्तदोषाणाम्, अभेदसद्भावादभेदपक्षोक्तदोषाणां च प्रसङ्गाद्भेदाभेदपक्षोऽसङ्गतः।

Both the answers are given to objections raised by mīmāmsāka. With regarded to unblended pure difference also we can explain, but blended difference we cannot accept. Non-difference and difference blending is not possible.

Now one more doṣa is added. Mīmāmsāka says you should not speak about mere difference. You should not talk of mere non-difference also. Mīmāmsāka said, both will have problems therefore to avoid mere difference or non-difference problem, I'm combining difference and non-difference. Here advaitin says you will have problems of both difference and non-difference instead of solving the problem. Merlyn Monroe and Bernard Shaw joke....

उपादानकारणतत्कार्ययोर्भट्टाभिमतो भेदाभेदस्त्वसङ्गत एव blended relation is illogical only भेदपक्षे अभेदपक्षे additional combined doṣa now च भट्टोक्ता दोषास्तन्मते निश्चयं सम्भवेयुः। due to both pure difference and pure non-difference.

भेदसद्भावाद्भेदपक्षोक्तदोषाणाम्, doṣās of difference अभेदसद्भावादभेदपक्षोक्तदोषाणां and non-difference only paksha च प्रसङ्गाद्भेदाभेदपक्षोऽसङ्गतः both of them will be there...

चोरस्य चौर्यदोषो भवति । द्यूतकृतः द्यूतदोषो भवति। उभयानुष्ठातुस्तूभावपि दोषौ भवतः। एवं गुणगुण्यादीनां भेदाभेदाभ्युपगमेऽपि भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्।

Example of thief and gambler. Thief has problem of thieving, gambler has gambling pāpam. Suppose a person combines gambling and thieving to avoid pāpam, the combination will add the papams. Papa gets accumulated. । द्यूतकृतः 6.1 (sakaaranta pullinga) for a gambler, gambling pāpam will be there. So both pāpam will be there. Cumulative pāpam. Similarly combining bheda and abheda will only add the doṣās. Now Niścala Dāsa says you can extend this to other 3 pairs. Substance and attribute, action, universal. Unblended difference alone must be held. Even in these by introducing sāmarthyam or ability it can be explained in all 3 cases, attribute, action, universal

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चोरस्य चौर्यदोषो भवति । द्यूतकृतः द्यूतदोषो भवति। उभयानुष्ठातुस्तूभावपि दोषौ भवतः। एवं गुणगुण्यादीनां भेदाभेदाभ्युपगमेऽपि भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्।

Now we are in a diversion topic. Main topic: relationship between word and its meaning. The author is in a diversion discussing relationship between 4 pairs. Substance and attribute, Substance and action, Substance and universal, and Substance and its product. With regard to these 4 pairs what type of relationship is there. These topics are not required for mahāvākya vicāra. Diversion topic is not relevant at all. Pure academic interest author is discussing this. Advaitin wants to select one of them. Between Nyyāyika and mīmāmsāka. Both accept there is a difference each of these four pairs. The difference is in mīmāmsāka case , he talks of difference as well as non-difference. Blended difference like vegetable upma. Nyyāyika does not accept blende difference but mere difference. Between the two advaitin concludes Nyyāyika is better. Because mīmāmsāka is blending abeda and bheda therefore illogical as opposite attributes cannot coexist in one locus. He also spoke of another additional doṣa. Mīmāmsāka said kevala bheda as well as kevala abheda also will have problem, Niścala Dāsa says both will have problem, by combining both you will have double problem. He gave an example of thief and gambler. To avoid pāpam, if he does both stealing and gambling, he will have double problem.

A question was raised. if clay and pot are different how come pot alone comes from clay and not oil. Both are different but clay has got a unique sāmarthyam to produce pot, it does not have potential to generate oil. Without bhedābheda sambandha with sāmarthyam this phenomenon can be explained. Next topic is going to be: same set of arguments can be extended to other three pairs. Substance and attribute, Substance and action, Substance and universal.

एवं गुणगुण्यादीनां भेदाभेदाभ्युपगमेऽपि भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्।

एवं In the same way, गुणगुण्यादीनां substance attribute and other two pairs, भेदाभेदाभ्युपगमेऽपि bhedābheda vada cannot be applied. We have to emplys sāmarthyam method to refute bhedābheda method. भेदपक्षोक्तदोषा अभेदपक्षोक्तदोषाश्चेत्युभयविधा दोषाः प्रसज्येरन्। There is a pot which has brown color, pot and pot color. Nyyāyika says both are different. Is it blended or pure? Nyyāyika says pure difference.

Mīmāmsāka says, no you say pot and its color are different..what about pot and cloth? Nyyāyika will say they are also different. mīmāmsāka will say how come the color alone is dependent on the pot and cloth is not dependent on the pot. Colour is ghaṭāśritam. Cloth paṭa is not ghaṭāśritam. If both color and cloth are eually different from pot how come one is ghaṭāśritam and other is not.. PM tries to solve problem by bhedābheda vada...blended and unblended difference. Nyyāyika says blended difference I cannot accept as blended difference itself is illogical. He solves the problem using sāmarthyam method. Pot has got sāmarthyam to support only pot roopam, it does not have status of cloth āśrayatvam because cloth can independently exist. There pot cannot be supporter of cloth, but pot can be supporter of color since it has sāmarthyam.

सामर्थ्यरूपशक्तिवादिमते गुणगुणिनोः केवलभेदाभ्युपगमान्नास्ति दोषः। यतो गुणिनि गुणाश्रयत्वरूपा शक्तिरेवास्ति, नान्याश्रयत्वशक्तिः। तस्मात् भेदपक्षे यो दोषः प्रदर्शितो ‘घटरूपादयो यथा घटाद्भिन्नास्तथा पटादयोऽपि घटाद्भिन्ना वर्तन्ते। तथा सति घटरूपादय इव पटादयोऽपि घटाश्रिता भवितुमर्हन्ति। अथवा पटादिवत् घटरूपादयोऽपि घटानाश्रिता भवितुमर्हति’ इति सोऽयं सामर्थ्यरूपशक्त्यनभ्युपगमपक्षे एव स्यात्।

सामर्थ्यरूपशक्तिवादिमते in the view of advaitin who accepts sāmarthyam method, गुणगुणिनोः between substance and attribute केवलभेदाभ्युपगमान्नास्ति even though Nyyāyika accepts only pure difference दोषः। there will be no problem as it is solved with sāmarthyam. यतो गुणिनि गुणाश्रयत्वरूपा शक्तिरेवास्ति, a substance has got an ability to support its attributes only... a substance cannot support another substance since it need not be supported as it is independently existing.. नान्याश्रयत्वशक्तिः। a substance cloth does not support another substance since it need not be supported, color cannot exist independently. तस्मात् भेदपक्षे यो दोषः प्रदर्शितो whatever defect the mīmāmsāka attributed to Nyyāyika that defect is not there... 'घटरूपादयो यथा घटाद्भिन्नास्तथा पटादयोऽपि घटाद्भिन्ना वर्तन्ते। तथा सति घटरूपादय इव पटादयोऽपि घटाश्रिता भवितुमर्हन्ति। अथवा पटादिवत् घटरूपादयोऽपि घटानाश्रिता भवितुमर्हन्ति' इति सोऽयं सामर्थ्यरूपशक्त्यनभ्युपगमपक्षे एव स्यात्। only if you do not accept sāmarthyam the potential, there is a problem. If you accept sāmarthyam, you can say why a thing is different from another thing. Like if Ram and Kṛṣṇa are both persons, how come Rama can sing...it is potential.

सामर्थ्यरूपशक्तिवादिमते तु गुणगुणिनोः केवलभेदाभ्युपगमेऽपि यथा न दोषस्तथा प्रदर्शितः। गुणगुणिनोर्भेदाभेदाभ्युपगन्तृमते पूर्वोक्तदृष्टान्तरीत्या उभयपक्षदोषाः सम्भवेयुरेव। अपि च भेदाभेदयोर्विरुद्धत्वादसम्भवदोषोऽपि स्यात्।

Without sāmarthyam, you cannot solve this problem. If you use blended difference, you cannot solve the problem as it has its own two issues, they cannot coexist and you will be doubling the problems, bheda and abheda as well.

अपि च जातिव्यक्त्योः क्रियाक्रियावतोश्च केवलभेदोऽस्ति। तथापि व्यक्तौ जात्याश्रयत्वशक्तिरस्ति। क्रियावति च क्रियाश्रयत्वरूपशक्तिरस्ति। नान्याश्रयत्वशक्तिः। इत्थमुपादानकारणतत्कार्ययोस्तथा गुणगुण्यादीनां च भेदाभेदरूपतादात्म्यसम्बन्धोऽसङ्गत एव । पूर्वोक्तस्थलेषु सर्वत्र भेदाभ्युपगमे भट्टेन प्रदर्शितं भेदपक्षदोषं सर्वं सामर्थ्यरूपा शक्तिः सिद्धान्ते कबलीकरोति।

Niścala Dāsa has covered substance and product and substance and attribute, He extends to other two. अपि च जातिव्यक्त्योः between substance and universal क्रियाक्रियावतोश्च substance and its action..talker and talk relationship केवलभेदोऽस्ति। we don’t accept blended difference but only pure difference. Now we are joining Nyyāyika. तथापि व्यक्तौ जात्याश्रयत्वशक्तिरस्ति। relationship between talker and talk is different but potential is there. chair will have chairness potential only not tableness etc. क्रियावति च क्रियाश्रयत्वरूपशक्तिरस्ति। only a doer has potential for action not an akarta. नान्याश्रयत्वशक्तिः। ***ultimately whole concept of māyā is total potential***. Origination of things with their potential.. brahman has that māyā in it. Therefore brahman is sarvagnya..

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
    न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
    प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥ सौ.लहरी १॥

karta alone can support karma, akarta cannot. … इत्थमुपादानकारणतत्कार्ययोस्तथा all 4 pairs, substance and product गुणगुण्यादीनां substance and attribute च भेदाभेदरूपतादात्म्यसम्बन्धोऽसङ्गत एव। bhedābheda vāda cannot be employed. Mīmāmsāka had also attributed doṣās to our matam. Niścala Dāsa says solution is sāmarthyam śaktihi, it will swallow all these doṣās too. पूर्वोक्तस्थलेषु सर्वत्र भेदाभ्युपगमे भट्टेन प्रदर्शितं भेदपक्षदोषं सर्वं सामर्थ्यरूपा शक्तिः सिद्धान्ते कबलीकरोति। we don’t have doṣā. Kabalikāraṇam…dissolves everything like acid removing all stains. We don’t want to accept Nyyāyika also because he talks about pure difference between things. We are advaitins, therefore we should not vote for bheda. Dvitīyaadvai bhayam bhavati…if at all we accept difference, we will add an adjective. Mithyā bheda…an unreal difference, seeming difference, seeming plurality. Jīva jīva bheda astu… sarve bheda santu… after attaining advaita jñānaṃ, a jñānī comes down to bheda and starts eating bhikṣa. He accepts bhakti too. He adds an adjective mithyā. Niścala Dāsa wants to introduce our concept of relationship between these 4 pairs. Our matam: nether bhedābheda not bheda...

वस्तुतस्तु वेदान्तसिद्धान्तेऽपि कार्यगुणजातिक्रियाणामुपादानकारणगुणिव्यक्तिक्रियावद्भिः सह नास्त्यत्यन्तभेदः । किन्तु तादात्म्यसम्बन्ध एवाङ्गीक्रियते । तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य न तत्रत्यो दोषः।

वस्तुतस्तु in fact, वेदान्तसिद्धान्तेऽपि in vedānta also नास्त्यत्यन्तभेदः we don't accept pure difference also (these 4 pairs)..कार्यगुणजातिक्रियाणाम् product attribute universal and action उपादानकारणगुणिव्यक्तिक्रियावद्भिः four fold substances, cause, substance with attribute, individual, substance and action respectively. सह । किन्तु तादात्म्यसम्बन्ध एवाङ्गीक्रियते we accept tādātmya sambandha, it can create a problem. Mīmāmsāka used this term as well and we refuted them.. tādātmya sambandha of mīmāmsāka and advaitin are different. तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। our tādātmya sambandha does not mean blended difference. Opposites cannot coexist. He says our tādātmyam means anirvacanīya bheda-abheda vilakṣaṇa. किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य न तत्रत्यो दोषः। they are not different or identical also, one is satyam, another is mithyā. Like rope and snake. भिन्नत्व-अभिन्नत्वात् अनिर्वचनीयम्

Māyā is neither identical with brahman nor different. You can't say māyā is part of brahman, you can't say attribute of brahman. It is a mysterious relationship. Anirvacanīya, verbally indescribable. Māyā is indescribable, māyā's relationship with brahma is also indescribable. Whether māyā exists or not, that is also not describable.

३२ सन्नाप्यसन्नाप्युभयात्मिका नो, भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो, महाद्भुतानिर्वचनीयरूपा ॥वि.चू. १०९॥

Vicārasāgara 6th August 2022

तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य न तत्रत्यो दोषः।

Diversion topic with regard to relationship between four pairs…topic is being concluded now. Relationship was analyzed from stand point of three schools of thought. Nyāya, bhāṭṭa mīmāmsāka and advaita vedānta.

Now the author is concluding by mentioning the unique relationship advaitin is propounding. Advaitin does not accept Nyyāyika and mīmāmsāka. The relationship is being concluded now. Tādātmya sambandha is the relationship between these 4 pairs. Word tādātmya sambandha is used by mīmāmsāka also. Advaitin has a slight difference in the definition. Mīmāmsāka defines as bhedābheda rūpa, difference cum non-difference. Identity in difference. Advaitin disagrees and says you cannot talk of difference and nondifference together as they cannot coexist at same time. Advaitin defines it as different from both different and non different. You cannot categorically assert… advaitin says so.. it is anirvacanīya tādātmya sambandha. Like wave theory and particle theory… uncategorizable as different or non-different. तथापि भेदाभेदरूपतादात्म्यसम्बन्धो नास्ति। even though both mīmāmsāka and advaitin have named it tādātmya, there is a difference in them. We say anirvacanīya tādātmya sambandha. In this paksha there are no defects. किन्तु भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धोऽस्ति । भेदपक्षविलक्षणत्वादभेदपक्षस्य (अभेदपक्षस्यविलक्षणत्वात्) न तत्रत्यो दोषः। Anirvacanīya Tādātmya Sambandha ATS view, we do not categorize as difference there are no defects caused by भेदपक्ष. Similarly अभेदपक्ष -विलक्षण, ATS is different from view of non-difference.

अभेदपक्षविलक्षणत्वाच्च भेदपक्षस्य न तत्रत्योऽपि दोषः। इत्थं भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धो भवति। भेदाभेदरूपतादात्म्यसम्बन्धस्त्वसङ्गत एव। अतो वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यसम्बन्ध एव शक्तिरिति भट्टानुयायिनां मतं न समीचीनम् । अपि तु शब्दस्य श्रवणमात्रेणार्थज्ञानोत्पादकत्वरूपं पदनिष्ठसामर्थ्यमेव पदशक्तिरिति सम्यक्। इत्थं शक्तिर्निरूपिता ।
In this manner, अभेदपक्षविलक्षणत्वाच्च भेदपक्षस्य न तत्रत्योऽपि दोषः। इत्थं भेदाभेदविलक्षणानिर्वचनीयतादात्म्यसम्बन्धो भवति। we should accept ATS alone as existing between 4 pairs. भेदाभेदरूपतादात्म्यसम्बन्धस्त्वसङ्गत एव। other tādātmya sambandha of bhāṭṭa mīmāmsāka are not accepted. Main topic now. Word and meaning relationship-vṛtti shakti vṛtti and lakṣaṇa vṛtti. अतो "वाच्यवाचकयोर्भेदाभेदरूपतादात्म्यसम्बन्ध एव" शक्तिरिति भट्टानुयायिनां मतं न समीचीनम् । with regard to word and meaning, bhaatta mimasaka spoke of tādātmya sambandha only, therefore in this context also we reject the tādātmya sambandha proposed by them. What is advaitin's view - relationship between word and meaning? We should not say **We accept ATS only.** **Vacya vācaka sambandha we should say. Direct revealer and directly revealed relationship**. Later we are going to speak of an indirect revealing also (lakṣaṇa)

indirect revealer and indirectly revealed. Next para onwards lakṣya meaning. This is most important for mahāvākyam. अपि तु शब्दस्य श्रवणमात्रेण when you hear a word uttered, by just sheer listening, (knowledge of language, then context should be known as pre-requisite). We interact day in and day out whole day. Relationship between word and meaning is revealer and revealed because every word and thought has potential to convey the meaning. Human speech and language are so glorious. Several centuries before, Śaṅkarācārya wrote all this. First speech produces into words, then converted to written words, they are able to communicate after so many centuries. That is why in hindu culture vak, power of speech is personified as. Vaṇī Sarasvati Devi.

> वाक् देवी वदनाम्भुजे वसतु मे त्रैलोक्यमाता शुभ.. early morning we pray to Sarasvati,

Oh Sarasvati, you must sit on my tongue. There should be no communication gap. It should not be misunderstood. Speech and Language are so powerful, it has potential to create and destroy as well. Sāmarthyam is shaktihi, because of this shakti there is vacya vācaka sambandha between word and meaning. अर्थज्ञानोत्पादकत्वरूपं पदनिष्ठसामर्थ्यमेव पदशक्तिरिति सम्यक्। इत्थं शक्तिर्निरूपिता । mind and intellect are pramāṇam (internal). Human beings alone have got an external pramāṇam, external source of knowledge, written and spoken words. Śabda. Therefore ears are considered to be very sacred. In chan and Briha upaniṣad we see the glory of each organ, śrotram is called sampat wealth because through the ears we are able to hear the spoken words. Later we understand written words. Majority of our knowledge comes from spoken and written words. May you meditate upon the glory of the ears the upaniṣad says. Śrotram vai sampad word has power to produce language. Only when assisted by functioning ears. Admire revere the words and the ears. By mere listening, ability to generate the knowledge of its meaning known as pada śakti.

This alone is correct. Nyyāyika said Īśvara's power, this is rejected. Primary power of the word to reveal the primary meaning is śakti. Implication power is going to be discussed next. Lakṣaṇa vṛtti

Topic 438 शक्यलक्षणम्

(४३८) शक्यलक्षणम् – लक्षणाज्ञाने शक्यार्थज्ञानमुपयुज्यते । शक्यसम्बन्धस्य लक्षणास्वरूपत्वात्। शक्यार्थज्ञानमन्तरा शक्यसम्बन्धरूपलक्षणाज्ञानं न सम्भवति। अतः शक्यस्य लक्षणमुच्यते।

An introduction. First we said word and its meaning have direct revealing relationship. Vācakam- directly revealing word and vacyam-directly revealed meaning or Vacyārtha. We are now going to speak of indirect meaning, Lakṣyam or lakṣyartha. The indirectly revealing word is lakṣyaha. Implied meaning cannot be anything. If I use the word and imply water communication cannot take place. A rule is there: the implied meaning should have some connection with the direct meaning. Lakṣyartha and Vacyārtha must have connection. शक्यार्थसम्बन्ध we have seen this in Tattvabodha. Like Semmangudi Srinivasaiyer. We say Semmangudi is singing, they drop Srinivasaiyer. Semmangudu Lalgudi and Karaikkudi are performing together we say. Music audience understand this correctly. Śakyārtham of these 3 words is the places, the lakṣyārtha is the 3 natives/people. Some connection or the other must be there. (here they come from these places). First I will speak about

śakyārtham then lakṣyārtha. Śakyārtham is direct meaning. Shakti topic is over (power).
शक्यलक्षणम् – लक्षणाज्ञाने शक्यार्थज्ञानमुपयुज्यते। to understand lakṣaṇa lakṣyartha we need to understand śakyārtham or direct meaning. शक्यसम्बन्धस्य लक्षणास्वरूपत्वात्। very definition of implication is it is connected to direct meaning. शक्यार्थज्ञानमन्तरा without understanding the meaning of direct meaning शक्यसम्बन्धरूपलक्षणाज्ञानं I cannot talk of indirect meaning. न सम्भवति। अतः शक्यस्य लक्षणमुच्यते। first I will give you definition of direct meaning śakyārtham or Vacyārtha

यस्मिन् पदे यस्यार्थस्यावबोधनशक्तिरस्ति तस्य पदस्य सोऽर्थः शक्य इति बोध्यः। शक्यार्थ एव वाच्यार्थ इति अभिधेयार्थ इति मुख्यार्थ इति चोच्यते । तद्यथा – अग्निरिति पदे वह्निरूपार्थावबोधकत्वशक्तिरस्ति । तस्मादग्निपदस्य वह्निः शक्यार्थः, वाच्यार्थः, अभिधेयार्थः, मुख्यार्थश्च भवति । वाच्यार्थबोधकं पदं वाचकमित्युच्यते।
First he talked about śakyārtham or direct meaning. Every word has got ability or potential to convey direct meaning. With power of word whatever knowledge of direct meaning is revealed/produced, such a direct meaning produced by śakti or power is śakyārtham. word is called vācakam when śakyārtham is revealed. Through lakṣakam, when lakṣyartha is revealed same word called lakṣaṇam. Veda has been available for years, the language has been changing (tamil English etc) communication dip can happen. Vedas have been there for 10000 years, authors are no more available for consultation. I want to be in touch with the author of the veda (ultimate teacher being Brahma)
Narayanam padmabhuvam....

Through words of veda, I'm trying to understand the message. Since it is so crucial and Bhagavan has communicated through words, they are so sacred, the meaning is important. Through these words, I'm contacting Bhagavan. Communication is given so much importance.

Vicārasāgara 11th August 2022 on 13th August 2022

Topic 438 continued

यस्मिन् पदे यस्यार्थस्यावबोधनशक्तिरस्ति तस्य पदस्य सोऽर्थः शक्य इति बोध्यः। शक्यार्थ एव वाच्यार्थ इति अभिधेयार्थ इति मुख्यार्थ इति चोच्यते । तद्यथा – अग्निरिति पदे वह्निरूपार्थावबोधकत्वशक्तिरस्ति। तस्मादग्निपदस्य वह्निः शक्यार्थः, वा- च्यार्थः, अभिधेयार्थः, मुख्यार्थश्च भवति । वाच्यार्थबोधकं पदं वाचकमित्युच्यते ।

Śakti was elaborately discussed until now, last 15 pages.. now we are entering topic of lakṣaṇa, second type of vṛtti.

When a word is conveying its direct meaning, word is vācaka, direct meaning is Vacyārtha, anility is called śakti.

When a word conveys implied meaning, word is lakṣakam, ability is lakṣaṇa, indirect meaning is lakṣyārtha.

We are going to analyse lakṣaṇa; ability if the word to convey indirect meaning. Very definition of the word lakṣaṇa is that which is connected to Vacyārtha.

First we introduced Vacyārtha. Direct meaning conveyed by vācaka through śakti. Lakshana is connected with Vacyārtha.

यस्मिन् पदे यस्यार्थस्यावबोधनशक्तिरस्ति तस्य पदस्य सोऽर्थः शक्य इति बोध्यः। direct meaning is called Vacyārtha , Vacyārtha is known by different terms. शक्यार्थ एव वाच्यार्थ इति अभिधेयार्थ इति मुख्यार्थ इति

चोच्यते । तद्यथा – अग्निरिति पदे वह्निरूपार्थावबोधकत्वशक्तिरस्ति। तस्मादग्निपदस्य वह्निः शक्यार्थः, वाच्यार्थः, अभिधेयार्थः, मुख्यार्थश्च भवति । वाच्यार्थबोधकं पदं वाचक- मित्युच्यते । one is śakyārtham, another is abhidheyārtha, another is mukhyārtha.. when word is conveying direct meaning it is known as vācaka, abhidhānam is synonym of vācaka, similarly śakti vṛtti has abhidhā vṛtti and mukhya vṛtti as synonyms.

Example, word Agni when used, śakti or ability to reveal the meaning if fire element, fire element is called direct meaning of word Agni. Śakyārtham or Vacyārtha or abhidheyārtha or mukhyārtha. When a word is conveying direct meaning word is called vācaka pada.

Topic 439 लक्षणाया लक्ष्यार्थस्य च सामान्यलक्षणम्

(४३९) लक्षणाया लक्ष्यार्थस्य च सामान्यलक्षणम् – वाच्यार्थ- सम्बन्धो लक्षणायाः स्वरूपभूतं लक्षणम् । योऽर्थः पदस्य शक्त्या न बुद्ध्यते । किन्तु लक्षणया बुद्ध्यते स लक्ष्यार्थ इत्युच्यते।

Lakṣaṇa is implication, lakṣyārtha is implied meaning .. लक्षणाया लक्ष्यार्थस्य च for lakṣaṇa and lakṣyārtha I'm giving general definition...(later jahatī ajahatī etc will come) सामान्यलक्षणम् – वाच्यार्थ- सम्बन्धो लक्षणायाः स्वरूपभूतं लक्षणम् । the definition of lakṣaṇa is it is that which has relationship or connection with direct meaning of the word. Lakṣyārtha is indirectly known through lakṣaṇa and not directly known.योऽर्थः पदस्य शक्त्या न बुद्ध्यते । through śakti it is not known, directly its not known, however

किन्तु लक्षणया बुद्ध्यते स लक्ष्यार्थ इत्युच्यते। through implication, itis known. Implied meaning...or indirect meaning.

(आ. ४४०-४४२) जहदजहद्भागत्यागलक्षणानां लक्षणम् –

Topic 440 जहती लक्षणा

(४४०) जहती लक्षणा – वाच्यार्थं समग्रं परित्यज्य तत्सम्बन्धिमात्रं यत्र प्रतीयते तत्र जहल्लक्षणा।
Jahallakshanā samasta padam or jahatī lakṣaṇa; .different padams.
Bhāgatyāga lakṣaṇa aka bhāga lakṣaṇa

Jahatī lakṣaṇa...no trace of direct meaning is there, entirely dropped. Partial dropping is bhāga tyaga lakṣaṇa,.
Jahāti hā dhatu, jahat śatṛ, jahatī feminine
Totally given up, something connected to direct meaning, when that is extracted in that case it is called dropping implication, jahatī lakṣaṇa.
तद्यथा – 'गङ्गायां ग्रामः' इति कश्चिदब्रवीत्। तत्र गङ्गापदस्य तीरे जहती लक्षणा। गङ्गापदस्य वाच्यार्थो गङ्गानदीप्रवाहः। प्रवाहे च ग्रामस्थितिर्न सम्भवति। तस्मात् प्रवाहरूपं वाच्यार्थं समग्रं विहाय तीरे गङ्गापदस्य जहल्लक्षणा। वाच्यार्थसम्बन्धस्य लक्षणेति नाम। 'गङ्गायां ग्रामः' इत्यत्र गङ्गापदवाच्यार्थभूतप्रवाहस्य तीरेण सह संयोगसम्बन्धोऽस्ति। स एव लक्षणा। अत्र वाच्यस्य समग्रतया परित्यक्तत्वात् जहल्लक्षणा इयम्।
तद्यथा – 'गङ्गायां ग्रामः' इति कश्चिदब्रवीत्। Ganga village, there is a village on the river ganga. तत्र गङ्गापदस्य तीरे जहती लक्षणा। in this case ganga does not convey direct meaning, here it conveys indirect meaning the bank of the river. Jahatī lakṣaṇa. गङ्गापदस्य वाच्यार्थो गङ्गानदीप्रवाहः। direct meaning is ganges flowing waters. Uniqueness

if nadī is flowing pravāhaha. प्रवाहे च ग्रामस्थितिर्न सम्भवति। rule- whenever a person uses the word, you have to understand the direct meaning, suppose direct meaning does not fit in, then you go in for indirect meaning.

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥ वाक्यवृत्तिः ४७॥

Condition is important. In flowing waters a village cannot be located on flowing waters, direct meaning does not fit in here. तस्मात् प्रवाहरूपं वाच्यार्थं समग्रं विहाय having dropped the meaning completely, तीरे गङ्गापदस्य जहल्लक्षणा। we take bank as the meaning. Jahatī lakṣaṇa referring to banks of river. You have to see connection between lakṣaṇa and direct meaning, वाच्यार्थसम्बन्धस्य लक्षणेति नाम। 'Implication means connection to direct meaning. गङ्गायां ग्रामः' इत्यत्र गङ्गापदवाच्यार्थभूतप्रवाहस्य तीरेण सह संयोगसम्बन्धोऽस्ति। the flowing waters of ganga and bank of the flowing waters have got relationship, samyoga sambandha, connected together. स एव लक्षणा। अत्र वाच्यस्य समग्रतया परित्यक्तत्वात् since the Vacyārtha is given up totally, it is called jahallakshana.जहल्लक्षणा इयम्। next is ajahatī lakṣaṇa.
Ajahatī lakṣaṇa..

Topic 441 अजहल्लक्षणा

Chairman is referred as chair.
(४४१) अजहल्लक्षणा – वाच्यार्थेन सहैव वाच्यसम्बन्धिज्ञानं येन पदेन जायते तत्पदे तस्मिन्नर्थे अजहल्लक्षणा ग्राह्या।

Direct meaning is not dropped. You should not stop with that. Along with direct meaning you should add something more, original plus addition, mixture is ajahatī lakṣaṇa.

वाच्यार्थेन सहैव ...you understand something more connected with the direct meaning. For that word, in the mixed meaning, ajahatī lakṣaṇa is to be taken.

‘शोणो धावति’ इत्यत्र शोणपदस्य शोणवर्णविशिष्टाश्वे अजहल्लक्षणा। शोण इति वर्णः। तस्मिन् केवले वर्णे धावनं न सम्भवति। अतः शोणपदवाच्यार्थभूतरक्तवर्ण विशिष्टाश्वे शोणपदस्य अजहल्लक्षणा। गुणगुणिनोस्तादात्म्यसम्बन्ध उक्तः। शोणो वर्णविशेषत्वाद्गुणः। अतः शोणपदवाच्यरक्तगुणस्य स्वाश्रयेण गुणिनाश्वेन सह यस्तादात्म्यसम्बन्धः सा लक्षणा। वाच्यार्थमपरित्यज्यैवाधिकांशस्य ग्रहणात् अजहल्लक्षणा इयम्।

‘शोणो धावति, red one runs... horse race you have to imagine.

Red refers to red horse... śoṇa varṇa viśiṣṭa aśve- aśve is viṣaya saptami..word is red, meaning is red horse. Horse is added to red direct meaning. शोणः इति वर्णः colour.the mere color cannot run. Since direct meaning fails to convey meaning, we take a horse which is qualified by the red or brown color. Word red conveys red horse through ajahatī lakṣaṇa non dropping implication. Some connection must be there between direct meaning red and added word horse implied meaning. What’s the connection? previous example was river and bank because both were dravyam; samyoga sambandha..now substance and attribute is the sambandha, red and horse. गुणगुणिनोस्तादात्म्यसम्बन्ध Tādātmya sambandha.

Between guṇa and guṇī,

1. Nyayyika says samavāya sambandha
2. Mīmāmsāka says bhedābheda rūpa tādātmya sambandha

3. Advaitin says bhedābheda vilakṣaṇa anirvacanīya tādātmya sambandha

3 relationships, here we take advaitin's version of tādātmya sambandha. It was said in the case of śakti vṛtti..

śoṇa varna is a color therefore attribute.. attribute should have supporting substance here the horse. यस्तादात्म्यसम्बन्धः सा लक्षणा। tādātmya sambandha itself is called lakṣaṇa. वाच्यार्थमपरित्यज्यैवाधिकांशस्यग्रहणात् अजहल्लक्षणा इयम्। It is called ajahatī because direct meaning red is not taken... we have added something more... horse
I ask for water, student understands water means water plus container.. if he brings only glass it becomes jahatī lakṣaṇa. Only when he takes ajahatī lakṣaṇa, cup and water will come...

Topic 442 भागत्यागलक्षणा

(४४२) भागत्यागलक्षणा –पदस्य वाच्यार्थे अंशमेकं विहायांशान्तरग्रहणं भागत्यागलक्षणा । सैव जहदजहल्लक्षणेति चोच्यते।

It involves both dropping and non dropping One part is dropped another is not dropped. Banana you drop peel and take only fruit. Dropping non dropping implication or partially dropping implication.
Jahatī-ajahatī lakṣaṇa or bhāga tyāga lakṣaṇa.
In the direct meaning, one part is given up and another part is not dropped it is taken. Also known as jahat-ajahatī lakṣaṇa.

तथा हि, क्वचिद्देशे पूर्वदृष्टमेव पदार्थं पुनरपि देशान्तरे दृष्ट्वा 'तदेवेदम्' इति वदति। अत्र भागत्यागलक्षणा । अतीतकाले देशान्तरे स्थितं वस्तु 'तत्' इत्युच्यते। अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः। वर्तमानकाले समीपदेशे स्थितं वस्तु 'इदम्' इत्युच्यते। अतो वर्तमानकालविशिष्टं समीपदेशविशिष्टं च वस्तु 'इदम्' इति पदस्य वाच्यार्थः। 'भूतकालविशिष्टं देशान्तरविशिष्टं च वस्त्वेव वर्तमानकालविशिष्टं समीपदेशविशिष्टं च भवति' इत्येतत् 'तदेवेदम्' इति वाचकसमुदायस्य वाच्यार्थः। तदेतन्न सङ्गच्छते। भूतकालस्य वर्तमानकालस्य च सामानाधिकरण्ये विरोधोऽस्ति। तथैव देशान्तरस्य समीपदेशस्य च सामानाधिकरण्येऽपि विरोधः। अतः पदद्वयवाच्यार्थान्तर्भूतदेशकालात्मकवाच्यांशं विहाय वस्तुमात्रे पदद्वयस्य भागत्यागलक्षणा।

To explain, क्वचिद्देशे पूर्वदृष्टमेव पदार्थं Two people are there, they see an object x , पुनरपि देशान्तरे दृष्ट्वा this object has been seen somewhere. by the same set of people elsewhere. Say Mumbai. Now they are in Chennai. One says that alone is this. Soyam devaduttaha. 'तदेवेदम्' That alone is this. In understanding this, pratyabignyā pratyakṣa vākyam.. (abhignyā pratyakṣam is when you see an object first time) recollection sahita pratyakṣam..soyam or tadidam…always, in all such cases it is bhāga tyaga lakṣaṇa, अत्र भागत्यागलक्षणा even when you recollect sleeper I and dreamer I, it is praryabhignyaa…

अतीतकाले देशान्तरे स्थितं वस्तु 'तत्' इत्युच्यते। Word that is used when the object is remote spatially and temporarily, itis distant object, अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः। when you use pronoun that, that object, you are not referring to the object alone... distant object or past object. They are qualifiers of the object. Tat is adjective used for noun. Atīta kala viśiṣṭa and deśāntara viśiṣṭa. An object associated with time space coordinate. Similarly when you use the word, idam, we have object associated with time space coordinate, associated with present time and location. Not remote. Current time and proximate place.

Now you are equating one and same object associated with two different places and two different times, you filter the time space coordinates and take object alone.

Vicārasāgara 18th august 2022

अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु 'तत्' इति पदस्य वाच्यार्थः। वर्तमानकाले समीपदेशे स्थितं वस्तु 'इदम्' इत्युच्यते। अतो वर्तमानकालविशिष्टं समीपदेशविशिष्टं च वस्तु 'इदम्' इति पदस्य वाच्यार्थः। 'भूतकालविशिष्टं देशान्तरविशिष्टं च वस्त्वेव वर्तमानकालविशिष्टं समीपदेशविशिष्टं च भवति' इत्येतत् 'तदेवेदम्' इति वाचकसमुदायस्य वाच्यार्थः। तदेतन्न सङ्गच्छते। भूतकालस्य वर्तमानकालस्य च सामानाधिकरण्ये विरोधोऽस्ति। तथैव देशान्तरस्य समीपदेशस्य च सामानाधिकरण्येऽपि विरोधः। अतः पदद्वयवाच्यार्थान्तर्भूतदेशकालात्मकवाच्यांशं विहाय वस्तुमात्रे पदद्वयस्य भागत्यागलक्षणा।

The author established that word conveys its meaning through śakti vṛtti-direct-meaning vacyārtha and lakṣaṇa vṛtti indirect meaning lakṣyārtha. Only when direct meaning does not fit in we have to use indirect method. Lakṣyārtha is arrived at by lakṣaṇa vṛtti and its of 3 types jahatī ajahatī and bhāga tyāga lakṣaṇa.

Complete giving up of Vacyārtha takes place in jahatī lakṣaṇa. In ajahatī the direct meaning Vacyārtha is completely retained and something more is added. Direct meaning plus X is ajahatī lakṣaṇa. In third case Vacyārtha is partially given up and partially taken. therefore called jahatī-ajahatī lakṣaṇa or bhāgatyāga lakṣaṇa meaning partial giving up of meaning. First two are over. Now third bhāga tyāga lakṣaṇa. Tat eva idam is the sentence taken. That object alone is this object. Two objects are equated. When you take that object the object is associated with a particular time and place. The pronoun that does that. It is a remote place, that indicates. Deśāntaram. That indicates different time also, time being a different time. Bhūta kalam, time wise attribute. These Two attributes are included in the vacyārtha, spatial and temporal attributes. Idam this object has two attributes, spatial and temporal. Samīpa deśa , time wise varta mana kala. These two attributes are contradictory, therefore equation will not work if you take direct meaning.

अतः अतीतकालविशिष्टं देशान्तरविशिष्टं च वस्तु ‘तत्’ इति पदस्य वाच्यार्थः। the word tat reveals an object characterized by past time and distant place. Included in Vacyārtha. वर्तमानकाले समीपदेशे स्थितं वस्तु ‘इदम्’ इत्युच्यते। the word this refers to an object which is characterized by present time and proximity of the object. अतो वर्तमानकालविशिष्टं समीपदेशविशिष्टं च वस्तु ‘इदम्’ इति पदस्य वाच्यार्थः। Therefore direct meaning of the word idam. भूतकालविशिष्टं देशान्तरविशिष्टं च वस्त्वेव the object which is associated with two attributes of space and time वर्तमानकालविशिष्टं समीपदेशविशिष्टं च भवति’ that object is this object which has different time and space attributes , two contradictory attributes, distant and close, past time and present time. In the case of Devadatta example, thin fat, white hair black hair, many other contradictory attributes were there.

Niścala Dāsa is not bothered about the kind of object, just that and this he uses. इत्येतत् 'तदेवेदम्' इति वाचकसमुदायस्य वाच्यार्थः this will be the literal meaning in which contradictory meaning has to be equated. तदेतन्न सङ्गच्छते। they cant go together, not acceptable भूतकालस्य वर्तमानकालस्य च सामानाधिकरण्ये विरोधोऽस्ति। if one and same object is associated with past and present time, it cannot work, it can't exist in time and same locus. तथैव देशान्तरस्य समीपदेशस्य च सामानाधिकरण्येऽपि विरोधः।this place and another place can never be attributes if one and same object. You have to take plains to reject Vacyārtha, to take lakṣyārtha. Since direct meaning us not applicable, अतः पदद्वयवाच्यार्थान्तर्भूतदेशकालात्मकवाच्यांशं विहाय you have to give up spatial and time wise attributes of both the objects , you give up jahatī lakṣaṇa these attributes, and don't give up object that is ajahatī lakṣaṇa. Since these are combined, it is called वस्तुमात्रे पदद्वयस्य भागत्यागलक्षणा। bhāga tyāga lakṣaṇa. Ultimately you get only one single object which is vastu matram. Like jīva ātmā and paramātmā, only ātmā remains.

We have to apply now in mahāvākyam.

(आ. ४४३-४४९) महावाक्येषु लक्षणा –

Topic 443

(४४३) "तत्त्वमसि" इति महावाक्ये लक्षणां प्रदर्शयितुं 'तत्' 'त्वम्' इति पदयोर्वाच्यार्थः प्रदर्श्यते ।

With regard to mahavakya, 4 of them normally highlighted. We have many more. These 4 represent 4 vedas. Prajñānaṃ brahma-aitareya upaniṣad, ṛg veda, aham brahmāsmi bṛhadāraṇyaka upaniṣad yajur veda, Tat tvam asi cāndogya upaniṣad sāma veda, ayam ātmā brahma Maṇḍukya upaniṣad atharvana veda, Generally tat tvam asi is taken for analysis as teacher uses this upadeśa vākyam. Cāndogya 6 chapter. Uddalaka to śvetaketu sadeva somya idamagra āsīt. Second section.

In section 1 introduction. Father teaches son after son returns from gurukula ashram. Brahman has been introduced as existence principle. That brahman thought let me create. Kāraṇam brahma is introduced.. one kāraṇam alone is appearing as many and all karyams are with many names and forms. Everything is nothing but brahman plus nāmarūpa. If everything is brahman plus nāmarūpa, so oh student what about you.

Chan 6.8.7 एतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा since your essential nature is brahman, therefore तत्त्वमसि श्वेतकेतो, therefore that is you. You as brahman will be there.

Tat kāraṇam brahman tvam asi is you śvetaketu. kāraṇam and kāryam are essentially the same. In the maha vākyam to arrive at the lakṣaṇa, we should never directly go to lakṣaṇa. Vacyārtha is more powerful so must be applied first. Then lakṣyārtha or secondary meaning if primary meaning is not fitting, as a compromise helplessly we have to go to secondary meaning.

Primary meaning for tat and tvam is required. Asi means you are.

तत्पदवाच्यार्थस्तावत् – सर्वशक्तिमान्, सर्वज्ञः, विभुः, ईश्वरः, स्वतन्त्रः, परोक्षः, मायी बन्धमोक्षरहितश्चेति सर्वशक्तिमत्वादिधर्मविशिष्टमीश्वरचैतन्यं तत्पदवाच्यार्थः । ईश्वरे बन्धाभावात्तस्मिन् मोक्षोऽपि नास्ति । बद्धस्य हि मोक्षो युक्तः ।

तत्पदवाच्यार्थस्तावत् – firstly direct meaning of the word tat in this context, सर्वशक्तिमान्, omnipotent सर्वज्ञः, omniscient विभुः, omnipresent ईश्वरः, ruler of all स्वतन्त्रः, not ruled by anyone परोक्षः, beyond our sensory perception मायी who is associated with māyā śakti , only because of māyā all glorious attributes are there. Māyī is mayin pullinga śabda बन्धमोक्षरहितश्चेति one who is beyond bondage and liberation सर्वशक्तिमत्वादिधर्मविशिष्टमीश्वरचैतन्यं all these attributes are there for the conscious principle or existence principle तत्पदवाच्यार्थः is the primary meaning. Attributed consciousness । ईश्वरे बन्धाभावात्तस्मिन् मोक्षोऽपि नास्ति । Bhagavan does not have bondage and liberation, meaning since īśvara does not have bondage no mokṣa as well. Liberated has no relevance. बद्धस्य हि मोक्षो युक्तः only for the bound one mokṣa is applicable. For jīva you can use these terms. I became liberated etc.

Topic 444 त्वंपदवाच्यार्थनिरूपणम्

(४४४) त्वंपदवाच्यार्थनिरूपणम् – ईश्वरधर्मविपरीतधर्मा यत्र वर्तन्ते तादृशजीवचेतनस्त्वंपदवाच्यार्थः। अयमभिप्रायः – जीवोऽल्पशक्तिमान्, अल्पज्ञः, परिच्छिन्नः, अनीशः, कर्माधीनः, अविद्यामोहितः, बन्धमोक्षभाक्, नित्यापरोक्षः । स्वस्वरूपस्य कस्यापि परोक्षत्वाभावात् नित्यापरोक्ष एव जीवः। ईश्वरस्वरूपं तु यद्यपीश्वरस्य प्रत्यक्षं तथापि जीवानां न प्रत्यक्षम्। अत एवेश्वरः परोक्ष इत्युच्यते । जीवस्वरूपं तु जीवस्येश्वरस्य चेत्युभयोः प्रत्यक्षम्। अत एव जीवः प्रत्यक्ष इत्युच्यते। पूर्वोक्ताल्पशक्तिमत्वादिधर्मविशिष्टो जीवचेतनः त्वंपदवाच्यः।

त्वंपदवाच्यार्थनिरूपणम् – the presentation of the direct meaning of the word you. ईश्वरधर्मविपरीतधर्मा list of Bhagavan's attributes given in previous para, take all of these glories and take all opposite attributes (they are jīva's attributes). यत्र वर्तन्ते wherever it is there तादृशजीवचेतनस्त्वंपदवाच्यार्थः। such a senscient jīva living being is the meaning. अयमभिप्रायः – this is the idea जीवोऽल्पशक्ति- मान्, limited in power अल्पज्ञः, in knowledge परिच्छिन्नः, in dimension अनीशः, helpless कर्माधीनः, dependent on our karmas अविद्यामोहितः, deluded by avidyā(māyā) , can be taken as opposite of māyī, master of māyā बन्धमोक्षभाक् , नित्यापरोक्षः ever self evident. Not to be known through a pramāṇam. All the time intimately available as I aparokṣa. Significant word in vedānta. Brahman happens to be you, it is neither pratyakṣa proximate not parokṣa distant. It is subject different from parokṣa pratyakṣa vilakṣaṇa aparokṣa स्वस्वरूपस्य कस्यापि परोक्षत्वाभावात् नित्यापरोक्ष एव जीवः । ones own nature can never be a distant object. My fatness is part of me, my sorrow is part of me. My attributes can never be parokṣa,. Īśvara's nature ईश्वरस्वरूपं तु यद्यपीश्वरस्य प्रत्यक्षं for īśvara it is pratyakṣam तथापि जीवानां न प्रत्यक्षम् । for jīva it is neither pratyakṣam or aparokṣam, it is parokṣam always अत एवेश्वरः परोक्ष इत्युच्यते । therefore īśvara is always said to be parokṣam. Jagat is pratyakṣa, jīva is aparokṣa. जीवस्वरूपं तु जीवस्येश्वरस्य चेत्युभयोः प्रत्यक्षम् । for jīva īśvara is parokṣa to know. For īśvara everything is pratyakṣa, he is all pervading, īśvara svarūpam and jīva svarūpam is either pratyakṣam or aparokṣam. Nothing can be parokṣam for Bhagawan. For Bhagawan even our emptions are pratyakṣam. अत एव जीवः प्रत्यक्ष इत्युच्यते pratyakṣa is aparokṣa here. often they use interchangeably. There is a subtle difference. पूर्वोक्ताल्पशक्तिमत्वादिधर्मविशिष्टो जीवचेतनःthe senscient living being called jīva characterized by various attributes mentioned before, the 2nd para 2nd line, jīvah alpa śaktimān etc.... 8 attributes were mentioned. त्वंपदवाच्यः lall these are the direct meaning.

Now mahāvākyam says kāraṇa īśvara and kārya jīva are the same. Now we have to find if Vacyārtha fits in.

Topic 445 महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम्

(४४५) महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम् –

In the case of mahāvākyam, the Vacyārtha being opposed to each other, you cannot equate them and therefore you have to compromise, you have to renounce the meaning if god and use contextual meaning. This dropping other schools are not able to drop nirguṇa word is interpreted differently, vedāntin says we have to drop otherwise veda will not be able to communicate what it wants to communicate.

Once you take Vacyārtha equation will not fit, therefore others say you are also Bhagawan, you are an insignificant dot in the infinite Bhagawan. Tamilnadu is also India, jīva is īśvara means jīva is also īśvara... they ingeniously interpret..mamaivamso jīva loke in chapter 15 of Gita,. There are many verses like this.....
Very difficult to accept one of the two advaitin and viśiṣṭādvaitam...

Vicārasāgara 27th august 2022
Topic 444 middle
ईश्वरस्वरूपं तु यद्यपीश्वरस्य प्रत्यक्षं तथापि जीवानां न प्रत्यक्षम्। अत एवेश्वरः परोक्ष इत्युच्यते। जीवस्वरूपं तु जीवस्येश्वरस्य चेत्यु- भयोः प्रत्यक्षम्। अत एव जीवः प्रत्यक्ष इत्युच्यते। पूर्वोक्ताल्पशक्तिमत्वादिधर्मविशिष्टो जीवचेतनः त्वंपदवाच्यः ।

As preparation for mahāvākyam vicāra, first Niścala Dāsa a discussed the primary significance through which direct meaning (śakti vṛtti and vācyārtha) was revealed and the secondary significance through which indirect meaning (lakṣaṇa vṛtti and lakṣyārtha) was revealed. Then he divided lakṣyārtha into 3 types, jahatī, ajahatī and bhāgatyāga lakṣaṇa. Equipped with these words, mahāvākyam is being analysed. Tat tvam asi, in asi's case only primary meaning "are" is taken. Steps for enquiring other two are very important. Step 1: finding out vācyārtha. Step 2 whether the sentence contains the words conveys sensible meaning. If not, we

have to drop and go to lakṣyārtha. Author is educating us on the steps. First vācyārtha od both tat and tvam were discussed/ chandu pa chapter 6 सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । ६.२.१. Without sajātīya vijātīya svagata bheda brahman alone existed. Later upaniṣad says that brahman visualised the world. Let me multiply. This indicates brahman is nimitta and upādāna kāraṇa. Let me visualise (nimitta) and multiply (upādāna). If brahman has to be given kāraṇam status, māyā has to be introduced. Nirguṇa brahman by itself cannot enjoy kāraṇam status. So we add māyā to brahman thereby getting the name īśvara. Brahman by itself does not deserve the name īśvara without māyā. वागर्थाविव सम्प्रुक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ...

Tat pada vācyārtha is not brahman but īśvara. This īśvara has all exalted attributes and is also parokṣa. Beyond sensory perception. akṣṇah param, parokṣa. Beyond eyes (all sense organs).

Then he came to tvam pada vācyārtha. He said take all opposite attributes. Jīva is aparokṣa or pratyakṣa. pratyakṣa is used for objects only normally, here it is used in the meaning of aparokṣa. He adds an aside note...

1 when we say īśvara is parokṣa we say from standpoint of jīva, whereas for īśvara, īśvara is always aparokṣa.

2 jīva is aparokṣa for jīva, jīva is aparokṣa for īśvara also, īśvara is inherent as antaryāmi.

Step 1 completed. Step 2 is employing vācyārtha to see if sentence gives sensible meaning. First step we focussed on words, now sentence. Employ vācyārtha.

Topic 445 महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम्

(४४५) महावाक्ये वाच्यार्थविरोधाल्लक्षणाया आश्रयणम् –

Step 2 and 3. Step 2: you employ the direct meaning of tat and tvam and see the meaning, You are God, student has to say I am God. I have been belittling myself as īśvara dāsa till now. It is strongly promoted by viśiṣṭādvaitam and dvaitam. I have to replace that dāsa feeling with I'm God. It appears a sacrilege initially.

Step 3: teachers struggle to communicate this idea. We saw in Vivekacūdāmaṇi meditation verse

नारायणोऽहं नरकान्तकोऽहं

पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी

निरीश्वरोऽहं निरहं च निर्ममः ॥ ४९४॥

You need not feel any reservations. A teacher expects the student to say that without discomfort. "I'm God"

In another nididhyāsanam śloka, Śaṅkarācārya says

Aham, Viṣṇu aham Viṣṇu...

That is by moving to lakṣyārtha, you will never have any reservation. Then in step 4 we will look at jahatī ajahatī etc...

सामवेदीयच्छान्दोग्योपनिषदि षष्ठाध्याये उद्दालकमुनिः स्वपुत्रं श्वेत- केतुं प्रति जगत्कारणीभूतमीश्वरं प्रदर्श्य 'तत्त्वमसि' इत्युपदिदेश।

In the Samaveda (सामवेदीयम्, ईयम् प्रत्यय belonging to Samaveda, मदीयम् belonging to me, ईश्वरीयम् belonging to īśvara), cāndogya upaniṣad, in the 6th chapter Uddalaka Muni (father and Guru), addressed hs son and disciple Śvetaketu. He introduced īśvara as jahat kāraṇam in the beginning of the teaching.. upaniṣad uses the word Sat. entire meditation I'm basing on cāndogya, sat only. Existence principle. Mahāvākyam also is existence based maha vākyam. All pervading existence is brahman, existence in your body is ātmā. Both existences are not two, but one eternal indivisible existence. Tvam pada and tat pada lakṣyārtha. Swamiji likes this mahāvākyam, because we may have reservation when we say consciousness is there in wall. Whereas for existence we won't raise eyebrows. There is a wall…all pervasiveness of brahman is easily assimilated when brahman is defined as existence principle. Sadeva somya. उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः **स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति** स्वमपीतो भवति तस्मादेनꣳ स्वपितीत्याचक्षते स्वꣳ ह्यपीतो भवति ॥ ६.८.१ ॥ Go back to pure existence. Author uses īśvara in place of existence to indicate māyā must be joined with brahman. Māyā sahita satta is kāraṇam. Jagat sahita satta is kāryam. Kevala sat, kārya kāraṇa vilakṣaṇa is brahman. In 6.2, 6.3, 6.4 etc talk of creation. Only 3 elements are talked about. Tai speaks of 5.

Tat tejo asrujata, aapo etc. whole creation is elemental, māyā nama rūpa and sat brahman. Changing Nāmarūpa part is Parvati, existence is Śiva.

वागर्थाविव सम्प्रुक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ

Everywhere I'm experiencing Parvati Parameswara…from the world annam comes. When you consume the food… अन्नमशितं

त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्माꣳसं योऽणिष्ठस्तन्मनः ॥ छान्. उप. ६.५.१ ॥

These 3 elements become sthūla sūkṣma śarīram. Changing śarīrams are Parvati, changeless consciousness I am is Śiva.

In 8th section Mahāvākyam begins, 8 to 16, tat tvam asi is repeated 9 times, when you keep aside the nāmarūpa Parvati retaining Parameswara part in me, the Sat, I am. I'm so and so, leave the so and so which is ahaṅkāra. Pañca anātmā keep aside. Body mind family possessions professions. Keep aside. Nirmama nirahankara bhava.

Keep the vācyārtha out, keep the lakṣyārtha, sadeva somya... retain satta.. isness is liberation. I am and then full stop. After 6 sections, from 8th section tat tvam asi bombardment starts.

अयं चास्य वाच्यार्थः – 'तत्' जगदुत्पत्तिकर्ता सर्वशक्तिमान् सर्वज्ञत्वादिधर्मविशिष्ट ईश्वरः। 'त्वम्' अल्पशक्तिमान् किञ्चिज्ज्ञत्वादिधर्मविशिष्टो जीवः। 'असि' वर्तसे। इह 'तत्त्वमसि' इत्युक्त्या जीवेश्वरयोः एकत्वम् वाच्यार्थः प्रतीयते।

Step 2: अयं चास्य वाच्यार्थः –arrive at vacyārtha. 'तत्' tat word in maha vākyam जगदुत्पत्तिकर्ता Bhagawan, the creator of the universe सर्वशक्तिमान् omnipotent सर्वज्ञत्वादिधर्मविशिष्ट omniscient and other exalted attributes ईश्वरः God। 'त्वम्' अल्पशक्तिमान् you are not a creator but creature looking for creature comfort, with limited powers किञ्चिज्ज्ञत्वादिधर्मविशिष्टो endowed with limited knowledge

..perviscient जीवः I'm creature living being । 'असि' वर्तसे। You are God is the literal translation. Sāmānādhikaraṇyam between these two words there are no prepositions. It does not say you are from God, you are in God etc. if there was a preposition, then you are differentiating from God. Preposition conveys bheda. Appositional usage is Sāmānādhikaraṇyam; without preposition: words in apposition.

वसुदेवसुतं देवं, कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं, कृष्णं वन्दे जगद्गुरुम् ॥

We prostrate, Kṛṣṇa, son of Vasudeva, great joy of Devaki, universal teacher only commas no preposition, means appositional usage. Sāmānādhikaraṇyam. When prepositions are not there there are many words but only one. No bheda..one Kṛṣṇa. Tat tvam asi preposition less appositional usage, sāmānādhikaraṇyam. Jīva and Bhagawan are not related but equated. इह 'तत्त्वमसि' इत्युक्त्या by the preposition less appositional statement; sāmānādhikaraṇyam जीवेश्वरयोः student and Bhagavān's एकत्वम् oneness वाच्यार्थः प्रतीयते। is the direct meaning. First student reacts. Discomfort expressed in body language, viśiṣṭādvaitam and dvaitins blood pressure raises. All advaitins will go to naraka, they say. Especially the teachers will go to special naraka they say.

Step 3: why do I feel the discomfort? If you take vacyārtha you will feel the discomfort. Upaniṣad is using the mahāvākyam. You should not run away. If you have śraddhā don't run away or don't throw away the maha vākyam, go to lakṣyārtha, dropping ahaṅkāra and mamakāra.

तच्च नोपपद्यते। तथा हि, यः सर्वशक्तिमान् सोऽल्पशक्तिमान्, यः सर्वज्ञः स किञ्चिज्ज्ञः, यो व्यापकः स परिच्छिन्नः, यः स्वतन्त्रः स कर्माधीनः, यः परोक्षः स प्रत्यक्षः, यः स्वाधीनमायः सोऽविद्यामोहितः, इत्येवं विरुद्धधर्मवतोरेकत्वोक्तिः 'अग्निः शीतलः' इतिवत् स्यात्। तस्माद्वाच्यार्थे विरोधसम्भवात् लक्षणावृत्त्या लक्ष्यार्थमत्र विजानीहि।

If student is disturbed, it is legitimate. We have given so many adjectives to īśvara and jīva too. These two are so contradictory. When you read the maha vākyam, so much contradiction is revealed. तच्च नोपपद्यते। तथा हि, यः सर्वशक्तिमान् सोऽल्पशक्तिमान्, 1- omnipotent God is the same as powerless jīva says the Mahāvākyam. It is jarring. यः सर्वज्ञः स किञ्चिज्ज्ञः 2 omniscient God is equated to jīva of limited knowledge, contradiction again , यो व्यापकः स परिच्छिन्नः 3 all pervading God is non-pervading jīva. Jīva just sits here, he is not even hall-pervading, यः स्वतन्त्रः स कर्माधीनः,4 Lord is the master, jīva is under the thumb(control) of prārabdha karma, they are controlled by the planets etc...daily horoscopes, daśa etc 5 यः परोक्षः स प्रत्यक्षः,jīva is aparokṣa or pratyakṣa (meaning of word I, I is intimately available), Bhagawan is third person, far away. parokṣa. remote. How can aparokṣa I and parokṣa īśvara be one and the same. 6 यः स्वाधीनमायः सोऽविद्यामोहितः Bhagawan is associated with māyā which is nothing but nāma rūpa, I am associated with body mind nāmarūpa, but one is master of nāmarūpa, another is slave of nāmarūpa, स्वस्य अधीनः माया यस्य, बहुव्रीहि, God , I'm controlled by māyā (avidyā mohitaha). Like a thief as well as President are both are surrounded by police. These make me uncomfortable while I declare īśvara and I are equal. इत्येवं विरुद्धधर्मवतोरेकत्वोक्तिः if you equate, its like saying 'अग्निः शीतलः' fire is cold. इतिवत् स्यात्। तस्माद्वाच्यार्थे विरोधसम्भवात् direct meaning ois contradictory, don't discard the mahāvākyam but go to step 3 लक्षणावृत्त्या लक्ष्यार्थमत्र विजानीहि। by employing lakṣaṇa vṛtti may you keep the nāmarūpa part and claim existence part which is common to both. Sat brahma aham asmi.

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यः सर्वज्ञः स किञ्चिज्ज्ञः, यो व्यापकः स परिच्छिन्नः, यः स्वतन्त्रः स कर्माधीनः, यः परोक्षः स प्रत्यक्षः, यः स्वाधीनमायः सोऽविद्यामोहितः, इत्येवं विरुद्धधर्मवतोरेकत्वोक्तिः 'अग्निः शीतलः' इतिवत् स्यात्। तस्माद्वाच्यार्थे विरोधसम्भवात् लक्षणावृत्त्या लक्ष्यार्थमत्र विजानीहि।

Niścala Dāsa has entered into mahāvākyam vicāra and is following the systematic steps. First step is to look at direct meanings or vācyārtha of the words in a sentence. Check the meaning of the sentence. From padārtha to vākyārtha. If it is sensible, we can move on. If it appears contradictory or incomplete and sentence meaning does not fit in, we have to go in for lakṣyārtha. Now Niścala Dāsa points out when you look at vācyārtha of mahāvākyam and take the sentence meaning, it is very very contradictory. Even though tat (sat) is brahman only. सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्बितीयम् ॥ छान्दोग्य-उप. २ ॥ तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥ later on the upaniṣad speaks about creator īśvara. Let me create the world, brahman thought means māyā sahitam brahman, īśvara jagat karta īśvara only. Therefore tatpada refers to creator God. Therefore tatpadartha is creator God, tvam is jīva a created being. Creator and creature. They have got diagonally opposite attributes. Sarvajñaha alpajñyaha , samsārī asamsārī etc... contradictory adjectives. How can the nouns br equated? advaitin says yes it will be jarring and shocking. The student has gone through karma yoga and upāsana yoga, and Śaṅkarācārya says the bhavana is swami-bṛtya-nyāya. I'm too small, Bhagawan is big...it is obviously an irrational sentence, stupid sentence...how can we equate? there will only be non-acceptance. In the case of viśiṣṭādvaitins, anger. Advaitin is cool. Advaitins request to the reacting student is one, reactions are natural, in Sadhanacatuṣṭayam, we have said śraddha, may you have faith in guru and śāstram. In chando upa in chap 6, upaniṣad repeats 9 times tat tvam asi. It is particular in conveying this message. Prajñānaṃ brahman in aitareya upa ec. Even sandhyāvandanam brahmaivahamasmi.. study the mahāvākyam, have patience and come to lakṣyārtha. If you reject mahāvākyam, only you are perpetuating saṃsāra. If you are a mumukṣu care for mahāvākyam.

तस्माद्वाच्यार्थे विरोधसम्भवात् लक्षणावृत्त्या therefore come to second step, when direct signification is not working, indirect signification must be used लक्ष्यार्थमत्र विजानीहि (vi plus jna,lot, mad, eka)। May you understand the implied meaning. This is step 2. Then 3rd step. Which lakṣaṇa of the 3 to apply? Jahatī ajahatī or bhāgatyāga.

महावाक्ये, जहल्लक्षणाया अजहल्लक्षणायाश्चायुक्तत्वाद्भागत्यागलक्षणा बोध्या। भागत्यागलक्षणाश्रयेण विरोधः परिहृतो भवेत्।

Step 3: apply jahatī step 4 ajahati and then step 5 bhagatyaga lakṣaṇa.

महावाक्ये, in mahāvākyam जहल्लक्षणाया application of jahatī lakṣaṇa अजहल्लक्षणाया or ajahatī lakṣaṇa च अयुक्तत्वात् both don't work, भागत्यागलक्षणा बोध्या। you have to come to bhāgatyāga lakṣaṇa. भागत्यागलक्षणाश्रयेण विरोधः परिहृतो भवेत्। initially, you do ask how come wave and water is the same? Although vācyārtha is that, but you remove the nāmarūpa and take the water component only. Remove the name part bhāga. Intellectually you cover it. Here he says both jahatī and ajahatī lakṣaṇa don't fit.

Student has to do the homework. Niścala Dāsa knows we don't have time to do homework. I will he says.

* * *

Topic 446 महावाक्ये जहल्लक्षणाया असम्भवः

(४४६) महावाक्ये जहल्लक्षणाया असम्भवः – सर्ववेदान्तवेद्यं वस्तु साक्षिचैतन्यं ब्रह्मचैतन्यं च। तदुभयं त्वंपदवाच्यार्थे तत्पदवाच्यार्थे च प्रविष्टम्। यत्र जहती

लक्षणा तत्र समग्रं वाच्यं परित्यज्य वाच्यार्थसम्बन्ध्यन्योऽर्थो गृह्येत। तस्मान्महावाक्ये जहल्लक्षणास्वीकारे वाच्यार्थद्वयान्तर्गतं चैतन्यं विहाय तद्बहिर्भूतमन्यदेव नवं वस्तु किञ्चिद्विज्ञेयं भवेत्। चैतन्यादन्यत्तु असञ्जडं दुःखरूपं च। तज्ज्ञानेन न पुरुषार्थसिद्धिः। तस्मान्न महावाक्ये जहल्लक्षणायाः सम्भवः।

Simple language. महावाक्ये in understanding mahāvākyam जहल्लक्षणाया असम्भवः – impossible through jahatī lakṣaṇa, सर्ववेदान्तवेद्यं वस्तु साक्षिचैतन्यं ब्रह्मचैतन्यं च। ultimate reality which is revealed by vedānta śāstra is caitanya tattva. From individual angle sākṣī caitanyam, from samashti angle brahma caitanyam. Both reveal the ultimate reality. तदुभयं both sākṣī and brahma caitanyam त्वंपदवाच्यार्थे तत्पदवाच्यार्थे च प्रविष्टम्। are there in the direct meaning of tat and tvam. Tvam consists of 3 components, śarīratrayam, cidābhāsa and cit which is in and through the bodies, RM RC OC. Īśvara is prapañcatrayam plus cidābhāsa, cit, RM RC plus OC. Micro and macro, that's all. Micro OC in the jīva is called sākṣī caitanyam, macro OC in īśvara is called brahma caitanyam. Therefore, both these are included in the vācyārtha of tat and tvam, therefore praviṣṭham is used, included respectively, sākṣī caitanyam in vācyārtha of tvam, brahma caitanyam in vācyārtha of tat. यत्र जहती लक्षणा when you are applying jahatī lakṣaṇa entire vācyārtha mut be given up, direct meaning must be given. Chemmangudi Lalgudi etc, place must be given up. तत्र समग्रं samagram is important adjective, complete vācyārtha वाच्यं परित्यज्य must be given up वाच्यार्थसम्बन्धी (सम्बन्धिन् शब्द) connected to vācyārtha

अन्योऽर्थो गृह्येत (karmani ātmānepada vidhiling)। other meaning has to be taken, like taking Srinivasa Iyer instead of Semmangudi. तस्मान्महावाक्ये because of the nature of jahatī lakṣaṇa with regard to mahāvākyam जहल्लक्षणास्वीकारे sati, consequence is वाच्यार्थद्वयान्तर्गतं in both the vācyārtha, direct meaning of jīva and īśvara, 3 factors are there, OC is sākṣī caitanyam and brahma caitanyam is absolute reality चैतन्यं both caitanyam विहाय you will have to give up, you will have to take up some other meaning other than OC. All of them will be anātmā only. तद्बहिर्भूतमन्यदेव another meaning other than OC नवं वस्तु a new meaning किञ्चिद्विज्ञेयं भवेत्।you will have to take चैतन्यादन्यत्तु any thing other than consciousness will be असज्जडं asat-mithyā, jaḍam-inert दुःखरूपं च।giving lot of trouble, sorrow तज्ज्ञानेन and through mahāvākyam, you will arrive at asat jaḍam duḥkham न पुरुषार्थसिद्धिः। you will not get any puruṣārtha तस्मान्न महावाक्ये जहल्लक्षणायाः सम्भवः। therefore jahatī lakṣaṇa cannot be taken as OC will have to be given up.

Then what about ajahatī lakṣaṇa. You can take the whole direct meaning. It seems good. OC will be retained. The issue is we retain lot of junk.

Topic 447 महावाक्ये अजहल्लक्षणाया असम्भवः

(४४७) महावाक्ये अजहल्लक्षणाया असम्भवः – अजहल्लक्षणास्थले समग्रं वाच्यार्थमपरित्यज्य ततोऽप्यधिकमपि गृह्यते। महावाक्ये अजहल्लक्षणाभ्युपगमे वाच्यार्थः समग्रोऽपि वाक्यार्थेऽन्वितो भवेत्। समग्रस्य

वाच्यार्थस्य महावाक्यार्थेऽन्वयस्तु विरोधेन संयुतः। विरोधपरिहाराय लक्षणाश्रयितव्या। अजहल्लक्षणाश्रयणे महावाक्ये विरोधो न परिहृतो भवति। तस्मान्महावाक्ये अजहल्लक्षणाक्रमस्त्याज्यो भवति।

महावाक्ये with regard to understanding mahāvākya अजहल्लक्षणाया असम्भवः –ajahallakṣaṇa also will not fit in. अजहल्लक्षणास्थले समग्रं वाच्यार्थमपरित्यज्य in ajahallakṣaṇa entire vācyārtha you will have to retain, all 3 ततोऽप्यधिकमपि गृह्यते।and then you have to add more to RM RC OC. 4th factor has to be included. महावाक्ये अजहल्लक्षणाभ्युपगमे when you accept the ajahallakṣaṇa, वाच्यार्थः समग्रोऽपि entire direct meaning of the words वाक्यार्थेऽन्वितो must be included in the meaning of the sentence (note here it is vākyārtha meaning of the sentence; vācyārtha is direct meaning of word)भवेत्। by studying the vedānta, our communication will get refined. We start observing defects in everybody else's communication. Value to be followed is doṣā darśaṇaṃ is ok, doṣā kathaṇaṃ must be avoided. Otherwise we will not have friends to talk.

अविचार्येण वक्तव्यं, वक्तव्यं सु विचारितं,

किञ्च तत्रैव वक्तव्यं, यत्रोक्थं शबलं भवेत्

Never tell anything without thinking, ask should I talk about this doṣa or not? Think and then only speak. Sanskrit language is so fine and refined that these differences can be seen.

Entire direct meaning of the words will be included in the meaning of the sentence. One you bring this in virodha will come. We came to lakṣaṇa because there was issue with vācyārtha. समग्रस्य वाच्यार्थस्य महावाक्यार्थेऽन्वयस्तु विरोधेन संयुतः। same problem/ contradiction (at OC ok, RM level equation wont fit in) will reappear if you take the whole meaning of words. In the name of ajahatī lakṣaṇa when you include complete vācyārtha. विरोधपरिहाराय लक्षणाश्रयितव्या। we have come to apply lakṣaṇa to avoid the contradiction.

> (ajahatī lakṣaṇa) Swamiji narrated an important joke here. It seems a lady addressed her husband, ‘You are wearing a socks which has not been washed, it is smelly. Now you are going to office, its ok, in the evening you come home change the socks and come to the party, I will go straight to the party.’ In the evening, the wife felt the same smell. She became furious and asked, ‘why have you not changed the socks?’ The husband argued, ‘no I wore a new pair.’ The wife says no you have not changed. He says no I know you may not believe, that’s why to prove to you, I brought the socks in the pocket. Ajahatī lakṣaṇa, foul smell will come. Miserable smelly body mind will be retained in ajahatī lakṣaṇa, our RM RC is terrible. There was a wife who told her husband that the socks

अजहल्लक्षणाश्रयणे महावाक्ये विरोधो न परिहृतो भवति। if ajahallakṣaṇa is employed, in mahāvākyam vishaya, contradiction will not go away. Any amount of mahāvākyam hats why studnt says I have so much citta aśuddhi how can I claim aham brahma asmi. He has not applied bhaga tyāga lakṣaṇa. If he had, this mind would have been given up, I will never say I have citta aśuddhi.. even after 30 years of study.. ahaṅkāra in the mind is never given up. Nirmamo nirahankaaraha. As even claim aham brahmasmi, I will remember raga dvesh kama krodha. Swamiji will say, you're keeping the socks in the pocket. Swamiji is very disappointed with such students. Aśuddhi is not the problem, bhāgatyāga lakṣaṇa not employed is the problem. We will be eternally complaining without employing bhāgatyāga lakṣaṇa. तस्मान्महावाक्ये अजहल्लक्षणाक्रमस्त्याज्यो भवति। so Step no 4, applying ajahatī lakṣaṇa. Kramaha you should give up. Go to step 5 which will help you claim aham brahmasmi whatever be the state of mind...regardless of the impurities of the mind. I distance impure mind..

मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

When I don't have mind, what to say about impurities of the mind. I can claim aham jīvan mukta here and now.. minds mamakāra and ahaṅkāra they don't let go... many students continue to complain about themselves RM or RC. Go to OC, no complaints...RM RC based complaints is continuously there. Guru should not complain about the student. Guru will say continue with karma yoga..I should say I’m the wonderful OC.. Guru’s saṃsāra within quotes. He is still waiting for a student to say I’m brahman..

महावाक्ये, जहल्लक्षणाया अजहल्लक्षणायाश्चायुक्तत्वाद्भागत्यागलक्षणा बोध्या। भागत्यागलक्षणाश्रयेण विरोधः परिहृतो भवेत्।

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विरोधपरिहाराय लक्षणाश्रयितव्या ।अजहल्लक्षणाश्रयणे महावाक्ये विरोधो न परिहृतो भवति । तस्मान्महावाक्ये अजहल्लक्षणाक्रमस्त्याज्यो भवति ।
After introducing the possibility of two types of meaning for words, vācyārtha and lakṣyārtha. Ācārya enters into mahāvākya vicāra.
Step 1 if mahāvākyam will fit in with direct meaning, jīva equals īśvara, tat and tvam. We find the equation will not logically fit in.
Step 2 we have to acknowledge the necessity of lakṣyārtha

Steps 3,4,5 I have to find out which lakṣaṇa jahatī ajahatī or bhāgatyāga will apply. Topic 446 jahatī was attempted and rejected. Entire direct meaning has to be renounced. Rom plus RC plus OC is jīva RM RC OC is īśvara. If you reject entire meaning, OC will get eliminated. Like throwing baby with bath water. Step 4 ajahatī was tried and rejected. You have to retain the entire vācyārtha. Rm and RC will get included that’s the problem here. Once you retain RM RC, jīva will be full of impurity, īśvara will be superior. Therefore, it cant be applied. Now step 5 we are forced into namely bhāgatyāga lakṣaṇa application. Step 5 will solve the problem... we will be retaining the non-contradictory portion. Like removing banana skin and eating the banana. In ajahatī you throw away both, in jahatī you eat both. Partially throwing and partial retaining, throwing unwanted part RM and RC is bhāgatyāga lakṣaṇa. Even for īśvara RM RC must be removed. Because otherwise he becomes sṛṣti sthiti laya kāraṇam. However he has falsified the unwanted portion and knows he is brahman. Liberating part of OC you retain. We are going to apply hereafter. For the vedāntic wedding between jīvātma and paramātmā this is the muhurtham.

Topic 448 महावाक्ये भागत्यागलक्षणाङ्गीकारक्रमः

(४४८) महावाक्ये भागत्यागलक्षणाङ्गीकारक्रमः –
तत्पदवाच्य ईश्वरः, त्वंपदवाच्यो जीवः। एतयोः परस्परविरुद्धांशं विहाय शुद्धासङ्गचैतन्यांशो लक्षणया बोध्यः । इयमेव भागत्यागलक्षणा ।
महावाक्ये भागत्यागलक्षणाङ्गीकारक्रमः –how to accept the bhāgatyāga lakṣaṇa and how to follow procedure to arrive at our goal. तत्पदवाच्य ईश्वरः, direct meaning of tat us īśvara त्वंपदवाच्यो जीवः । tvam is jīva . Asi pada is the equating verb. एतयोः of these two, jīva and īśvara परस्परविरुद्धांशं विहाय you reject only the unwanted part which are responsible for contradiction शुद्धासङ्गचैतन्यांशो there is the pure relationless consciousness which is included in vācyārtha, OC part लक्षणया बोध्यः । should be retained and understood by bhāgatyāga lakṣaṇa इयमेव भागत्यागलक्षणा ।hybrid lakṣaṇa, partial jahatī and partial ajahatī.
अत्रायं सिद्धान्तः – जीवेश्वरयोः स्वरूपं बहुधा अद्वैतग्रन्थेषु कथ्यते । विवरणग्रन्थे अज्ञानप्रतिबिम्बो जीवः, तद्बिम्ब ईश्वर इत्युच्यते । विद्यारण्यस्वामिमते शुद्धसत्त्वगुणप्रधानमायायां प्रतिफलित आभास ईश्वरः, मलिनसत्त्वगुणप्रधानान्तःकरणोपादानभूताविद्यायां प्रतिफलित आभासो जीव इति वर्ण्यते।
First you have to take vācyārtha and take a part out retain, and remove another part. Different ācāryas have defined jīva in different

ways. Prakriya bhedaha. One ācārya himself in different contexts can apply different prakriyās. Beginner students could have issues with this. Between ācāryas and between the same ācāryas different texts.

I'm going to give an aside note to an aside note,
Entire vedānta begins accepting triangular format in veda pūrva bhāga, jīva jagat īśvara. Jīva and jagat are both products of īśvara the kāraṇam. This triangular format is temporarily accepted. Vedānta śāstram itself accepts this format provisionally. All 3 and therefore creation is provisional. In Maṇḍukya kārika we saw Gauḍpadācārya bashing the creation. In that temporary creation, everything is provisional. Poor student does not know that. After preparing the student veda is going to change the format, it is only used as as a stepping stone to entering binary format. Ācāryas therefore do not give complete importance to triangular format, as it is only temporary. There is no tātparyam in jīva jagat īśvara we say, for a student īśvara is very important. For a vedāntin īśvara is also a stepping stone. All these three are divided into two, changeless ātmā and changing anātmā.. īśvara is also divided into two changing anātmā and changeless ātmā. Jagat also. Changing nāmarūpa partis anātmā. Thereafter we reassemble them differently. Ātmā part of all three is merged into one eka ātmā. This consciousness part is one indivisible whole. Ātmā of jīva jagat īśvara are seemingly different. There is only one ātmā free from sajātīya vijātīya svagata bheda. Anātmā all components are mixed into one maha anātmā with internal divisions.. thus bheda traya rahita ātmā and bheda traya sahita anātmā. Ātmā is satyam, anātmā is mithyā.

I’m the satya ātmā everything else is anātmā mithyā. Every ācārya had this as primary aim. Jīva jagat īśvara is only incidental or stepping stone. Therefore veda is inconsistent with respect to creation. Krama sṛṣti akrama sṛṣti etc, prakriya bheda, different methods employed. Each prakriya is like a different path leading to only one goal. Aham satyam anyat sarvam mithyā.

****Sureśvarācārya says
यया यया भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि।
सा सैव प्रक्रियेह स्यात् सध्वी सा चानवस्थिता।|
Whatsoever be the means, it really does not matter. That which can help you turn within towards the pure Self, that is a valid and right means for you. (bṛhadāraṇyaka vārtikam)
And also quoted by Sri Vidyāraṇya Swami in in the Pañcadaśi 8.72: Whichever prakriya you are comfortable with, you use.
Whichever format you are familiar use that. Then come to binary format and dispose them. This is one phenomenon in vedānta. Lot of contradictions and inconsistencies. We will see some of them. Here one and same jīva is defined differently by different acārya. Jīva is a temporary phenomena.
**उपशान्तजगज्जीव-शिष्य-आचार्य-ईश्वर भ्रमम्
Vimarṣanīya śaṅkara bhāsyam, a person takes the so called inconsistencies and tries to resolve these. He is a sincere student. He will do research and compare.. Anupraveśa śruti of Taittirīya and cāndogya chapter 6there is difference.

In iśvāsya अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

Śaṅkarācārya himself gives 3 different commentaries on 3 different occasions. Is it contradiction? No, it is a contextual approach.
अत्रायं सिद्धान्तः – जीवेश्वरयोः स्वरूपं the nature of jīva and īśvara in manifold ways, in advaita texts बहुधा अद्वैतग्रन्थेषु कथ्यते । it is presented विवरणग्रन्थे called pratibimba vāda, pañcapādika-vivaraṇam by Prakāśātma Muni , Śaṅkarācārya has commented on Brahmasūtra, then Padma pada has commented on this called pañcapādika , first 4 sūtras. For this Prakāśātma yati wrote pañcapādika vivarṇam referred here as vivarṇam. This created a particular stream called vivarṇa prasthānam, in pratibimba vāda we have never seen this before. Ajñāna pratibimba jīva अज्ञानप्रतिबिम्बो जीवः, jīva is reflection of brahman in avidyā. तद्बिम्ब ईश्वर इत्युच्यते । in front the original status is there different from brahman , the master copy is called īśvara in relation to pratibimba. Brahman is called śuddham brahman. Very rare and important prakriya.
विद्यारण्यस्वामिमते according to Vidyāranya swami, māyā which is nothing but śuddha satva guṇa pradhāna शुद्धसत्त्वगुणप्रधानमायायां in that māyā प्रतिफलित reflected आभास different from word pratibimbam, in university they refer to this as ābhāsa or prototype ईश्वरः, मलिनसत्त्वगुणप्रधानान्तःकरणोपादानभूताविद्यायां whereas the avidyā which is the name of same prakṛti , when satva guṇa is polluted by rajo and tamo guṇa, the upādāna kāraṇam for mind called avidyā .in pañcadaśī chapter 1 this is analyzed. Prakrti is **śuddha satva pradhāna or māyā and malina satva pradhāna prakṛti called avidyā**. प्रतिफलित आभासो जीव इति वर्ण्यते। this is jīva

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १५॥

सत्त्वशुद्धाविशुद्धिभ्यां मायाऽविद्ये च ते मते ।
मायाबिम्बोवशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥ १६॥
अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १७॥

Chapter 1 Pañcadaśi

We have avaccheda vāda also. Ācārya is going to differentiate the three. Rare case where each of the three is presented.

(आ. ४४९-४५३) जीवेश्वरस्वरूपे आभासप्रतिबिम्बावच्छेदवादाः –

As I have said earlier, there us a scholarly book written by Appaiyya Dikshitar śāstra siddhānta lepa saṅgraha. Achyuta Kṛṣṇananda has written a commentary also. Better not to enter that before coming binary format. As a jīvan mukta if you enjoy studying do all these. Never be carried away by these books and miss the bus. You don't require these for liberation. Tarkadṛṣṭi type of people are there. For them it useful. A taste of the three vāda.

Topic 449 आभासवादः

(४४९) आभासवादः – पञ्चदशीग्रन्थे विद्यारण्यस्वामिनोऽन्तःकरणाभासो जीव इत्यवोचन् । नन्वन्तःकरणाभासो जीव इत्यभ्युपगमे सुषुप्तावन्तःकरणाभावाज्जीवाभावः प्रसज्येत । तथा सति प्राज्ञरूपो जीवः सुषुप्त्यभिमानी वर्तत इति प्रसिद्धि- विरुध्येतेति चेन्न । अन्तःकरणाभासो जीव इति वदतां विद्यारण्यस्वमिनामय- माशयः – अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः । स चाविद्यांशः सुषुप्तावप्यस्ति । तस्मान्न प्राज्ञाभावप्रसङ्ग इति ।

आभासवादः – protype or semblance theory पञ्चदशीग्रन्थे विद्यारण्यस्वामिनोऽन्तःकरणाभासो जीव इत्यवोचन् । jīva is nothing but cidābhāsa manifesting in the antahkaraṇa. In chapter 6 verse 26, citradīpah, 4 types of consciousness, enclosed consciousness within mind, RC within mind, similarly for māyā, enclosed and reflection.

Enclosed original one in mind is called kūtasthaha and the consciousness enclosed in īśvara is brahman. Image formed in individual नन्वन्तःकरणाभासो जीव इत्यभ्युपगमे सुषुप्तावन्तःकरणाभावाज्जीवाभावः प्रसज्येत । तथा mind is jīvaha. Ācārya feels this must be revised. Even though he says cidābhāsa formed in sūkṣma śarīram you have to take it as kāraṇa śarīram. Word jīvah is mixture of viśva taijasa and prājñah. If you define jīva as sūkṣma śarīra pratibimba, you will get only taijasa you will miss prājña and viśva. Therefore you have to say kāraṇa śarīram. If you define jīva as only sūkṣma śarīra reflection, in the deep sleep state jīva will be gone सति प्राज्ञरूपो जीवः सुषुप्त्यभिमानी वर्तत इति प्रसिद्धि- र्विरुध्येतेति चेन्न । Therefore Vidyāranya's definition has to be revised. अन्तःकरणाभासो जीव इति वदतां विद्यारण्यस्वमिनामयमाशयः — the intention of Vidyāranya is different, jīva has engaged its mind means, take the intent. अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः avidyā alone is appearing as antahkaraṇam, in that avidyā amśa, the reflected consciousness ābhāsa. Kāraṇa śarīram is available in all three avasthā. Visva taijasa and prājñah are all included. Image formed in kāraṇa śarīram is jīva that's why we say kāraṇa śarīram is anādi and jīva is anādi. We misname as birth the physical manifestation of jīva.। स चाविद्यांशः सुषुप्तावप्यस्ति । that avidyā part is there in suṣupti also. Therefore pūrvapakṣi should not take it literally and not get confused. He is going to come to vācyārtha of jīva in abhāsavada. तस्मान्न प्राज्ञाभावप्रसङ्ग इति ।

Vicārasāgara 17th September 2022

(४४९) आभासवादः – अन्तःकरणाभासो जीव इति वदतां विद्यारण्यस्वमिनामयमाशयः – अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः। स चाविद्यांशः सुषुप्तावप्यस्ति। तस्मान्न प्राज्ञाभावप्रसङ्ग इति।

Acārya is discussing the 3 vādas. 3 vāda are discussed in the context of definition of jīva and īśvara. By definition, I mean the vācyārtha of jīva and īśvara. We had a partial discussion of this topic in the vicārasāgara earlier. Topic abhāsavada avaccheda vāda dṛṣṭya pramātru.... Two vādas were compared pages 119 to 122. Topic 214 to 216. There we discussed briefly. Of the 3 vāda, first one is ābhāsa vāda. In ābhāsa vāda he wants to do some revision and refinement. Jīva is defined as reflecting medium plus reflected consciousness only or reflecting medium plus reflected consciousness plus original consciousness. In the definition, 3 components must be included or 2 components. ābhāsavadīs themselves do talk about both versions. Pañcadaśi chapter 6, 2 components are mentioned, in chapter 4 3 components are mentioned. Ācārya concludes all 3 must be taken. RM+RC+OC. In īśvara also macro reflecting medium, macro reflected consciousness and original consciousness must be taken. For mahāvākyam, bhāgatyāga lakṣaṇa can be happily employed. Two components must be set aside and another one must be included. original consciousness alone must be retained, leaving reflected consciousness and reflecting medium, then aikyam happens. First topic is should we take 3 components or 2 components?

2nd point: What do you mean by reflecting medium? Sthūla or sūkṣma or kāraṇa śarīram, should you say kāraṇa śarīra pratibimbita caitanyam jīvah or sūkṣma śarīra pratibimbita caitanyam jīvah or sthūla śarīram pratibimbita caitanyam jīvah.

Here also both versions are there, very often jīva is defined as sūkṣma śarīra pratibimbita caitanyam. Because transactions happen through sthūla-sūkṣma śarīram. Antahkaraṇa or buddhi pratibimbita caitanyam. Ācārya concludes even though both versions are there, ideal definition will be kāraṇa śarīra pratibimbita caitanyam or prājña jīva. Why? Only then continuity of jīva can be spoken in suṣupti as here alone kāraṇa śarīram and jīva is there. kāraṇa śarīram. Jīva is very much there in suṣupti along with kāraṇa śarīram. Since kāraṇa śarīram is passive, jīva cannot do any transaction. I jīva exists in potential form as prājña, in maraṇam also jīva continues even though sthūla and sūkṣma śarīram are totally inactive. During pralaya also. kāraṇa śarīra pratibimbita caitanya rūpam. During sṛṣṭi jīva continues to be prājña. Now also we are essentially prājña only. Only thing is prājña has put on two more layers. During vyavahāra prājña plus taijasa plus viśva. This also explains why jīva is anādi. Since kāraṇa śarīra is anādi, kāraṇa śarīra pratibimbita caitanyam is also beginning less therefore jīva is also beginning less. In different occasions, acāryas do say sūkṣma śarīra pratibimbita caitanyam. When we say sūkṣma śarīram, you should apply ajahallakṣaṇa!! sūkṣma śarīram plus kāraṇa śarīram. Similarly when I say viśva-sthūla śarīra pratibimbita caitanyam, I have to include prājña plus taijasa plus viśva. Until videha mukti prājña will never go away. Taijasa will come and go during pralaya. Prājña is anādi until videha mukti.

We talked about the reflecting medium the second point. We should take it as kāraṇa śarīram. Page 100, 101 of vicārasāgara. Topic 183. Bottomline: jīva must be defined as kāraṇa śarīra pratibimbita caitanyam. reflecting medium must be kāraṇa śarīram only and not sūkṣma Śarīram alone. In chapter 6 of pañcadaśī, verse 23, Vidyāraṇya defines reflecting medium as sūkṣma śarīra pratibimbita caitanyam. sūkṣma śarīram must include kāraṇa śarīram also. In this portion the kāraṇa śarīram is referred as avidyā or mūlāvidyā. kāraṇa śarīram gets converted to sūkṣma śarīram later. That reflection ābhāsa is called jīva. अन्तःकरणात्मना परिणममानाविद्यांशप्रतिफलित आभासो जीवः। स चाविद्यांशः सुषुप्तावप्यस्ति। kāraṇa śarīram is very much present in suṣupti also. तस्मान्न प्राज्ञाभावप्रसङ्ग इति।

अत्रायं विशेषः – जीवेश्वरौ न केवलाभासरूपौ । किन्तु मायाधिष्ठानचैतन्यम्, माया, तत्र चैतन्याभासः, इत्येतत् त्रयं मिलित्वा ईश्वरः । अविद्यांशाधिष्ठानचैतन्यम्, अविद्यांशः, तत्र चैतन्याभास इत्येतत् त्रयं मिलित्वा जीवः ।

Refinement 1: jīva should be defined only as kāraṇa śarīra pratibimbita caitanyam. Always.

The second one: Refinement 2: jīva and īśvara must be taken as 3 components. This doubt comes because Vidyāraṇya gives both definitions. chapter 6 verse 23 of Pañcadaśi, only two components are taken.

कूटस्थे कल्पिता बुद्धिस्तत्र चित् प्रतिबिम्बकः ।
प्राणानां धारणाज्जीवः संसारेण स युज्यते ॥ 6-२३॥

In chapter 4 śloka 11, Vidyāraṇya takes a beautiful definition where he takes all the 3 components.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था तत्संघोजीव उच्यते ॥4-11

All these 3 put together is jīva. Here ācārya says you have to take the 3 components. चैतन्यं यदधिष्ठानं -OC. लिङ्गदेह – RM – kāraṇam śarīram चिच्छाया reflection available in the linga śarīram

अत्रायं विशेषः — जीवेश्वरौ न केवलाभासरूपौ । jīva and īśvara must not be taken as mere cidābhāsa only but original consciousness must be included, then only we can say aham brahmasmi. Not mere reflected consciousness meaning reflecting medium plus reflected consciousness, but किन्तु मायाधिष्ठानचैतन्यम्, original consciousness which is adhiṣṭhānam of māyā माया, māyā the reflecting medium, तत्र चैतन्याभासः, and the reflection in māyā इत्येतत् त्रयं मिलित्वा ईश्वरः all three must be taken in īśvara, in different contexts you should apply. Saguṇa īśvara means by bhāga tyāga lakṣaṇa you omit original consciousness part and take reflecting medium reflected consciousness, if you say īśvara is nirguṇa, you must take original consciousness and leave other two by bhāga tyāga lakṣaṇa. I according to this it includes sthūla śarīram. sūkṣma kāraṇa śarīram, reflected consciousness and original consciousness, all 5. When I say I'm fat, I should remove 4 components and take only sthūla śarīram, when I say I'm emotional; eliminate 4 through bhāga tyāga lakṣaṇa and take sūkṣma śarīram if you say I'm sleepy take kāraṇa śarīram only. When I say I'm a conscious being located here. Located consciousness, you eliminate 4 and take only reflected consciousness part. When I say aham brahmasmi then also bhāga tyāga lakṣaṇa only. Most of the time you have to do bhāga tyāga lakṣaṇa. Only. Īśvara also has 3 components । अविद्यांशाधिष्ठानचैतन्यम्, original consciousness is avidyā's; individual kāraṇa śarīram's adhiṣṭhānam अविद्यांशः, individual kāraṇa śarīram तत्र चैतन्याभास

reflected consciousness reflected in individual kāraṇa śarīram इत्येतत् त्रयं मिलित्वा जीवः all three put together is jīva. Jīva and īśvara are composite entities comprising of 3 components. If you separately enumerate 3 śarīrams then reflected consciousness and original consciousness you have 5 components, anātmā reflected consciousness and original consciousness means 3 components. Similarly īśvara too.

ईश्वरोपाधौ शुद्धसत्त्वगुणस्य सत्त्वात् ईश्वरे सर्वज्ञत्वसर्वशक्तिमत्त्वादिधर्मा वर्तन्ते। जीवोपाधौ मलिनसत्त्वगुणस्य सत्त्वात् जीवेऽल्पशक्तिमत्त्वकिञ्चिज्ज्ञत्वादिधर्मा वर्तन्ते। अयमेवाभासवाद इत्युच्यते ।

How come jīva and īśvara have diagonally opposite attributes? Which component is responsible for this huge different? Īśvara has everything omniscient. Why jīva is pervicient? Which component is responsible for this? reflecting medium alone is responsible. īśvara reflecting medium is māyā, kāraṇa śarīram is also a reflecting medium. In macro reflecting medium māyā satva guṇa is so dominant that āvarṇa shakti of tamo guṇa and vikṣepa shakti of rajo guṇa, ignorance and misconception is not there for īśvara. Both are not possible because of the sattva guṇa dominance, the other two do not operate. Īśvara uses the tamo guṇa to resolve the universe but not affected by it. Īśvara uses rajo guṇa to create the universe but not affected by it. Īśvara always knows I'm brahman always. He does not have to go to any guru.

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥

I know I'm brahman always reflecting medium and reflected consciousness are imposed on me..

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ ९-४॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।

I’ve clear knowledge. Because of macro sattva guṇa, īśvara is omniscient with regard to apara vidya as well. Jīva can get para vidya but can never get full apara vidya; other branches of science. Therefore, īśvara is omniscient from standpoint of apara vidya too

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ मुण्ड २.२.७ ॥Muṇḍaka

ईश्वरोपाधौ in the reflecting medium of īśvara शुद्धसत्त्वगुणस्य सत्त्वात् since there is śuddha satva guṇa, not dominated by other two guṇas, sattvāt not satva guṇa, but because of the presence of sattva guṇa ईश्वरे सर्वज्ञत्वसर्वशक्तिमत्त्वादिधर्मा all the omni attributes are there वर्तन्ते। जीवोपाधौ whereas in reflecting medium of jīva, मलिनसत्त्वगुणस्य सत्त्वात् sullied satva guṇa/ satva guṇa overpowered by rajo/tamo guṇa (agrahaṇam and anyatā grahaṇam are there for jīva due to this) īśvara has neither of these जीवेऽल्पशक्तिमत्त्वकिञ्जिज्ञत्वादिधर्मा वर्तन्ते। jīva has got all these limited attributes अयमेवाभासवाद इत्युच्यते।with these limited attributes we can study the śāstram, we need not know all the subjects need not be sarvajñya, it doesn’t matter at all. Omniscience from standpoint of apara vidya is not required for liberation. If you have any doubt, go to Anna library and look at the number of books. We don’t know the existence of some books. Content title we do not know. We need not feel bad about it. That’s why jñānis don’t have a problem in saying I don’t know, in the field of apara vidya…eg aswamedha yaga. What matters for liberation is only one branch brahmavidyā….

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ मुण्ड १ ॥

Knowing which we feel so complete, happily we admit I don't know this, that etc. because I don't need to know this. In all other branches of science, I continue to be ahaṅkāra. Para vidya is only science that takes me out of ahaṅkāra to pūrnātma. All others are mithyā limitation. If body is limitless we can't do any activity. Limitations are required for the body for vyāpara. This is called ābhāsa vāda.

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Page 307 Topic 449- 2nd paragraph last 3 lines

ईश्वरोपाधौ शुद्धसत्त्वगुणस्य सत्त्वात् ईश्वरे सर्वज्ञत्वसर्वशक्तिमत्त्वादिधर्मा वर्तन्ते। जीवोपाधौ मलिनसत्त्वगुणस्य सत्त्वात् जीवेऽल्पशक्तिमत्त्वकिञ्चिज्ज्ञत्वादिधर्मा वर्तन्ते। अयमेवाभासवाद इत्युच्यते।

All these topics are preparatory to mahāvākyam vicāra. Ācārya has established that we cannot use the vācyārtha but employ lakṣyārtha (indirect meaning). He divided lakṣyārtha into 3 and said we have to employ bhāga tyāga lakṣaṇa. First we have to employ vācyārtha before applying lakṣyārtha. Therefore we have entered into the discussion of vācyārtha of tat and tvam. With regard to asi we are not going to use lakṣyārtha. Only tvam and tat first vācyārtha study. To arrive at vācyārtha of the two words only, 3 different prakriyās used in vedānta for this purpose are being discussed. Abhasa vāda, pratibimba vāda and avaccheda vāda with regard to vācyārtha of at and tvam. Of these 3 we completed ābhāsa vāda in topic 449. Refined version of ābhāsa vāda.

Vācyārtha according to this is here is one consciousness and two reflecting medium, one is avidyā or mūlāvidyā and other is māyā. Both have 3 guṇas. However, in mūlāvidyā or avidyā, sattva guṇa is sullied malina sattvam. In māyā it is śuddha sattvam. Therefore RCs are also two. RMs are two. In RC upon avidyā, because of impurity in avidyā, so many drawbacks or defects are there, that becomes jīva with alpajña. Whereas īśvara is reflection formed in māyā, śuddha sattva pradhāna therefore has omnipotence and is omniscient. RMs or upādhi are two in ābhāsa vāda.

In pratibimba vāda we are going to manage with one upādhi. 2nd important point is when we talk of jīva as reflection in avidyā you should take all 3 components, RM, OC, RC avidyā(mūlā avidyā), avidyā pratibimbita caitanyam and śuddha caitanyam. Īśvara is RM RC OC, RM being māyā. This is **called ābhāsa vāda. In university language they refer to this as semblance theory or appearance theory**. **3rd English expression, Swamiji uses reflection theory no 1**. Cidābhāsa in many English translation, is referred as reflected consciousness. Swamiji has been using this term. Since that term is used widely, we will use reflection theory no 1.

Now reflection theory no 2. (RT no 2)

We have not discussed pratibimba vāda before, we will not discuss later too. Briefly only.

Topic 450 प्रतिबिम्बवादः

(४५०) प्रतिबिम्बवादः – विवरणकारमते जीवेश्वरयोरुपाधिरेकमेवाज्ञानम्। जीवेश्वरयोरुभयोरेकाज्ञानोपाधिकत्वादुभयोरल्पज्ञत्वादिप्रसङ्गदोषो न सम्भवति। यस्मिन्नुपाधौ प्रतिबिम्बो जायते तस्योपाधेरयं स्वभावः – प्रतिबिम्बे स्वदोषोपधायकत्वं बिम्बे तदनाधायकत्वमिति।

First, brief presentation on RT no 2 proceeds. Two RMs are not there. They manage to explain with one RM. That one is avidyā or mūlāvidyā. Here ajñānaṃ term is used. How can you manage jīva and īśvara explanation with one RM? Pratibimbāvādis claim because of one original medium, śuddha caitanyam itself gets two statuses. One is pratibimba caitanyam, reflected in mūlā vidya. From the standpoint of pratibimba caitanyam, OC also gets a new status. Bimba caitanyam. śuddha caitanyam by itself is only śuddha neither bimba or pratibimba. only when medium mirror comes the reflection is called pratibimba caitanyam and original that forms the reflection is called bimba caitanyam. Medium is one but statuses are two. We should not say two reflections. OC by itself is called śuddha caitanyam, but in vyāvahārika dṛṣṭi or standpoint of avidyā, this is bimba caitanyam. Both statuses are mithyā only, bimbatvam and pratibimbatvam both.... OC is śuddha caitanyam.. एकस्मिन् शुद्धचैतन्ये बिम्बत्वं प्रतिबिम्बत्वं च एक अविद्या उपाधिवशात् two unreal statuses come. Each one we have to note. Later book compares both these vādas. Here note medium is one, statuses are two, OC is one. Because of bimbatvam status, OC with bimbatvam status will have superior quality called īśvara and pratibimba caitanyam will have distortions.

Abhasa vāda attributed to Sureśvarācārya and Vidyāranya. Heavily employed in pañcadaśī.

Pratibimba vāda has been given in vivarṇa matam. For Brahmasūtra, śaṅkara Bhāṣyam is there. Padmapada direct disciple has written commentary pañcapādika, even though pañcapādika was on entire brahmasūtram, we only have for first 4 sūtras now. A sub commentary on this is written by Prakāśātma. Pañcapādika vivarṇam. He is powerful, he held many important concepts and ideas and hence referred as vivarṇa school of vedānta, according to

Prakāśātma yati pratibimba vāda explains vācyārtha of jīva. Jīva is avidyā pratibimbita caitanyam
विवरणकारमते in the school of vivarṇa philosophy, of Prakāśātma जीवेश्वरयोरुपाधिरेकमेवाज्ञानम्। upādhi responsible for both the statuses (you should not say reflection) pratibimba and bimba. In this context, they say pratibimba as reflection and bimba as prototype. Only here this term prototype comes. Bimba caitanyam. It is different from both śuddha caitanyam and pratibimba caitanyam. Both bimba and pratibimba caitanyam statuses only come because of avidyā. In the absence of avidyā caitanyam is just śuddha caitanyam. A doubt will come. If there is only one RM, then both will have doṣā, jīva and īśvara caused by one upādhi. Even though bimba and pratibimba are due to avidyā upādhi, the doṣās of upādhi will affect only the reflection that is pratibimba and not prototype bimba even though the status is mithyā. It does not have inferior qualities belonging to pratibimba. For both of the, जीवेश्वरयोरुभयोरेकाज्ञानोपाधिकत्वादुभयोरल्पज्ञत्वादिप्रसङ्गदोषो doubt that both will have distortions, such a doubt न सम्भवतिis improper. RM can affect only the reflection, it can never adversely affect the prototype or bimba caitanyam. यस्मिन्नुपाधौ प्रतिबिम्बो जायते in whichever reflecting medium the reflection arises, for that reflecting medium, तस्योपाधेरयं स्वभावः – the RM has got that character that it can affect only RM not prototype. प्रतिबिम्बे स्वदोषोपधायकत्वं बिम्बे तदनाधायकत्वमिति। in reflection, the RM will transfer the defects (its own) from RM to reflection, will not transfer the defects to prototype. Upadhaayakatvam..transferring or sullying. It does not transfer to prototype. In the mirror you have a black dot, you feel

its on your face an keep rubbing. You realise it belongs to the reflection, its an appearance, u rub the mirror, don’t rub the face.
उपाधेः प्रतिबिम्बपक्षपातित्वमिति नियमो लोके दृष्टः। तथा हि, दर्पणरूपोपाधौ मुखप्रतिबिम्बो जायते। तत्र ग्रीवास्थं मुखं बिम्ब इत्युच्यते। तत्र दर्पणरूपोपाधिस्थश्यामत्वपीतत्वलघुत्वादिदोषाः प्रतिबिम्बे विभान्ति। न तु बिम्बे ग्रीवास्थमुखे। एवं दर्पणस्थानीयाज्ञानरूपोपाधौ प्रतिबिम्बभूतजीवे उपाधिरूपाज्ञानहेतुककिञ्चिज्ज्ञत्वादिदोषा वर्तन्ते।

This particular character of RM, that is transferring defects to reflection they explain with a Sanskrit expression. उपाधेः प्रतिबिम्बपक्षपातित्वमिति pakṣapāti, partiality. It is partial towards the reflection, it does not transfer to prototype. This rule we can apply in all contexts. नियमो लोके दृष्टः। in our mirrors we see. तथा हि, दर्पणरूपोपाधौ मुखप्रतिबिम्बो जायते। in the mirror upādhi, the reflection of the face appears. तत्र ग्रीवास्थं मुखं बिम्ब इत्युच्यते।in this context, the face inside is called reflection, my face is ग्रीवास्थं मुखं is called prototype. तत्र in that prototype दर्पणरूपोपाधिस्थ whatever is there in the mirror श्यामत्व black dot पीतत्व or yellow stain लघुत्व smallness आदिदोषाः all these negative attributes प्रतिबिम्बे विभान्ति appear on the reflected face. Reflection. (RT2) meaning of term reflection varies in RT1 and RT2. न तु बिम्बे not in the prototype ग्रीवास्थमुखे the face on the neck. एवं दर्पणस्थानीयाज्ञानरूपोपाधौ from the example, which corresponds to the mirror, mūlāvidyā rūpa उपाधौ, jīva will be reflection. प्रतिबिम्बभूतजीवे उपाधिरूपाज्ञानहेतुक because of the nature of upādhi (malina sattvam, overpowered by rajas and tamas) किञ्चिज्ज्ञत्वादिदोषा वर्तन्ते limited knowledge limited power etc appears in jīva. I never claim I’m bimba caitanyam, always claim pratibimba caitanyam. I’m jīva with limited knowledge. Jīva term indicates hat. Individuality itself is distortion.

बिम्बरूपेश्वरे न ते दोषाः सन्ति। अत एवेश्वरे सर्वज्ञत्वादयः सन्ति। जीवे च किञ्चिज्ज्ञत्वादयः।

बिम्बरूपेश्वरे prototype is named īśvara. Prototype consciousness PC, we should not use OC. न ते दोषाः सन्ति no defects are there, limited knowledge etc. अत एवेश्वरे upon the PC īśvara, there is omniscience etc, सर्वज्ञत्वादयः सन्ति। जीवे च किञ्चिज्ज्ञत्वादयःin jīva limitedness is there. In OC śuddha caitanyam, it is neither sarvajñyam or alpajña. Both are vyāvahārika attributes. The two statuses are reflection and prototype, attributes and statuses are also mithyā. The two fold statuses causing avidyā is mithyā.

The acāryas argue as to which one is superior. Our approach is use what you are comfortable with...Niścala Dāsa is going to vote for abhāsavada prakriya.

Topic 451 आभासप्रतिबिम्बवादयोर्भेदः

(४५१) आभासप्रतिबिम्बवादयोर्भेदः – आभासपक्षे आभासो मिथ्या । प्रतिबिम्बपक्षे प्रतिबिम्बो न मिथ्या। अपि तु सत्यः ।

A major difference introduced here. Description of reflection.

आभासप्रतिबिम्बवादयोर्भेदः – आभासपक्षे in RT1, reflected consciousness is mithyā or unreal. One is real consciousness pāramārthika caitanyam and another unreal vyāvahārika consciousness. आभासो मिथ्या । प्रतिबिम्बपक्षे in RT2, प्रतिबिम्बो न मिथ्याIreflection is not unreal, अपि तु सत्यः reflection is real. He is going to make a subtle point, reflection status is unreal**. Reflected consciousness is not unreal, reflected status is unreal**. In ābhāsa vāda reflected face is unreal, in RT2 pratibimba vāda, reflection status is unreal, face is real only. In ābhāsa vāda ābhāsa is mithyā, in pratibimba vāda pratibimba na mithyā, pratibimbatvam is mithyā. Reason given too.

प्रतिबिम्बवादसिद्धान्तस्त्वेवम् – दर्पणे प्रतीयमानो मुखप्रतिबिम्बो न मुखस्य छायारूपः । छायायाः स्वभावस्त्वयम् – यस्यां दिशि छायावतो मुखं पृष्ठभागश्च वर्तते तस्यामेव दिशि छायाया मुखं पृष्ठभागश्च वर्तेत। दर्पणे प्रतिबिम्बितं मुखं तत्पृष्ठभागश्च बिम्बाभिमुखतया वर्तते । तस्माद्दर्पणे छायारूपः प्रतिबिम्बो नास्ति।

Both the vādas explain the phenomenon of reflection in two different ways which have huge consequences. I just experience a face in mirror. Should we treat it as second face image or not? RT1 abhasa vāda says you should admit there is a second face appearing there which is shadow or semblance or image of the original face. Exactly like when there is light behind me and a wall is there in front of me and a shadow is formed on the wall. Should we take the shadow as another face or not? RT1 ābhāsa vāda says you should take it as another face appearing. Appearance or semblance theory.

Whereas RT2 refutes this. Pratibimba vāda says if shadow of the body is formed in the wall, the original body and shadow will face the same direction. Front back left right will be the same. **There will be no lateral inversion**.

When I lift right hand, in the shadow also right hand will go up. There is no front back or right left inversion in the case of appearance of a shadow. Where as according to pratibimba vāda, there is no face appearing in the mirror, when rays of the eye
(नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।)
mind through the eyes like the rays of the light it goes out and perceives the object by pervading the object. Mānasa vṛtti comes through the eye as cākṣuṣa vṛtti hits the mirror, mirror being a fine surface and unique, cākṣuṣa vṛtti gets reversed, the reversed vṛtti

goes and pervades original face only, when this happens we see only the original face. There are no two faces. We are seeing original face only, because it hits mirror and comes back, it just appears as though there is a lateral inversion. In ābhāsa vāda, you have one unreal face. In pratibimba vāda there is no unreal face at all, only one real face, because of mirror it has two statuses, bimba mukham prototype face. and pratibimba mukham as though in the mirror. One face with two statuses in RT2.

Vicārasāgara 15th October 2022

प्रतिबिम्बवादसिद्धान्तस्त्वेवम् – दर्पणे प्रतीयमानो मुखप्रतिबिम्बो न मुखस्य छायारूपः । छायायाः स्वभावस्त्वयम् – यस्यां दिशि छायावतो मुखं पृष्ठभागश्च वर्तते तस्यामेव दिशि छायाया मुखं पृष्ठभागश्च वर्तेत। दर्पणे प्रतिबिम्बितं मुखं तत्पृष्ठभागश्च बिम्बाभिमुखतया वर्तते । तस्माद्दर्पणे छायारूपः प्रतिबिम्बो नास्ति।

As a part of mahāvākyam vicāra, the author pointed out that lakṣyārtha must be used for tvam and tat. He pointed out that first vācyārtha must be looked at, then lakṣyārtha. We must know the relationship between vācyārtha and lakṣyārtha so that the lakṣaṇa can be determined.

Then he analysed this and said the vācyārtha itself depends on the prakriyās or methodology. Various acāryas use different prakriyās. Same destination can be reached through several roads. Two different prakriyās you can arrive at. In arriving at vācyārtha of jīva, we can use three different prakriyās. Each of these have sub divisions too. Mainly 3. ābhāsa pratibimba and avaccheda vāda. We completed first two. Jīva is reflection of brahman. Reflection of OC. Reflection itself is interpreted in two different ways. They interpret the reflection differently. In ābhāsa vāda also jīva is OC reflected in kāraṇa śarīra. Avidyā pratibimbita caitanyam. What is the difference between the reflections. In ābhāsa vāda reflection is the image of original called cāya or shadow. In pratibimba vāda the reflection is different. Vivaraṇakāra says you cannot look upon reflection as shadow of original. When shadow of the face is formed on the wall, the back side of body is there also backside, front side will be front side. You can lift your hand and see. Left side and right side will be correctly reflected no lateral inversion of shadow. Whereas in mirror we see lateral inversion of our face. Pratibimba vādi says because of lateral inversion, reflection should not be taken as shadow. Really speaking there is no such thing called reflection in the mirror. In ābhāsa vāda, there is original face and a shadow also formed in mirror. Two mukhams. One is satyam one is mithyā. Just shadow formed in the mirror which is mithyā (ābhāsa vāda). Pratibimba vāda says there is no such thing called pratibimba mukham formed. You are not seeing pratibimbam in mirror, there is no reflection. The cākṣuṣa vṛtti antahkaraṇa vṛtti is going out through the eye. Same antahkaraṇa vṛtti going through ear is śravana vṛtti. Cākṣuṣa vṛtti goes out hits the mirror sees the mirror, it does not see face in the mirror, it turns back reflects and comes back to the original face. Mind is seeing the original face only. Because it has hit and returned it appears to be laterally inverted. We are seeing original face only. Therefore two mukhams are not there.

In ābhāsa vāda there are two mukhams, satyam and mithyā mukham. In pratibimba vāda two mukham are not there only one. One mukham itself appears as though there are two mukham. Two

mukham seem to be there. One seems to be bimba mukham and another pratibimba mukham as reflected in mirror. This as though located in mirror we have named pratibimba mukham. The original we have named bimba mukham. Mukhadvayam nasti. Bimbatvam and pratibimbatvam are mithyā. Mukham is satyam. mukham is not mithyā, but two fold statuses of the mukham and consequent duality both of them are mithyā, mukham itself is satyam. In pratibimba vāda mithyā mukham nasti. In ābhāsa vāda mithyā mukham asti....
प्रतिबिम्बवादसिद्धान्तस्त्वेवम् – दर्पणे प्रतीयमानो मुखप्रतिबिम्बो न मुखस्य छायारूपः । there is no mithyā mukham there at all. छायायाः स्वभावस्त्वयम् when shadow of body is formed on the wall, nature will ne following. No lateral inversion. – यस्यां दिशि छायावतो मुखं पृष्ठभागश्च वर्तते front of body will be front of shadow. Back will be back of shadow (right and left too) तस्यामेव दिशि छायाया मुखं पृष्ठभागश्च वर्तेत। दर्पणे प्रतिबिम्बितं मुखं तत्पृष्ठभागश्च बिम्बाभिमुखतया वर्तते । whereas when we experience our face in mirror there will be lateral inversion. Therefore you cannot take it as semblance. Semblance theory is incorrect according to pratibimba vādis तस्माद्दर्पणे छायारूपः प्रतिबिम्बो नास्ति। in mirror, unreal face is not generated in the mirror in pratibimba vāda. Only in ābhāsa vāda.
किन्तु दर्पणविषयीकरणाय चक्षुर्द्वारा बहिर्निर्गतान्तःकरणवृत्तिर्दर्पणं विषयीकृत्य तत्क्षणमेव दर्पणात् प्रतिनिवृत्य ग्रीवास्थं मुखं विषयीकरोति। अत्यन्तवेगेन भ्रमणवशादलातदण्डश्चक्रवद्भाति। नैव तत् चक्रम्। तथा दर्पणं मुखं च विषयीकर्तुं प्रवृत्तान्तःकरणवृत्तेर्वेगवशात् मुखं दर्पणस्थमिव भाति । वस्तुतो मुखं ग्रीवायामेव वर्तते, न दर्पणे। नापि मुखछायास्ति दर्पणे । अन्तःकरणवृत्तेर्वेगवशात् भ्रान्त्या प्रतीयमानं यत् मुखस्य दर्पणस्थत्वं स एव प्रतिबिम्ब इत्युच्यते।

Regularly we look at face in the mirror, now we will look at it differently. So much analysis.

किन्तु दर्पणविषयीकरणाय mind or thought goes out through the eye for objectification of the mirror चक्षुर्द्वारा through the eyes बहिर्निर्गतान्तःकरणवृत्तिर्दर्पणं mental thought that has travelled out, cākṣuṣa vṛtti, first it does the job of objectification of mirror विषयीकृत्य तत्क्षणमेव instantaneously, antahkaraṇa vṛtti turns back after hitting the mirror (like switching light and light pervading the hall). Mind first sees the mirror then instantaneously sees the original face (faster than light travel); is there a time gap between mirror experience and face experience. Logically there must be a time gap. But time gap is so minute. Both appearances appear as if they are simultaneous. Because of seeming simultaneity there is an error. It looks as though there is a reflected face generated in the mirror. Although there is no face generated in the mirror. दर्पणात् प्रतिनिवृत्य ग्रीवास्थं मुखं विषयीकरोति। neck located face we see. Because of seeming simultaneity mind or thought returns from the mirror, it sees the face on your own head only. Here an example is given. Alata chakram example…agarbatti turning…appears like drawing patterns. The glowing tip. Sequence being so fast, it looks although the glowing tip is in all the points of the circle. I experience a circular glow of alātam. We have an erroneous perception of circular glow. अत्यन्तवेगेन भ्रमणवशादलातदण्डश्चक्रवद्भाति।sparklers you can try. By circular movement the stick and glowing tip, appears as if there is a circular glow. Because of quickness of movement. Here also face appears because of quickness of darpana and face experience. नैव तत् चक्रम् alatadanda is not a chakram at all. । तथा दर्पणं मुखं च विषयीकर्तुं प्रवृत्तान्तःकरणवृत्तेर्वेगवशात् मुखं दर्पणस्थमिव भाति ।

वस्तुतो मुखं ग्रीवायामेव वर्तते, न दर्पणे। really speaking face is on the neck not on the mirror. नापि मुखछायास्ति दर्पणे । neither original face nor a generated face on the mirror. Refutation of ābhāsa vāda here. Internal quarrel here between the vādis. अन्तःकरणवृत्तेर्वेगवशात् because of the speed of antahkaraṇa vṛtti, due to illusion. भ्रान्त्या प्रतीयमानं यत् मुखस्य दर्पणस्थत्वं idea that there is a face located in the mirror is a delusion, face is not a delusion, darpaṇatvam status of being located in the mirror is an illusion. This face which is thought to be located in mirror is falsely called pratibimba mukham स एव प्रतिबिम्ब इत्युच्यते । there is no pratibimba mukham at all. There is only one mukham falsely called bimbam and pratibimbam.
इत्थं दर्पणरूपोपाधिसम्बन्धवशात् ग्रीवास्थमुखमेव बिम्बात्मना प्रतिबिम्बा- त्मना च भाति। सम्यग्विचार्यमाणे तु बिम्बप्रतिबिम्बभाव एव नास्ति। एवमज्ञानरूपोपाधिसम्बन्धवशात् असङ्गचैतन्ये बिम्बस्थानीयेश्वरभावः प्रतिबिम्बस्थानीयजीवभावश्च प्रतीयते। सम्यग्विचार्यमाणे तु ईश्वरत्वं जीवत्वं च नैव सम्भवति। अज्ञानवशाच्चैतन्ये जायमानजीवत्वप्रतीतिश्च अज्ञानस्थप्रतिबिम्ब इत्युच्यते। तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव। चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव।

We talk of one face appearing as pratibimba mukham and related to that the original face referred as bimba mukham. The mirror is upādhi for two fold status. In pratibimba vāda we can explain the status through one mirror. In ābhāsa vāda we need two mirrors, avidyā and māyā two RMs. Two reflections jva and īśvara are formed. So two upādhi are required in ābhāsa vāda,

इत्थं in this manner दर्पणरूपोपाधिसम्बन्धवशात् because of just one mirror itself, called upādhi and proximity of the mirror ग्रीवास्थमुखमेव original face śuddha mukham (in absence of mirror śuddha mukham) in presence of mirror two status bimba and pratibimba mukham status are got. बिम्बात्मना प्रतिबिम्बात्मना च भाति it appears as though two सम्यग्विचार्यमाणे तु बिम्बप्रतिबिम्बभाव एव नास्ति। when you enquire there is neither bimbam nor pratibimbam. एवमज्ञानरूपोपाधिसम्बन्धवशात् because of one mirror, ajñānaṃ or avidyā or mūlā vidya (there are so many sub divisions in the vādas, avidyā and māyā are one or different, if they are one there is only one upādhi, if they are different we get two upādhi, thereafter avidyā is one or many, if avidyā and māyā are same then avidyā is only one. There will be prakriyabhedaas, there are many avidyā many jīvas, one avidyā therefore one jīva ec. Nana jīva vadaha, ekajīva vadaha etc śāstra siddhānta kesha saṅgraha..only one book discusses this, written by Appaiyya Dikshitaha, he must have thoroughly read all of them collected concepts and discussed. Topic wise he goes through jīva vicāra, jñāna vicāra etc, very very head reeling) असङ्गचैतन्ये there is only one asaṅgha caitanyam, one śuddha caitanyam, īśvara status is there for īśvara. Prototype consciousness is īśvara in pratibimba vāda. बिम्बस्थानीयेश्वरभावः it becomes īśvara, it enjoys īśvara status, śuddha caitanyam real consciousness gets unreal īśvara status प्रतिबिम्बस्थानीयजीवभावश्च same OC will get jīva status also which is the reflection. प्रतीयते। it appears to be there.. īśvara is also mithyā... people reject advaita vedānta because their dear īśvara being mithyā. It is like a walker, people are scared to take it off, it's a crutch. Advaitin says hold on as long as you want. Mahāvākyam vicāra is benefit. It will work one day and I won't depend on anyone including God. सम्यग्विचार्यमाणे तु when you really analyze ईश्वरत्वं जीवत्वं च नैव सम्भवति। neither īśvara status nor jīva status is there for consciousness, because of ajñāna upādhi...अज्ञानवशाच्चैतन्ये जायमानजीवत्वप्रतीतिश्च अज्ञानस्थप्रतिबिम्ब इत्युच्यते। there seems to be RC generated. We think there is a different RC other than OC. all these are really not there. It is just named so तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव। both are mithyā, the bimba and pratibimba statuses चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव। in mahāvākya vicāra we negate ajñānaṃ, both original and reflected status will go away. As far as consciousness is concerned there is no unreal consciousness at all. Bimba is also satyam, consciousness angle. Consciousness plus bimba status is bimbacaitanyam. If you look at consciousness angle it is satyam only. Suppose somebody asks wave is permanent or impermanent, you cannot give a categorical answer. Both are possible, it is from nāmarūpa angle it is impermanent, from water dṛṣṭi it is (relatively) permanent. Bimbam is satyam or mithyā. From status bimbam is mithyā. From consciousness standpoint bimba is satyam. Similarly for pratibimba also status is mithyā.

Vicārasāgara 22nd oct 2022

तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव । चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव ।

Vācyārtha of word jīva and īśvara discussion going on. In that context ābhāsa vāda and pratibimba vāda is being discussed.

ābhāsa vādi accept OC is satyam and RC is mithyā. In keeping with no of avidyās, RCs jīva will be innumerable. Pañcadaśi first chapter this is mentioned.

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १-१५॥
सत्त्वशुद्ध्यविशुद्धिभ्यां मायाऽविद्ये च ते मते ।
मायाबिम्बोवशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥ १६॥
अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १-१७॥

Clearly avidyā medium, māyā medium/ avidyās are many therefore reflections are many. Māyā is one therefore īśvara is one. Clear ābhāsa vāda here.

Whereas in pratibimba vāda, we don't differentiate māyā and avidyā. Only one avidyā non different from māyā is taken as medium or upādhi. There is a seeming reflection in the reflecting medium. This was explained. There is no actual reflection on the mirror.

I left out two lines in the previous para. 2nd para, the 5 line from bottom.

2nd para 5th line..naiva tat chakra ...
नैव तत् चक्रम्

Alatachakram example given, when you move the agarbatti fast it looks like a circular fire. । तथा दर्पणं मुखं च विषयीकर्तुं प्रवृत्तान्तःकरणवृत्तेः
similarly thought originating from mind passing through the eyes will go to mirror to objectify the mirror. After objectifying the mirror same antahkaraṇa vṛtti returns back and objectifies our own face in our body. There is no reflected face on the mirror. Same antahkaraṇa vṛtti causes Face objectification after mirror objectification. Here he says, because of वेगवशात् because of very high speed, antahkaraṇa vṛtti very quickly objectifies the face too. That means practically there is no time gap between mirror and face perception. Due to speed it create an illusion. Face seems to be located on the mirror. In ābhāsa vāda there is a mithyā face located on the mirror. In pratibimba vāda there is no real face or mithyā face located in the mirror, there is no face at all on the mirror. There is an illusion that there is a face located because of immediate objectification. Original face wrongly gets a name reflected face.
Once you accept a reflected face, original face will have to be given a new name in relation to reflected face. Bimba mukham or prototype. False status is pratibimba mukham. Therefore another false status bimba mukham. Both are false status only. There is no unreal face in reality.

In ābhāsa vāda there is unreal face, in pratibimba vāda there is no unreal face. मुखं दर्पणस्थमिव भाति। Darpanastham mukham is pratibimba mukham. Then you invent bimba mukham. If mirror is not there is no pratibimba or bimba mukham. There is only śuddha mukham. This was the portion I missed.

तस्मात् बिम्बत्वं प्रतिबिम्बत्वं च मिथ्यैव । चैतन्यस्वरूपेण तु बिम्बप्रतिबिम्बादिकं सत्यमेव both status are mithyā, but caitanyam is only one which is satya caitanyam. With pratibimbatvam status is called jīva with bimbatvam status is called īśvara. Suppose somebody asks is pratibimba caitanyam satyam or mithyā. Pratibimba caitanyam as caitanyam is satyam, pratibimba caitanyam with pratibimbatva status is mithyā. The adjective part pratibimbam is mithyā. Similarly bimbatvam status. Similarly īśvara the status is mithyā, the caitanyam is satyam. Jīva caitanyam is satyam, jīva status is mithyā. A mithyā caitanyam is not there in pratibimba vāda but mithyā caitanyams are there in ābhāsa vāda. Now example...

दृष्टान्ते बिम्बप्रतिबिम्बयोः स्वरूपं मुखं दार्ष्टान्तिके चैतन्यं च सत्यम् । इत्थं स्वरूपतः सत्यत्वात् प्रतिबिम्बं सत्य- मित्युच्यते । आभासस्वरूपं तु छायेत्यभ्युपगतम् । अतो मिथ्या । अयमेवाभासप्रतिबिम्बवादयोः भेदः ।

दृष्टान्ते in the example बिम्बप्रतिबिम्बयोः स्वरूपं मुखं bimba mukham and pratibimba mukhams essential nature is satyam दार्ष्टान्तिके चैतन्यं च सत्यम् lsvarūpa caitanyam is satyam इत्थं स्वरूपतः सत्यत्वात् since essentially both bimba and pratibimba are real, pratibimba vāda they say pratibimbam is satyam, they are actually referring to the caitanyam. प्रतिबिम्बं सत्यमित्युच्यते । आभासस्वरूपं तु छायेत्यभ्युपगतम् in ābhāsa vāda, the word ābhāsa means the appearance of the fake face or cidābhāsa on the mirror. । अतो मिथ्या । that fake face is appearing face is mithyā अयमेवाभासप्रतिबिम्बवादयोः भेदः । this is the difference between ābhāsa vāda and pratibimba vāda.

We need not go beyond this at all. We just understand using one of the prakriyās. My spiritual mission is over once I know I'm not a sādhaka. Let the vision be clear.

Topic 452 अवच्छेदवादः

(४५२) अवच्छेदवादः – कतिपयग्रन्थेषु शुद्धसत्त्वगुणोपेतमायाविशिष्टचैतन्यमीश्वरः, मलिनसत्त्वगुणोपेतान्तःकरणोपादानकारणीभूताविद्यांशविशिष्टचैतन्यं जीव इति च कथ्यते। अयमेवावच्छेदवाद इत्युच्यते। वेदान्तेषु प्रक्रियाभेदाः सर्वे अप्यद्वैतात्मावगमार्था एव । अत एव यया यया प्रक्रियया जिज्ञासोर्बोधो भवेत्सा सा प्रक्रिया तस्य तस्य समीचीनाभिप्रेता । तथापि वाक्यवृत्त्युपदेशसाहस्र्यादौ भाष्यकारैराभासवाद एवाभ्युपगतः । तस्मादाभासवाद एव मुख्यः।

Here avaccheda vāda is not elaborated. In vicārasāgara we had compared avaccheda vāda and ābhāsa vāda. Page 121 of vicārasāgara, last two paras. He made a comparison and says ābhāsa vāda is superior to avaccheda vāda. अवच्छेदवादः – कतिपयग्रन्थेषु in some vedāntic text books, primarily Vācaspati Miśra's Bhāmati, commentary on Brahmasūtra śaṅkara Bhāṣyam, very elaborate and profound commentary. Bhāmati... he has given the name of his wife as she did great service in completing the commentary. Bhāmati kāra or Vācaspati Miśra. There are sub divisions. कतिपय few granthas. शुद्धसत्त्वगुणोपेतमायाविशिष्टचैतन्यमीश्वरः, īśvara is māyā viśiṣṭa caitanyam, consciousness enclosed within māyā, which us endowed with pure sattva guṇa, never tainted by rajas and tamas. Īśvara's sattva guṇa is in the form of omniscience or sarvajñya. मलिनसत्त्वगुणोपेतान्तःकरणोपादानकारणीभूताविद्यांशविशिष्टचैतन्यं avidyāmsa viśiṣṭa caitanyam. consciousness enclosed in avidyā part.. part of māyā only. Both māyā and avidyā have three guṇas. Common name given in pañcadaśī is prakṛti. like the ghaṭākāśa and maṭhākāsa. hall space. Avidyā is kāraṇa śarīram which is the material cause of antahkaraṇam. Malina satva guṇa upeta, mind endowed with malinam tained satva guṇam. (By rajo and tamo guṇa) . Māṇḍūkya kārika chapter 3 Gauḍapādacārya gives example of pot space ghaṭākāśa. Śaṅkarācārya also gives ghaṭākāśa example widely.

Kim ganga.... In manīṣā pañcakam, ābhāsa vāda first part of the verse

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः
पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥2॥

काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ...avaccheda vada

Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, “This is a Brahmana and this is an outcaste” in the indwelling self which is the ripple-free ocean of bliss and pure consciousness?

Swarna ghata and mrut ghata akāśa...

Ayameva...

जीव इति च कथ्यते । अयमेवावच्छेदवाद इत्युच्यते । this is avaccheda vāda..

वेदान्तेषु प्रक्रियाभेदाः सर्वे अप्यद्वैतात्मावगमार्था एव । अत एव यया यया प्रक्रियया जिज्ञासोर्बोधो भवेत्सा सा प्रक्रिया तस्य तस्य समीचीनाभिप्रेता। तथापि वाक्यवृत्त्युपदेशसाहस्र्यादौ भाष्यकारैराभासवाद एवाभ्युपगतः। तस्मादाभासवाद एव मुख्यः।

वेदान्तेषु in vedānta text books प्रक्रियाभेदाः सर्वे all methods of teaching eg ābhāsa pratibimba avaccheda vāda अप्यद्वैतात्मावगमार्था एव । they are all different roads with a common destination. Arriving at advaita ātmā understanding or jñānaṃ is critical. Jīvātma paramātmā anātmā are all one ekātmā. One ātmā appears as jīva īśvara and as jaḍam also. That ātmā I am. This is aparokṣa jñānaṃ. Use any prakriya you want. अत एव यया यया in bṛhadāraṇyaka vārtikam of Sureśvarācārya

यया यया भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि।
सा सैव प्रक्रियेह स्यात्साध्वी सा चानवस्थिता॥१.४.४०२॥

By whichever prakriya you get knowledge for seekers, with regard to ātmā, that us the right prakriya, that x prakriya for you is right. The end has to be attained. सा चानवस्थिता. These prakriyās are many and varied.... Lot of changes.. you can change your support for a prakriya later too.

प्रक्रिययाजिज्ञासोर्बोधो भवेत्सा for the student, knowledge will arise. सा प्रक्रिया that methodology is तस्य तस्य समीचीनाभिप्रेता । it is acceptable तथापि वाक्यवृत्त्युपदेशसाहस्र्यादौ in vākyavṛtti text of Śaṅkarācārya and upadeśasāhasrī, भाष्यकारैराभासवाद एवाभ्युपगतः । Śaṅkarācārya has heavily used the ābhāsa vāda. Chapter 18 tattvamasi prakaraṇam. 200 plus verses. Abhasa vāda us discussed from verse 59 to verse 123 , 64 verses. Mukham and ābhāsa and darpaṇa examples are taken. तस्मादाभासवाद एव मुख्यः ।he wants to give prime importance to ābhāsa vāda. How to come to vācyārtha if jīva and īśvara now...application

Topic 453 चतुर्षु महावाक्येषु भागत्यागलक्षणाप्रदर्शनम्

(४५३) चतुर्षु महावाक्येषु भागत्यागलक्षणाप्रदर्शनम् –

In the 4 mahavakyas (they are just representative ones) tat tvam asi..cāndogya upa-sama veda, aham brahmasmi..briha yajur veda, ayamātmā, prājñanam brahma- aitareya, rig veda

Each one how do you interpret..bhāgatyāga lakṣaṇa.

(१) तत्र 'तत्त्वमसि' इति महावाक्ये भागत्यागलक्षणा यथा – माया मायास्थाभासः, मायाधिष्ठानचैतन्यं चेत्येतत् त्रयं मिलित्वा सर्वशक्तित्वसर्वज्ञ- त्वादिधर्मविशिष्ट ईश्वर इति कथ्यते, अयमेव तत्पदवाच्यार्थः । व्यष्ट्यविद्या, तत्रस्थाभासः तदधिष्ठानचैतन्यं चेत्येतत् त्रयं मिलित्वा अल्पशक्तित्वकिञ्चिज्ज्ञ- त्वादिधर्मविशिष्टो जीव इत्युच्यते । अयमेव त्वंपदवाच्यार्थः ।

तत्र 'तत्त्वमसि' इति महावाक्ये tat is īśvara, three components... OC RC RM भागत्यागलक्षणा यथा – माया मायास्थाभासः, RM, RC मायाधिष्ठानचैतन्यं OC चेत्येतत् त्रयं मिलित्वा keeping all 3 components सर्वशक्तित्वसर्वज्ञ- त्वादिधर्मविशिष्ट one who has got omniscience omnipotence, ईश्वर इति कथ्यते, अयमेव तत्पदवाच्यार्थः । this is tat. व्यष्ट्यविद्या, tvam... avidyā becomes RM, तत्रस्थाभासः then RC तदधिष्ठानचैतन्यं चेत्येतत् OC sākṣī त्रयं मिलित्वा OC here is called jīva sākṣī plus RC RM अल्पशक्तित्वकिञ्चिज्ज्ञ- त्वादिधर्मविशिष्टो limited knowledge limited power are the attributes of individual जीव इत्युच्यते this is jīva. । अयमेव त्वंपदवाच्यार्थः । first step is to extract vācyārtha.

अनयोरेकत्वं 'तत्त्वमसि' इति वाक्यं बोधयति । एतत्तु न घटते। तस्मात् आभाससहितमायाम्, मायाकृतसर्वशक्तित्वसर्वज्ञत्वादिधर्मांश्च तत्पदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे तत्पदस्य भागत्यागलक्षणा सिद्ध्यति। तथा आभास- सहिताविद्यांशमविद्याकृताल्पशक्तित्वकिञ्चिज्ज्ञत्वादिधर्मांश्च त्वंपदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे त्वंपदस्य भागत्यागलक्षणा सिद्ध्यति। इत्थं भागत्यागलक्षणया जीवेश्वरस्वरूपस्थलक्ष्यार्थभूतचैतन्यांशैक्यं 'तत्त्वमसि' इति महावाक्यं बोधयति।

अनयोरेकत्वं 'तत्त्वमसि' इति वाक्यं बोधयति । the statement reveals oneness एतत्तु न घटते this is not acceptable as they have diagonally

opposite attributes. both have got 3 components may you remove two. RM and RC portion you remove in both īśvara and jīva. तस्मात् आभाससहितमायाम्, rm māyā along with RC मायाकृतसर्वशक्तित्वसर्वज्ञत्वादिधर्मांश्च the attributes, omniscience and omnipotence also must be discarded as vyāvahārika satyam तत्पदवाच्यांशान् two components of tat pada set aside mentally. विहाय चैतन्यभागमात्रग्रहणे sati once you take the OC component alone. तत्पदस्य भागत्यागलक्षणा सिद्ध्यति you have applied bhāgatyāga lakṣaṇa for tat pada. ।

तथा आभाससहिताविद्यांशमविद्याकृताल्पशक्तित्वकिञ्चिज्ज्ञत्वादिधर्मांश्च do the same for tvam pada, RM and RC you remove, attributes also you remove alpajña and kicijñatvam त्वंपदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे त्वंपदस्य भागत्यागलक्षणा सिद्ध्यति । you have applied bhāga tyāga lakṣaṇa to tvam pada lakṣaṇa. Don't complain about raga dveṣa, I have nothing to do with them... many students hesitate claiming aham brahmasmi , jñānī has courage to do that. No mind is 100 percent clear. Set aside the mental impurity. Understand then improve the raga dveṣa aspect too.

Vicārasāgara 29th Oct 2022

तथा आभाससहिताविद्यांशमविद्याकृताल्पशक्तित्वकिञ्चिज्ज्ञत्वादिधर्मांश्च त्वंपदवाच्यांशान् विहाय चैतन्यभागमात्रग्रहणे त्वंपदस्य भागत्यागलक्षणा सिद्ध्यति। इत्थं भागत्यागलक्षणया जीवेश्वरस्वरूपस्थलक्ष्यार्थभूतचैतन्यांशैक्यं 'तत्त्वमसि' इति महावाक्यं बोधयति।

While analysing the mahāvākyam, first we have to see the direct meaning in the sentence, only if it does not fit we should go to indirect meaning. To discuss vācyārtha 3 prakriyās were introduced. Ācārya said of these 3 ābhāsa vāda is primary one as Śaṅkarācārya has used it more often. Chapter 18 of upadeśasāhasrī tattvamasi prakaraṇam, 60 plus verses he has discussed ābhāsa vāda, he has suggested that ābhāsa vāda must be taken by students. Even though 3 vādas are there we are going to employ ābhāsa vāda only. Based on ābhāsa vāda how do we arrive at lakṣyaha of tvam pada and tat pada and arrive at aikyam. First he took up tat tvam asi. Now he wants to extend to other 3 maha vākyam also. In all bhāgatyāga lakṣaṇa must be employed. Tatpada is referring to īśvara and vācyārtha consists of 3 components. OC RM māyā and RC reflected consciousness. All 3 put together is vācyārtha of tat pada. Only contradictory part is RC and RM, hat is responsible for superior attributes of īśvara. OC is not responsible for superior attributes. Whatever is responsible for superior attributes, keep aside in your intellect. Make sure that you retain nirguṇa OC. Apply same principle for tvam pada jīva. Avidyā kāraṇa śarīram and RC is there. OC is nirguṇam. Inferior attributes are because of avidyā and RC. Understand them as mithyā and refuse to identify with them. This is bhāgatyāga lakṣaṇa. In nididhyāsanam that is done.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।

Mind will always will have raga dveṣa. minimum raga dveṣa is I don’t want to be sick. Mind is mithyā. I’m raga dveṣa atītaha all the time.I don’t have kāma krodha at any time. Only then I can boldly claim aham brahmasmi. Once this is done. इत्थं भागत्यागलक्षणया जीवेश्वरस्वरूपस्थलक्ष्यार्थभूतचैतन्यांशैक्यं samasta padam (10 words linked-samasa) OC component rid of RC RM component aikyam ‘तत्त्वमसि’ इति महावाक्यं बोधयति। this aikyam is expounded by mahāvākyam.

(२) एवमेव “अयमात्मा ब्रह्म” इति महावाक्येऽपि भागत्यागलक्षणा बोध्या। तथा हि, अत्र ‘आत्मा’ इति पदस्य जीवो वाच्योऽर्थः। ‘ब्रह्म’ इति पदस्येश्वरो वाच्यः। अत्र ब्रह्मपदस्य शुद्धं चैतन्यं न वाच्यम्, किन्त्वीश्वर एवेत्येतच्चतुर्थे तरङ्गे प्रतिपादितम्। पूर्ववदत्रापि पदद्वयस्य लक्षणा ग्राह्या। लक्ष्यार्थभूतचैतन्यं नैव परोक्षम्, किन्तु नित्यापरोक्षमेवेतीममर्थं बोधयितुमेव ‘अयम्’ इति पदं प्रयुक्तम्। अयम् = ‘ब्रह्मादिस्तम्बान्तसर्वप्राणिनां ‘अहमहम्’ इति नित्यापरोक्षतया भासमान आत्मैव’ ब्रह्मेति वाक्यार्थः ।

एवमेव in the same way “अयमात्मा ब्रह्म” इति महावाक्येऽपि this mahāvākyam occurring in Maṇḍukya upaniṣad, Atharvaṇa veda, also occurs in bri upa.भागत्यागलक्षणा बोध्या we have to employ bhāgatyāga lakṣaṇa तथा हि, to explain अत्र ‘आत्मा’ इति पदस्य जीवो वाच्योऽर्थः here the word ātmā should not be taken as nirguṇa ātmā but ātmā consisting of all 3 components । ‘ब्रह्म’ इति पदस्येश्वरो वाच्यः। brahma must be taken as māyā sahitam brahman īśvara with 3 components अत्र ब्रह्मपदस्य शुद्धं चैतन्यं न वाच्यम्, brahman is not to be translated as pure consciousness but īśvara किन्त्वीश्वर एवेत्येतच्चतुर्थे तरङ्गे प्रतिपादितम् in the fourth chapter this was discussed elaborately. Primary meaning of the word brahman; primary meaning is saguṇa īśvara only was conclusion. It is not nirguṇa caitanyam. Only lakṣyārtha is nirguṇam brahman । पूर्ववदत्रापि पदद्वयस्य लक्षणा ग्राह्या two words ātmā and brahman, we should analyse and come to lakṣaṇa alone, bhāgatyāga लक्ष्यार्थभूतचैतन्यं नैव परोक्षम्, 3 components are not explained, he wants us to remember, 2 must be deleted. He wants to explain ayam. Meaning is this referring to an object anātmā in proximity, that word is remote, here ayam should be understood as aham. Ayam should not be taken as anātmā. Caitanyam which is final meaning of maha vākyam, (aparokṣam means it is the subject itself neither remote or proximate object), since OC happens to be aparokṣam therefore ayam must be translated as aham which is aparokṣam. Not pratyakṣam or parokṣam. किन्तु नित्यापरोक्षमेव aparokṣam only, in English there is no direct translation it is referred as immediate, that for which no medium or pramāṇam required medium is required for pratyakṣa and parokṣa viṣayam. Without pramāṇam consciousness is self-revealed as I am. Therefore ātmā is immediate (self-revealing). इतीममर्थं this immediacy of the OC बोधयितुमेव to reveal this 'अयम्' इति पदं प्रयुक्तम् ayam is used in Maṇḍukya maha vākyam. अयम् = 'ब्रह्मादिस्तम्बान्तसर्वप्राणिनां ayam refers to something available in all the living beings celestials and human beings. In plants and animals the self awareness is rudimentary, enough to conduct their life. Not enough for creating inferiority or superiority complexes. Like the dog show competition. Top dog will be on the top box, who is proud. The one who is holding the dog.

Therefore vedānta is required only for human beings who have saṃsāra due to complexes. They don't have sufficiently developed organ of speech to express the self-awareness of the mind as "I am" A superior breed of dog does not say I'm superior. Sarva praniṇam, we should filter correctly 'अहमहम्' इति नित्यापरोक्षतया भासमान आत्मैव' ब्रह्मेति वाक्यार्थः aham pratyaya and śabda is always there.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

in all states of experience there is only one non-variable aham...

That aham refers to OC not RC. Non changing word I must refer to non-changing I only. Ever evident as continuous invariable aham. 2nd mahāvākyam is over.

(३) “अहं ब्रह्मास्मि” इति महावाक्येऽपि अहंपदस्य जीवो वाच्यः। ब्रह्मपदस्येश्वरो वाच्यः। अनयोः पदयोः शुद्धचैतन्यांशे लक्षणा। अहमेव परं ब्रह्मेति वाक्यार्थः।

3rd mahāvākyam is aham brahmasmi 1.4.10 bri upa; yajur veda

> ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत् । **अहं ब्रह्मास्मीति** । तस्मात्तत्सर्वमभवत्तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यनृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्चनाभूत्या ईशते । आत्मा ह्येषां स भवति अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

“अहं ब्रह्मास्मि” इति महावाक्येऽपि अहंपदस्य जीवो वाच्यः। aham refrs to jīva. Aham iti padam ahampadam-karma pada, similarly brahma padam. ब्रह्मपदस्येश्वरो वाच्यः। ābhāsa vāda is what is taken here. अनयोः पदयोः शुद्धचैतन्यांशे लक्षणा। only OC component is taken by applying bhāgatyāga Lakshanaअहमेव परं ब्रह्मेति वाक्यार्थः। im none other than brahman.

(४) “प्रज्ञानम् (आनन्दम्) ब्रह्म” इति महावाक्ये प्रज्ञानपदस्य जीवो वाच्यः। ब्रह्मपदस्येश्वरो वाच्यः। पूर्ववदुभयोः शुद्धचैतन्यांशे लक्षणा। लक्ष्यार्थभूतप्रत्यगभिन्नब्रह्मात्मा नानन्दगुणयुक्तः। किन्त्वानन्दस्वरूप एवेत्यर्थावगमाय आनन्दपदाध्याहारः कृतः । प्रत्यगभिन्नं ब्रह्म आनन्दस्वरूपमिति वाक्यार्थः।

“प्रज्ञानम् (आनन्दम्) ब्रह्म” इति 4th mahāvākyam, rig veda aitareya upaniṣad. Part of a very big para. A tricky statement.

> एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरम् । सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा **प्रज्ञानं ब्रह्म** ॥ 3.5.3॥

Ānandagiri analyses in aitareya bhāṣya-dīpa. Śaṅkarācārya has written on a commentary which is brief. Ānandagiri concludes different interpretations are possible and need not be a maha vākyam or may be. Here one interpretation, Niścala Dāsa has taken it. In rig veda in daśopaniṣad we have only one upaniṣad and there is only this explicit mahāvākyam. Prajñānaṃ is taken as anandam, Niścala Dāsa has added here.

महावाक्ये प्रज्ञानपदस्य जीवो वाच्यः word Prajñānaṃ I this context we have to take as jīvaha. ब्रह्मपदस्येश्वरो वाच्यः we have said that word brahman primarily means īśvara only. । पूर्ववदुभयोः शुद्धचैतन्यांशे लक्षणा।for both words by bhāgatyāga lakṣaṇa you have to delete two portions and retain only one part. लक्ष्यार्थभूतप्रत्यगभिन्नब्रह्मात्मा now why he has added ānandam, he adds, brahman is of the nature of ānanda. Anada is not an attribute, wen mind is happy, happiness is an attribute of he mind. Happiness is an attribute of mind. Attribute is the very nature of brahman. Brahman is happiness itself, therefore iva added anandam नानन्दगुणयुक्तः। it is not endowed with attribute of ānanda किन्त्वानन्दस्वरूप it is of the nature of ānanda एवेत्यर्थावगमाय आनन्दपदाध्याहारः कृतः therefore ānanda word has been supplied and put in brackets. that's why Swamiji speaks of the 5 features of happiness like consciousness. प्रत्यगभिन्नं ब्रह्म आनन्दस्वरूपमिति वाक्यार्थः।

5 features

Happiness being not an attribute of the mind, happiness like consciousness is all -pervading..

5 pure happiness is not available for any transaction or experience.

यथा महावाक्यस्थपदानां भागत्यागलक्षणा तथा वाक्यान्तरेष्वपि सत्यम्, ज्ञानम्, अनन्तमित्यादिपदानि भागत्यागलक्षणयैव शुद्धं ब्रह्म बोधयन्ति, न तु शक्त्या। न हि कस्यचिदपि पदस्य शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। “यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह”, “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा”, “अथात आदेशो नेति नेति” इत्यादि श्रुतिभ्यः। तस्मात् सर्वाण्यपि पदानि विशिष्टस्य वाचकानि शुद्धस्य लक्षकानि च भवन्ति।

Analysis of 4 mahāvākya over. At the end we should come to know I’m brahman. Useful and important discussion. Nirguṇa brahman is revealed by any word in the śāstra only through bhāgatyāga lakṣaṇa. anywhere, not only maha vākyam. Nirguṇa brahman is never vācyārtha of any word in śāstra. It is revealed only by lakṣyārtha and only bhāgatyāga lakṣaṇa. example satyam jñānaṃ Ananta brahman. Whether it is a mahāvākyam is itself a question. Ācāryas take it as avāntara vākyam, a sentence that defines brahman. Maha vākyam reveals this is aham brahman. Pujya Swamiji says satyam jñānaṃ anantam brahman must be taken as mahāvākyam as jñānaṃ always means jīva consciousness therefore it is maha vākyam. Here he wans to point out that satyam reveals brahman through bhāgatyāga lakṣaṇa. jñānaṃ too. यथा महावाक्यस्थपदानां भागत्यागलक्षणा just as the word occurring in maha vākyam are to be taken in the sense of lakṣyārtha, तथा वाक्यान्तरेष्वपि in the case of non maha vakyas too, avāntara vākyam too सत्यम्, ज्ञानम्, अनन्तमित्यादिपदानि word satyam jñānaṃ anantam भागत्यागलक्षणयैव only through bhāgatyāga lakṣaṇa शुद्धं ब्रह्म original pāramārthika nirguṇam brahman is revealed. बोधयन्ति, न तु शक्त्या (ref shakti- primary meaning or vacya) not through vācyārtha.

Upaniṣad itself has clearly said that words cannot describe brahman. Brahman s not direct meaning of any word. । न हि कस्यचिदपि पदस्य for any particular word, pāramārthika brahman is not the direct meaning, this is vedāntic conclusion. शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। “यतो वाचो निवर्तन्ते। words cannot reveal brahman directly. Tai upa chapter 2 middle and 3 end . अप्राप्य मनसा सह”, “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा”-Kaṭhopaniṣad, “अथात आदेशो नेति नेति” Bri upa, now teaching of brahman begins (mūrthāmūrtha brāhmaṇam-chapter 2 section 3) upaniṣad says, not this not this and it keeps quiet. We conclude that brahman is not direct meaning of any word. इत्यादि श्रुतिभ्यः। तस्मात् सर्वाण्यपि पदानि all words including nirguṇa brahman does not directly reveal nirguṇam brahman. विशिष्टस्य वाचकानि it is only revealing saguṇa brahman शुद्धस्य लक्षकानि च भवन्ति। they do reveal nirguṇa brahman through lakṣaṇa. this is going to be explained through sankṣepa śārīrakam written by sarvajñāta muni, 4 chapters, 2000 odd shlokas. śārīrakam means Brahmasūtra. Vācyārtha of satyam is discussed.

Vicārasāgara 5th November 2022

न हि कस्यचिदपि पदस्य शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। “यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह”, “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा”, “अथात आदेशो नेति नेति” इत्यादि श्रुतिभ्यः। तस्मात् सर्वाण्यपि पदानि विशिष्टस्य वाचकानि शुद्धस्य लक्षकानि च भवन्ति।

The acārya analysed all 4 mahāvākyam from the 4 vedas and pointed out that they reveal the non-dual reality of caitanyam. They are arrived by using indirect meaning or lakṣyārtha and after using bhāgatyāga lakṣaṇa. based on ābhāsa vāda prakriya he arrived at. Before going forward, Niścala Dāsa takes a small diversion. What we saw are mahāvākyam. Mahāvākyam reveal essential nature of jīva and īśvara. जीव-ईश्वर-स्वरूप-ऐक्य-बोधक-वाक्यम्. There are many other statements which reveal nature of brahman, definition, all these statements are called avāntara vākyam. Niścala Dāsa wants to make an observation on brahman defining avāntara vākyam. The well-known vākyam is satyam-jñānaṃ-anantam brahman. You have to apply only lakṣyārtha only with regard to avāntara vākyam. Only bhāgatyāga lakṣaṇa to be used. Sarvajñātma Muni's work. He makes this observation that Niścala Dāsa is reminding. Satyam has both direct and indirect meaning. Jñānaṃ anantam too have both meanings. We have to take only indirect meaning. Why? न हि कस्यचिदपि पदस्य शुद्धं ब्रह्म वाच्यं भवतीति सिद्धान्तः। this is one of the fundamental principles of vedānta. No word can directly reveal brahman. Only indirect revealing possible. The indirect revelation also only through bhāgatyāga lakṣaṇa. Therefore, all word which define brahman. तस्मात् सर्वाण्यपि पदानि विशिष्टस्य वाचकानि शुद्धस्य लक्षकानि च भवन्ति। they can only reveal saguṇam brahman not ultimate reality. All words that reveal brahman can only define attributed brahman. They cannot reveal absolute reality.

मायाया आपेक्षिकं सत्यत्वं चैतन्यस्य निरपेक्षं सत्यत्वं चेत्युभयं मिलित्वा सत्यशब्दस्य वाच्यं भवति । निरपेक्ष(मुख्य)सत्यत्वं लक्ष्यं भवति । बुद्धिवृत्तिरूपं ज्ञानं स्वयंप्रकाशरूपं ज्ञानं चेत्युभयं मिलित्वा ज्ञानशब्दस्य वाच्यं भवति। स्वयंप्रकाशांशस्तु लक्ष्य उच्यते। विषयसम्बन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिः परमप्रेमास्पदस्वरूपं सुखं चेत्युभयं मिलित्वा आनन्दपदस्य वाच्यम् । वृत्त्यंशं विहाय स्वरूपानन्दांशो लक्ष्यार्थः। इत्थं सर्वपदानां शुद्धे ब्रह्मणि लक्षणेति सङ्क्षेपशारीरके प्रतिपादितम्।

Here he mentions this observation is based on chapter 1 verses 178 to 185 of sankṣepa śārīrakam. मायाया आपेक्षिकं सत्यत्वं there are two types of satyam, one is relative reality which belongs to māyā, vyāvahārika satyam, like his mic. This reality is āpekṣikam, relative reality subject to time and space. It is relative reality. Pāramārthika satyam is absolute reality not bound by time and state. When śāstra refers to satyam, it refers to both vyāvahārika and pāramārthika satyam. A common man knows only vyāvahārika satyam. But vyāvahārika satyam includes pāramārthika satyam. Word satyam refers to a mixture of vyāvahārika and pāramārthika satyam. Satyam refers to mixture of vyāvahārika and pāramārthika. When you say anantam, it is changeless satyam. Once you say so, it is only pāramārthika satyam. You have to take satyam brahman as mixture of saguṇam and nirguṇam brahman and because of anantam adjective you have to take maha rahitam nirguṇa brahman. When you say brahman is jagat kāraṇam, brahman is only saguṇam brahman. चैतन्यस्य निरपेक्षं सत्यत्वं when you say māyā is vyāvahārika satyam, we should say it appears real because of brahman. Whereas caitanyam the consciousness is absolutely real, reality of caitanyam is not because of māyā. When we get word satyam, primary vācyārtha of word satyam is neither saguṇa brahman or nirguṇam brahman but it is the mixture which is direct meaning. We tend to say primary meaning vācyārtha is saguṇa brahman, and nirguṇa brahman is lakṣyārtha, Here Niścala Dāsa is saying saguṇa brahman is not vācyārtha but mixture of saguṇa and nirguṇa brahman and then we apply bhāgatyāga lakṣaṇa to arrive at the meaning. If you say vācyārtha is saguṇa brahman, what will be the problem? चेत्युभयं मिलित्वा सत्यशब्दस्य वाच्यं भवति vācyārtha

निरपेक्ष(मुख्य)सत्यत्वं लक्ष्यं भवति nirguṇam brahman absolute reality is implied meaning. This is with regard to satyam brahman. Similarly for jñānaṃ brahman. बुद्धिवृत्तिरूपं ज्ञानं (vyāvahārika jñānaṃ) स्वयंप्रकाशरूपं ज्ञानं (pāramārthika jñānaṃ) jñānaṃ is knowledge in general, it rises in the mind when an appropriate instrument of knowledge is used. Knowledge is time bound. It rises in time. Vyāvahārika satyam. Consciousness principle which is not bound by time and space defined by our 5 features, not limited by time and space, deśa kala ateetam. What is the direct meaning of the word jñānaṃ? It is neither vyāvahārika jñānaṃ or pāramārthika jñānaṃ, but a mixture of both. Therefore you should know in which context vācyārtha must be taken and where lakṣyārtha. Because of anantam jñānaṃ, limitless, you have to apply bhāga tyāga lakṣaṇa , you should exclude vyāvahārika satyam and jñānaṃ due to adjective anantam. There are two happiness also. Experiential happiness, pratibimba ānanda. You can use pratibimba with satyam and jñānaṃ too. Vācyārtha is pratibimba and bimba satyam. We can say. When you have a satvik thought in the mind, Priya vrtti-satvika vṛtti in anandamāyā kośa, when the vṛtti gets reflected Priya moda pramoda vṛtti come. चेत्युभयं मिलित्वा ज्ञानशब्दस्य वाच्यं भवति। स्वयंप्रकाशांशस्तु लक्ष्य उच्यते। विषयसम्बन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिः when you contact a liked object, including vicārasāgara class, that will bring in experiential ānanda. परमप्रेमास्पदस्वरूपं सुखं that which is my original nature, absolute happiness which is permanent and non-experiential, which is absolutely loved by all people, including plants. This is nitya ānanda, non-experiential ānanda. चेत्युभयं मिलित्वा आनन्दपदस्य वाच्यम् what is the direct meaning when śāstram uses the word ānanda? It is mixture only. OC and OH are all pervading वृत्त्यंशं विहाय when the Priya moda pramoda vṛtti are gone, experiential ānanda is gone and I'm sorrowful, OH is still there. That ānanda tat can coexist with sorrow that is lakṣyārtha of word ānanda arrived at through bhāgatyāga lakṣaṇa. स्वरूपानन्दांशो लक्ष्यार्थः। इत्थं सर्वपदानां शुद्धे ब्रह्मणि लक्षणेति for all the words of brahman, māyā rahitam brahman, सङ्क्षेपशारीरके प्रतिपादितम् this is an aside information that acārya is giving from sankṣepa śārīrakam. 4 meanings were given for jñānaṃ in Taittirīya bhāsyam and some were ruled out. Now mahāvākyam topic. Before that he is consolidating.

Topic 454 पूर्वोक्तार्थसङ्ग्रहः

(४५४) पूर्वोक्तार्थसङ्ग्रहः – 'गङ्गायां घोषः' इत्यत्र जहल्लक्षणा । 'शोणो धावति' इत्यत्राजहल्लक्षणा। 'सोऽयं देवदत्तः' इत्यत्र भागत्यागलक्षणा। इयं जहदजहल्लक्षणेति चोच्यते। "तत्त्वमसि" इत्यादिमहावाक्येषु जहल्लक्षणा वा अहजहल्लक्षणा वा न युज्यते। अतस्ते परित्यज्य भागत्याग- लक्षणैव प्रदर्शिता।

He is reminding us. We saw three types of lakṣaṇa. we saw three examples too. 'गङ्गायां घोषः' इत्यत्र जहल्लक्षणा with regard to this sentence we saw jahatī lakṣaṇa. । 'शोणो धावति' इत्यत्राजहल्लक्षणा। ajahallakṣaṇa we saw. 'सोऽयं देवदत्तः' इत्यत्र भागत्यागलक्षणा third example, bhāgatyāga lakṣaṇa. short version is bhāga lakṣaṇa. । इयं जहदजहल्लक्षणेति चोच्यते। "तत्त्वमसि" इत्यादिमहावाक्येषु जहल्लक्षणा वा अहजहल्लक्षणा वा न युज्यते। we analysed their applicability with regard to mahāvākyam. No jahatī or ajahatī lakṣaṇa. अतस्ते (सा ते ताः) giving up both jahatī and ajahatī, you should employ परित्यज्य भागत्यागलक्षणैव प्रदर्शिता only bhāgatyāga lakṣaṇa.

"यतो वाचो निवर्तन्ते" इत्यादिश्रुतयो ब्रह्म न कस्यापि पदस्य वाच्यं भवेदिति बोधयन्ति। अतः समस्तपदेषु ब्रह्मविषये लक्षणैवेत्थं ग्राह्या । मायाया आपेक्षिकं सत्त्वं चैतन्यनिष्ठं निरपेक्षम् (पारमार्थिकम्) सत्त्वं च मिलित्वा

सत्यपदवाच्यमुच्यते। तत्र निरपेक्षसत्त्वमेव सत्यपदस्य लक्ष्यम्। स्वयंप्रकाशमानं ज्ञानं बुद्धिवृत्तिरूपज्ञानं च मिलित्वा ज्ञानपदवाच्यं भवति। तत्र स्वयंप्रकाशज्ञानं ज्ञानपदस्य लक्ष्यम्। आत्मनः स्वरूपानन्द इष्टविषयसम्बन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिरूपं विषयसुखं च मिलित्वा आननन्दपदवाच्यं भवति। तत्र वृत्तिरूपं विषयसुखं परित्यज्य स्वात्मस्वरूपसुखमेवानन्दपदलक्ष्यम्।

Consolidation of previous two paras, in which he extends to avāntara vākyam. Brahman defining statements. Satyam jñānaṃ and ānanda direct meaning should be taken as mixture of vyāvahārika satyam plus pāramārthika satyam, vyāvahārika jñānaṃ plus pāramārthika jñānaṃ, vyāvahārika ānanda plus pāramārthika ānanda. Lakṣyārtha must be discard the vyāvahārika satyam jñāna ānanda and retain pāramārthika part that transcends time and space. When I say I'm happiness, this is not temporary but permanent. As consciousness I survive even after "my death". I'm satyam jñānaṃ ānanda rūpam.

Topic 455 महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल इत्याक्षेपः

(४५५) महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल इत्याक्षेपः –

Discussion is going to be an unique one. We take in all maha vakyams we should take indirect meaning only. In tat tvam asi, we don't take direct meanings but implied meanings for tat and tvam. For asi direct meaning for verb you can take. In all the maha vakyams we did this. Asmi we took as direct meaning. Whereas for aham and brahman we said take lakṣyārtha. For tat and tvam also. We justified with an argument. When you take direct meaning identity is not appropriate, we said, vācyārtha there was virodha. Now a group of people say, we have to take lakṣyārtha for avoiding contradiction. Why should we take for both words? Why can't we take for one word alone? It is not required. Pūrvapakṣī says. I will give you an example. महावाक्येषु in all mahāvākyam पदद्वयेऽपि लक्षणाङ्गीकारो employing implied meaning is waste of time, this is the objection of someone. First he is going to explain the objection, then elaborate explanation. निष्फल इत्याक्षेपः

अत्र केचिदाहुः – महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। एकपदे लक्षणाङ्गीकारेणैव विरोधनिवृत्तेरिति। तेषामयमाशयः –
अत्र with regard to the interpretational discussion of mahāvākyam (mīmāmsā śāstram) केचिदाहुः some people object – महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। for removing the contradiction (you should apply direct meaning if you have a choice) you apply the indirect meaning with regard to mahāvākyam. एकपदे लक्षणाङ्गीकारेणैव by merely applying lakṣaṇa with regard to one word विरोधनिवृत्तेरिति। contradiction can be removed. Two people on a path in opposite directions, to avoid collision should both change or the only one change the path. In mahāvākyam also you can use one. If you use tvam pada or tat pada alone what will the problem be?
Vicārasāgara 12th November 2022

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(४५५) महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल इत्याक्षेपः –
अत्र केचिदाहुः – महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। एकपदे लक्षणाङ्गीकारेणैव विरोधनिवृत्तेरिति। तेषामयमाशयः –
Now we have come to the fag end of the mahāvākya vicāra and end of 6th chapter. A unique objection and refutation. Mahāvākya is revealing jīva īśvara aikyam. Therefore this is the direct message of

mahāvākyam. Later we refine by saying lakṣyārtha vākyam not Vācyārtha aikyam. When you take direct meaning, it is consciousness with inferior or superior attributes respectively and the equation gets blocked by the attributes' virodha. Therefore we have to go for lakṣaṇa. Here the objectionist says I agree these attributes are opposed and to removing the attributes you need not remove both attributes, but removing one of them is enough. Apply bhāgatyāga lakṣaṇa for knocking off inferior or superior attributes. When you say only inferior attributes are there , there is no problem. Because there are no superior attributes and so no contradiction. Similarly vice-versa. Don't allow contradictory attributes to join, maintain either of them. Bhāgatyāga lakṣaṇa has to be applied for only one set of attributes. Like two members are arguing in a meeting, you expel one then there will be no arguments, like opposition walking out. First he explains the objection.

महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणाङ्गीकारो व्यर्थः। in both tvam pada and tat pada bhagatyaga lakṣaṇa is not required. एकपदे लक्षणाङ्गीकारेणैव by applying in any one of the words, विरोधनिवृत्तेरिति। contradiction can be removed. तेषामयमाशयः this is the intention of the pūrvapakṣī.

तेषामयमाशयः –

सर्वज्ञत्वादिधर्मविशिष्टस्य किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन सहैक्यं यद्यपि न युज्यते तथाप्येकपदलक्ष्यार्थभूतशुद्धस्य पदान्तरार्थभूतविशिष्टेनैक्यं युज्यत एव।

सर्वज्ञत्वादिधर्मविशिष्टस्य the caitanyam even though endowed with superior attributes किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन with one endowed with inferior attributes सहैक्यं यद्यपि न युज्यते aikyam is not possible. तथाप्येकपदलक्ष्यार्थभूतशुद्धस्य take lakṣyārtha of one word and apply bhaga tyaga lakṣaṇa and then contradiction will go away. only caitanyam will be there. पदान्तरार्थभूतविशिष्टेनैक्यं युज्यत एव। the other caitanyam where you retain vacyartham, will have attributes (attributed consciousness). therefore no contradiction.

तत्र दृष्टान्तः – 'क्षत्रियमनुष्योऽयं ब्राह्मणः' इत्यत्र क्षत्रियत्वधर्मविशिष्टस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्यं विरुद्धमेव। 'मनुष्योऽयं ब्राह्मणः' इत्यत्र तु क्षत्रियत्वधर्मरहितशुद्धमनुष्यस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्ये न विरोधः।

तत्र दृष्टान्तः – 'क्षत्रियमनुष्योऽयं ब्राह्मणः' in this regard an example, khastriya manushya is equal to brahman, kshatriya and brahman attributes are opposed, you don't have to drop both, its enough to drop one of them. इत्यत्र क्षत्रियत्वधर्मविशिष्टस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्यं विरुद्धमेव। suppose you say this manushya is brahman, kshatriyatvam is not there 'मनुष्योऽयं ब्राह्मणः' once you say this manushya is brahman and equate there is no contradiction. Nirguṇa manushya is not required. इत्यत्र तु क्षत्रियत्वधर्मरहितशुद्धमनुष्यस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्ये न विरोधः। therefore Nirguṇa caitanyam is not required. in the second case kshatrya word is dropped. in a shuddha manushya there is no kshatryatvam and with another word brahmana manushya there is no contradiction.

तथा किञ्चिज्ज्ञत्वादिधर्मविशिष्टचैतन्यस्य सर्वज्ञत्वादिधर्मविशिष्टचैतन्यस्य चैक्यं न युज्यते। विरोधात् । अपि तु, जीवेश्वरवाचकपदयोश्चैतन्यमात्रलक्षकत्वे सम्भवत्यपि अन्यतरपदस्यैव चैतन्यमात्रे लक्षणायां सत्यां तस्य लक्ष्यस्य चैतन्यमात्रस्य पदान्तरवाच्यार्थभूतसर्वज्ञत्वादिधर्मविशिष्टेन वा किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन वा एकत्वे विरोधो न भवेदेव। तस्मात्पदद्वये लक्षणाभ्युपगमे न काचिदपि युक्तिरस्तीति।

Expansion now.. jīva and īśvara are there, we apply bhagatyaga lakṣaṇa in both cases, when there is a simpler solution why go for both. In jīva you apply bhaagatyaga lakṣaṇa only in one of them, jīva will refer to shuddha caitanyam, in īśvara you don't apply. īśvara will be consciousness with superior attributes. jīva will be pure consciousness īśvara with superior attributes. so you will have no problems. the ultimate meaning is consciousness with superior attributes, second option is superior attributes are knocked off. the caitanyam with inferior attributes and caitanyam... you can choose one of them, why do you beed to knock off both attributes and have Nirguṇa caitanyam? like visishtadvaitam īśvara will stand. you don't have reason to apply bhaga tyaga lakṣaṇa for both the words.

Topic 456 तत्र महावाक्येष्वेकपद एव लक्षणेति वादी प्रष्टव्यः

(आ. ४५६-४६०) पूर्वोक्ताक्षेपसमाधिः । पदद्वयलक्षणा सफ- लेति प्रदर्शनम् –
(४५६) तत्र महावाक्येष्वेकपद एव लक्षणेति वादी प्रष्टव्यः –

पूर्वोक्ताक्षेपसमाधिः। objection mentioned in previous para, the samadhaanam or reply (samaadhi- uttaram is meaning) पदद्वयलक्षणा सफलेति प्रदर्शनम् it is meaningful to employ bhāgatyāga lakṣaṇa to both tvam pada and tat pada, your simplification will not work. – तत्र महावाक्येष्वेकपद एव लक्षणेति वादी the objectionist who is vehemently arguing that lakshaa must be applied only to one प्रष्टव्यः I'm going to ask certain question. Is this your suggestion? He is continuously going to ask. First he asks, we have taken 4 maha vakyams independently. In all 4 jīva padam and īśvara padam are there. Jīva and īśvara are there..do you want to say we should employ lakṣaṇa in the first word or the second word of the mahāvākyam? Then he says if you take first word in all mahāvākyam you will have problem, second one too...Pūrvapakṣī says I don't say first or second..all words referring to the jīva vacakam I say. Word referring to jīva, their lakṣaṇa, then also problem, do you want to say īśvara word in all mahāvākyam. We are going to see 4 options. First word is lakṣaṇa, second word lakṣaṇa, jīva vācaka, or īśvara vācaka word. All 4 will have issue. You have to apply everywhere . next 4 pages this only.

Exercise 1: First word alone: in 3 mahāvākyams the first word refers to jīva. Ayam ātmā brahma, Prajñānaṃ brahma, aham brahmasmi, tat tvam asi. If we uniformly apply lakṣaṇa to the first word. In first three inferior attributes will go away, superior will remain. In last one, superior attributes will be knocked off by bhāga tyāga lakṣaṇa. inferior attributes will remain. So 3 will convey superior attributed caitanyam and one inferior attributed caitanyam. So within vedas you will have conflicts.
महावाक्यगतपदद्वये कतरस्मिन् पदे लक्षणेति । तत्र सर्वेषु महावाक्येषु प्रथमपदे एव लक्षणा न द्वितीयपदे इत्यभ्युपगमो न सङ्गच्छते । तथैव सर्वत्र द्वितीयपदे एव लक्षणा न प्रथमपदे इत्यप्यसङ्गतमेव ।तथा नियमे वाक्यानां परस्परविरोध एव स्यात् । तथा हि, “अहं ब्रह्मास्मि”, “प्रज्ञानं ब्रह्म”, “अयमात्मा ब्रह्म” इति वाक्यत्रये प्रथमपदं जीववाचकम् । “तत्त्वमसि” इति वाक्ये तु प्रथमपदमीश्वरवाचकम् । सर्ववाक्येषु प्रथमपदे लक्षणाङ्गीकारे चैतन्यं सर्वज्ञत्वादिधर्मविशिष्टेश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः स्यात् । यतः प्रथमवाक्यत्रये प्रथमपदं जीववाचकम् । तस्य चैतन्यमात्रे लक्षणा । द्वितीयस्येश्वरवाचकपदस्य वाच्यार्थ एव गृह्यते । ततश्च चैतन्यं सर्वमीश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः।

Here he is assuming that we use lakṣaṇa only for first word. First three mahāvākyam it is jīva therefore inferior attributes will go superior attributes will remain. ततश्च चैतन्यं सर्वमीश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः। first 3 will convey mahāvākyam will convey caitanyam with superior attributes is ultimate reality.

“तत्त्वमसि” इति वाक्ये तु चैतन्यं किञ्चिज्ज्ञत्वादिधर्मविशिष्टसंसार्यात्मकजीवस्वरूपमिति चतुर्थमहावाक्यार्थः स्यात्। यतः “तत्त्वमसि” इति वाक्ये प्रथमपदमीश्वरवाचकम्। तस्य चैतन्यमात्रे लक्षणा। द्वितीयस्य जीववाचकपदस्य वाच्यार्थ एव गृह्यते। ततश्च चैतन्यं सर्वं जीवस्वरूपमिति चतुर्थवाक्यार्थः पर्यवसन्नः।

This is the extension of the same discussion. In 4th mahāvākya, caitanyam with inferior attributes will remain as first word tat refers to īśvara and superior attributes will be knocked off. Final message is ultimate reality is caitanyam with inferior attributes. So here contradiction between 1,2,3rd mahāvākyam and 4th mahāvākyam. Thus there is a contradiction among the mahāvākyam not within mahāvākyam.

Same contradiction will come with dvitīya pada lakṣaṇa.

तथा सर्ववाक्येषु द्वितीयपदे एव लक्षणेत्यभ्युपगमे प्रथमवाक्यत्रये ~~जीववाक्यत्रये~~ (not required) जीववाचकप्रथमपदस्य वाच्यार्थो ग्राह्यः। ईश्वरवाचकद्वितीयपदस्य चैतन्यमात्रे लक्षणा ग्राह्या। ततश्च ‘किञ्चिज्ज्ञत्वादिधर्मविशिष्टं चैतन्यम्’ इति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः। “तत्त्वमसि” इति वाक्ये तु प्रथमस्येश्वरवाचकपदस्य वाच्यार्थो गृह्यते। जीववाचकद्वितीयपदस्य चैतन्यमात्रे लक्षणा गृह्यते। ततश्च ‘सर्वज्ञत्वादिधर्मविशिष्टं चैतन्यम्’ इति तत्त्वमसीति वाक्यस्यार्थः पर्यवसन्नः। एवमपि परस्परं विरोध एव। इत्थं महावाक्येषु प्रथमपदे एव, द्वितीयपदे एव इति लक्षणाया नियमो नाभ्युपगन्तुं शक्यते। तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति।

We are going to **exercise no 2** (dvitīya pada lakṣaṇa) . Apply lakṣaṇa for second word. For first three mahāvākyam, a caitanyam with inferior attributes will be revealed. In 4th word inferior attributes will go away and therefore īśvara’s superior attributes will remain in first word (tat). So caitanyam with superior attributes remans. Opposite problem of exercise 1 (Prathama pada lakṣaṇa) . Again the first 3 mahāvākyam and fourth one will be opposed. Upaniṣad will not have consensus here too. In brahma sūtra gati sāmānyāt says this is very important, avagati sāmānya nyāya. All tatparya or mahāvākyam there should be consensus. Like the UN security council. Four maha vakyams, tat tvam asi uses veto power to negate others !!! therefore, इत्थं महावाक्येषु प्रथमपदे एव exercise 1, द्वितीयपदे एव exercise 2 इति लक्षणाया नियमो when you try both exercises नाभ्युपगन्तुं शक्यते you cannot apply these rukes । तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति। we have to apply to both padas only... we have completed exercise 1 and 2. Hereafter, Pūrvapakṣī says if I say Prathama or dvitīya pada there is a problem, so I will not use first or second word, I will say in all maha vakyas, jīva vācaka pada alone apply lakṣaṇa or say īśvara vācaka pada only.. do either then all 4 will reveal only one saguṇa caitanyam. Either inferior attributed caitanyam (jīva vācaka) or superior attributed caitanyam (īśvara vācaka). Upaniṣad wants to reveal saguṇa caitanyam either utkṛṣṭa or nikṛṣṭha caitanyam only. Upaniṣad will reveal oneness, but saṃsāra will not go in these two exercises. Saṃsāra disease won't go

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एवमपि परस्परं विरोध एव। इत्थं महावाक्येषु प्रथमपदे एव, द्वितीयपदे एव इति लक्षणाया नियमो नाभ्युपगन्तुं शक्यते। तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति। We are in the final discussion of chapter 6. Four options were given for analysing the 4 mahāvākyam.

Option 1: प्रथम-पद-लक्षणम्- Take lakṣyārtha of first word and retain vācyārtha of second word ("अहं ब्रह्मास्मि", "प्रज्ञानं ब्रह्म", "अयमात्मा ब्रह्म" इति वाक्यत्रये प्रथमपदं जीववाचकम् । "तत्त्वमसि" इति वाक्ये तु प्रथमपदमीश्वरवाचकम्)

Option 2: द्वितीय-पद-लक्षणम् reverse of option 1. Take vācyārtha of first word and retain lakṣyārtha of second word
Option 3: ईश्वर-पद you take lakṣyārtha for jīva vaca pada take vacyartha
Option 4: reverse of option 3

He wants to point out that in all the 4 there are issues and therefore you have to take padadvaya lakṣaṇa. we completed options 1 and 2.

In all if you take Prathama pada lakṣyārtha, you will get īśvara in first 3 mahāvākyam, caitanyam with superior attributes will be revealed, 4th mahāvākyam will give caitanyam with inferior attributes.

In option 2, opposite will happen. first 3 mahāvākyam, caitanyam with inferior attributes will be revealed, 4th mahāvākyam will give caitanyam with superior attributes. Same caitanyam will not be revealed, therefore there will be contradiction between the mahāvākyam. तस्मादाचार्या महावाक्येषु पदद्वयेऽपि लक्षणां कथयन्ति। Therefore you have to take both the words' lakṣaṇa.

Topic 457 ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः

(४५७) ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः – अथ यद्युच्यते – 'महावाक्येषु प्रथमपदे एव लक्षणेति वा द्वितीयपदे एव लक्षणेति वा नियमो नाङ्गीक्रियते । किन्तु सर्वत्र ईश्वरवाचकपदे एव लक्षणेत्येव नियमः । ईश्वरवाचकपदं प्रथमं वा भवतु द्वितीयं वा । न च वाक्यानां परस्परं विरोधः' इति ।

Now the other person says you are assuming things that I never intended.

ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः – अथ यद्युच्यते –Suppose the pūrvapakṣī is suggesting. 'महावाक्येषु प्रथमपदे एव लक्षणेति वा द्वितीयपदे एव लक्षणेति वा नियमो नाङ्गीक्रियते in the mahāvākyam we don't say lakṣaṇa is in first or second word, we have not suggested so, किन्तु सर्वत्र in all mahāvākyam ईश्वरवाचकपदे एव लक्षणेत्येव नियमः find out which word refers to īśvara, in aham brahmasmi brahma padam etc in tat tvam asi tat padam.,। ईश्वरवाचकपदं प्रथमं वा भवतु द्वितीयं वा । does not matter first or second word. In first 3 mahāvākyam, it is first word, last it is second word. All mahāvākyam will reveal caitanyam with inferior attributes will remain as in bhāgatyāga lakṣaṇa, īśvara's superior attributes will be removed.न च वाक्यानां परस्परं विरोधः' इति । all mahāvākyam will reveal caitanyam with inferior attributes. There is consensus.

Heading: ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः lakṣaṇa is only for Īśvarapadam will also not work-meaning of heading

तन्न। ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे किञ्चिज्ज्ञत्वपराधीनत्वजननमरणादिदुःखनिदानत्वरूपसकलानर्थास्पदीभूतः संसारी जीव एव सर्वश्रुतिवाक्यगम्य इति तादृशजीव एव ज्ञेयो भवेत् । तथा च मोक्षहानिः स्यात् । Previous para is P's. Now our reply.

तन्न। ईश्वरवाचकपदे īśvara vācaka pada alone must not be taken, all superior attributes will be knocked out. “glorious jīva” will be retained. एव लक्षणेत्यभ्युपगमे किञ्चिज्ज्ञत्वपराधीनत्व- limited knowledge, dependent जननमरणादिदुःखनिदानत्वरूप in the form of pain of birth and death सकलानर्थास्पदीभूतः all causes of misery संसारी जीव called jīva, a caitanyam with inferior attributes एव सर्वश्रुतिवाक्यगम्य all śruti vākyam reveal miserable jīva is the central topic, we have to learn this इति तादृशजीव एव ज्ञेयो भवेत् । तथा च मोक्षहानिः स्यात् । that will be the conclusion that through śravaṇam mananam nididhyāsanam we have to know miserable jīva. We are not going to get mokṣa at any time. Entire vedānta is for mokṣa only. That benefit of mokṣa will not happen.

अयं भावः – ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे महावाक्या- नामेवमर्थः स्यात् – तत्पदलक्ष्यार्थभूतमद्वयमसङ्गं मायामलरहितं चैतन्यमेव अविद्याकामकर्मवशं गतं सत् किञ्चिज्ज्ञत्वाल्पशक्तिमत्त्वपरिच्छिन्नत्वपुण्यपापाधीनसुखदुःखजन्ममरणेहलोकपरलोकगमनागमनादिभाक्त्वरूपानेकानर्थास्पदम् इति । अस्यैव महावाक्यार्थत्वे जिज्ञासोरत्रैवार्थे बुद्धेः स्थैर्यं सम्पादनीयं भवेत् । यत्रैव बुद्धिः स्थिरीक्रियते तदेव प्राणवियोगानन्तरं पुरुषः प्राप्नोतीति नियमः ।

“यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति” (छा. ३.१४.१) ।
यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ भ. गी. ८.६ ॥
इत्यादिश्रुतिस्मृतिशतेभ्यः ।

Once you accept īśvara vācaka pada as lakṣaṇa, by bhāgatyāga lakṣaṇa all superior attributes will be lost. Nirguṇa caitanyam alone has become miserable jīva will be he revelation.

अयं भावः – ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे महावाक्या- नामेवमर्थः स्यात् following meaning will be conveyed. – तत्पदलक्ष्यार्थभूतमद्वयमसङ्गं non dual relations less free from impurities of māyā that caitanyam मायामलरहितं चैतन्यमेव has become अविद्याकामकर्मवशं गतं now associated with avidyā impurities सत्

किञ्चिज्ज्ञत्व all inferior attributes-अल्पशक्तिमत्त्व limited powers-परिच्छिन्नत्व-limited size पुण्यपापाधीन being subject to puṇya papa-सुखदुःख pleasure pain -जन्ममरण-इहलोकपरलोक-गमनागमनादि going to other worlds and coming back , n this form -भाक्त्वरूपा-अनेकानर्थास्पदम् the śuddha caitanyam is in the form of this miserable jīva, you have to understand this jīva. one long samasa. इति । अस्यैव महावाक्यार्थत्वे if this is the message of mahāvākyam जिज्ञासोरत्रैवार्थे बुद्धेः स्थैर्यं (nishṭhā) सम्पादनीयं भवेत् by the śravana manana nididhyāsanam it will mean every student should get nishṭhā in miserable jīva। यत्रैव बुद्धिः स्थिरीक्रियते तदेव प्राणवियोगानन्तरं पुरुषः प्राप्नोतीति नियमः । at the end of life, jīva in whom I have nishṭhā, in next jenma I will be born as miserable jīva. Cycle will be perpetuated. Whatever I am constantly meditating, after death, that's what I attain the meditated thing is he rule.

“यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति” (छा. ३.१४.१) ।

> सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिंल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १ ॥

kratu is saṅkalpa, whatever be the thought a person has throughout life, same thing alone he becomes in the next jenma. Whatever he thinks he so becomes a proverb says. Applicable for this jenma. Sastram says next jenma you will become. तत्क्रतुन्यायः. शान्डिल्य-विद्या. "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीतयं” 3.14.1

यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ भ. गी. ८.६ ॥

From Gita, whatever be your thought at the time of death and you drop the body suppose, kalevaram is name of dead body at the time of death, messy dead body. Any messy place we say kalevaram or kalebaram. Only that particular object he thinks of a person attains, whatever he has practised through out life. तस्मात् सर्वेषु कालेषु माम् अनुस्मर even in pain scream Bhagavan's name for triangular format. You scream śivoham… binary form screaming.

इत्यादिश्रुतिस्मृतिशतेभ्यः । because of 100s of such statements, one can never get mokṣa stuck in jīva bhava only.

अतो वेदान्तविचारेण मुमुक्षुरनर्थमेव प्राप्नोति । नानन्दमिति सिद्ध्येत् । तस्मान्महावाक्येष्वीश्वरवाचकपदे एव लक्षणा न जीववाचकपदे इति नियमोऽसङ्गतः।

अतो वेदान्तविचारेण मुमुक्षुरनर्थमेव प्राप्नोति।by the vedānta vicāra using your method he will only have anartham in perpetuating saṃsāra नानन्दमिति सिद्ध्येत्। he will never get ānanda तस्मान्महावाक्येष्वीश्वरवाचकपदे एव लक्षणा your idea that only īśvara vācaka pada must have lakṣaṇa न जीववाचकपदे इति such a lopsided rule is inappropriate. नियमोऽसङ्गतः। now comes fourth and final option.

Topic 458 जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः

(४५८) जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः – ननु निखिलेष्वपि महावाक्येषु जीववाचकपदे एव लक्षणा, नेश्वरवाचकपदे। न च पुरुषार्थहानिः। जीववाचकपदे लक्षणाभ्युपगमे सति त्वंपदार्थलक्ष्यभूतचैतन्यभागः सर्वशक्तिमत्सर्वज्ञस्वतन्त्रजन्मादिबन्धरहितेश्वरस्वरूपं भवतीति महावाक्यार्थः स्यात्। अस्मिन्नर्थे बुद्धेः स्थैर्यकरणात् जिज्ञासोरत्युत्तमेश्वरभावापत्तिः स्यात्। तस्माज्जीववाचकपदे लक्षणेति नियम्यत इति चेत् –

Now comes 4th option. Very beautiful option. Everything will be Maṅgalam.

जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः – ननु unlike what you said in option 3 निखिलेष्वपि महावाक्येषु in all 4 mahāvākyam जीववाचकपदे एव लक्षणा take the lakṣaṇa in jīva vācaka adam, 4 different words are there, aham, Prajñānaṃ, ayam, tvam , apply bhāgatyāga lakṣaṇa , all inferior attributes will be filtered out नेश्वरवाच- कपदे । न च पुरुषार्थहानिः there will be no loss of mokṣa here । जीववाचकपदे लक्षणाभ्युपगमे सति take bhāgatyāga of jīva vācaka padam त्वंपदार्थलक्ष्यभूतचैतन्यभागः only caitanyam associated with īśvara vācaka padasya vācyārtha, superior attributes (we retain) सर्वशक्तिमत्-omnipotent सर्वज्ञ-omniscient स्वतन्त्र-independent जन्मादिबन्धरहित-free from bondages like birth and death ईश्वरस्वरूपं भवतीति महावाक्यार्थः will be the final meaning, śuddha caitanyam with superior attributes. Like viśiṣṭādvaitam स्यात् । īśvara who has anantakalyana....अस्मिन्नर्थे बुद्धेः स्थैर्यकरणात् therefore śrotavyaha hear more and more about Narayana, meditate on Narayana , saguṇa Narayana upāsakas—brahma vit, he will attain mokṣa in vaikunṭa. जिज्ञासोरत्युत्तमेश्वरभावापत्तिः स्यात्। he will be Narayana nishṭhā, after death he will merge into Narayana or īśvara तस्माज्जीववाचकपदे लक्षणेति नियम्यत इति चेत् –such a niyama if I give..option 4

तन्न। त्वंपदलक्ष्यार्थभूतः साक्ष्येवेश्वर इत्युक्तिर्न सङ्गच्छते । अतो- ऽभिज्ञाः पदद्वयेऽपि लक्षणां वदन्ति ।

This is not acceptable. त्वंपदलक्ष्यार्थभूतः jīva sākṣī caitanyam (OC which is enclosed within śarīratrayam), cidābhāsa supporting OC, that is jīva sākṣī. Long before this was discussed. Not discussed in other texts. Tvampada lakṣyārtha is jīva sākṣī tatpada-īśvara sākṣī. Reference: page 43, first para, jīva sākṣī. Jīva sākṣī are anekham. It is obtaining only in jīva's śarīratrayam. Like ghaṭākāśa within pot. Vyāvahārika dṛṣṭya, īśvara sākṣī is one and pervading. साक्ष्येवेश्वर इत्युक्तिर्न सङ्गच्छते īśvara vācyārtha -saguṇa īśvara, such a statement will never work । अतोऽभिज्ञाः पदद्वयेऽपि लक्षणां वदन्ति । well informed advaita acārya.. don't accept jīva vācaka pada matra lakṣaṇa. Therefore, you have to accept lakṣaṇa in both. Why? Is being discussed

अयमभिप्रायः – जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो वादी प्रष्टव्यः – (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते । वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा सम्भवति। व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्।

अयमभिप्रायः – This is our intention. जीववाचकपदे एव लक्षणाम् when you say lakṣaṇa is only for jīva vācaka padam, word revealing jīva, अभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो and if you do not accept lakṣaṇa in īśvara vācaka padam. Such a person in option 4 वादी the debater प्रष्टव्यः is going to be asked – (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा when jīva vācaka padam you take lakṣyārtha it refers to caitanyam. Cidābhāsa śarīratrayam you are setting aside, what type of OC is lakṣyārtha of tvam pada. Does it refer to all pervading OC or enclosed OC? Lakṣyārtha is OC no issues, but we are asking if it is all pervading or enclosed? (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । or is it OC enclosed within the śarīratrayam. That is called jīva sākṣī caitanyam. Rama jīva sākṣī Lakshmana jīva sākṣī etc is present. Enclosed consciousness. Suppose he says it is referring only to enclosed consciousness. It cannot be equated to all pervading consciousness. Then we have to say no it does not refer to EC but OC only. In bhāgatyāga lakṣaṇa all components of vācyārtha, you take one component and drop others, you can only take localized enclosed consciousness. (discarding localized RM, RC and taking localized OC)

Vicārasāgara 26th November 2022

अयमभिप्रायः – जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो वादी प्रष्टव्यः – (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते । वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा सम्भवति। व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्।

We have to come to the final discussion of the 6th chapter mahāvākyam vicāra. Why should we have lakṣaṇa for both tvam pada and tat pada? Even if we take one wont the contradiction be removed. The question is why lakṣaṇa for both. 4 possibilities discussed. Prathama pada,, dviteeya pada, or lakṣaṇa of īśvara vacaka padam or jīva vacaka padam. Niścala Dāsa wants to negate all 4 possibilities and establish that lakṣaṇa of both is required. We have come to the 4th option jīva vacaka pade eva lakṣaṇam. Pūrvapakṣī felt everything seems to be alright. Tvam will reveal jīva pada lakṣyārtha, pure consciousness or jīva sākṣī is revealed. For īśvara we are only taking vācyārtha, we arrive at caitanyam with superior attributes but not sākṣī caitanyam. You have to combine śuddha caitanyam and īśvara utkrushta caitanyam and get caitanyam with superior attributes. Saguṇa īśvara will be revealed as ultimate reality. It will be similar to viśiṣṭādvaitam, what's wrong?

अन्तकाले च मामेव, स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं, याति नास्त्यत्र संशयः ॥ 5॥

8th chapter LK said if a person dies remembering God, he will merge into God. There are problems, the issue is being discussed. जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे having taken the lakṣyārtha of jīva vacaka pada, thus removing inferior attributes, tatpade and you don't employ lakṣaṇa in īśvara vacaka pada तामनङ्गीकुर्वाणो (shanac .kurvaanaha that contender) should be वादी प्रष्टव्यः asked.– (१) त्वंपदस्य किं व्यापके चैतन्ये लक्षणा when you take lakṣaṇa for jīva vacaka padam, you are taking OC dropping cidābhāsa and śarīram, is this OC all pervading all pervasding vyāpakam or non pervading parichinna caitanyam (२) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति । Is it referring to an OC enclosed within śarīratrayam. This is not cidābhāsa which is limited, this is cit enclosed within śarīratrayam. Ghaṭākāśa. व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते ।the first option is not acceptable. OC is all pervading is not possible, it can only be enclosed OC. Why? वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा सम्भवति। OC must be a part of the vācyārtha of tvampada. Lakṣyārtha in bhāgatyāga lakṣaṇa must only be a component of vācyārtha. In vācyārtha several components are there. Certain components you are removinbg. Removed component and retained component must be components of vācyārtha, here we eliminated RM, RC and retaining OC. Here OC component can only be paricchinnam not vyāpakam-all pervasding. Because this OC is also part of vācyārtha. Only after joining the lakṣyārtha of both the padam. you can combine, when you analyse the vācyārtha of one pada, it will only be limited. व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, all pervading consciousness is not part of vācyārtha. किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्। main argument: OC which is enclosed and therefore non pervading, that's the sākṣī caitanyam that is jīva sākṣī. We discussed the jīva sākṣī and īśvara sākṣī in page 43, in year 2013 we discussed. Jīva sākṣīs are plural and they can illumine the avasthātrayam of that particular jīva. Enclosed and limited and many in number-jīva sākṣī. After mahāvākyam, the parichinnam and nanatvam will be negated. Whereas īśvara sākṣī is ekam and pervading, māyā enclosed consciousness, prapañcatrayam enclosed consciousness. त्वंपदवाच्यार्थैकदेशभूते साक्षिचैतन्ये एव त्वंपदस्य लक्षणा भवेत्, न व्यापकचैतन्ये। तस्मिन् साक्षिचैतन्ये सर्वान्तःकरणप्रेरकत्वसर्वप्रपञ्चव्यापकत्वादय ईश्वरधर्मा न सम्भवेयुः। अपि च साक्षी सदापरोक्षः । तस्मिन् परोक्षत्वादीश्वरधर्माः सुतरां न सम्भवेयुः। किञ्च दण्डरहितस्य दण्डित्वव्यपदेशः, संस्काररहितद्विजशिशोः संस्कारवत्त्वोक्तिश्च यथासङ्गता तथा त्वंपदलक्ष्यस्य मायारहितचैतन्यस्य मायाविशिष्टेश्वरत्वोक्तिश्च न युज्येतैव। तस्मात्साक्षिचैतन्यस्येश्वराभेदोक्तौ महावाक्यस्यासम्भावितार्थप्रतिपादकत्वमापद्येत।

When you take such a sākṣī (jīva sākṣī) and try equating there will be a problem. त्वंपदवाच्यार्थैकदेशभूते साक्षिचैतन्ये in that enclosed OC which is one component of tvampada vācyārtha एव त्वंपदस्य लक्षणा भवेत्, tvam pada muast be combined. Tatpada has superior attributes न व्यापकचैतन्ये। तस्मिन् साक्षिचैतन्ये

सर्वान्तःकरणप्रेरकत्वसर्वप्रपञ्चव्यापकत्वादय ईश्वरधर्मा īśvara is the activator of all the antahkaraṇa minds of all jīvas of 14 lokas. These superior attributes cannot be equated to attribute less limited enclosed OC. न सम्भवेयुः। will not happen. 2nd contradiction. अपि च साक्षी सदापरोक्षः sākṣī caitanyam, all 3 RM RC and OC all are aparokṣa wrt jīva. Immediately available even before operating any pramāṇam. Not requiring any medium of pramāṇam. Sākṣī is sada aparokṣa. Saguṇa īśvara is not aparokṣa or pratyakṣa it is paroksha beyond pramāṇam. Adokshyaha in Viṣṇu sahasranamam. तस्मिन् परोक्षत्वादीश्वरधर्माः सुतरां न सम्भवेयुः this is the second problem.

किञ्च the third problem दण्डरहितस्य a person not carrying a staff (danda) दण्डित्वव्यपदेशः, he has danditvam status and non danditvam status can never be equated. Similarly attributeless jīva sākṣī and attributed īśvara sākṣī cannot be equated. Taking a staffed person as a staffless person. A boy who has not been initiated, he has not been religiously purified. Then he becomes samskaravaan, dvijaha one who is born second time. Prakruta bala to sanskruta bala. Like ecchal. After upanayanam, he cannot do it. Īśvara is most refined good samskaras (superior attributes- he does not require upanayanam), sākṣī caitanyam has no attributes and therefore cannot be equated. संस्काररहितद्विजशिशोः a dvija putra who has not been initiated yet, if you call him dvija, how it is inappropriate. संस्कारवत्त्वोक्तिश्च यथासङ्गता तथा त्वंपदलक्ष्यस्य मायारहितचैतन्यस्य the tvam pada lakshya which does not have māyā (no śuddha samskara) मायाविशिष्टेश्वरत्वोक्तिश्च न युज्येतैव। whereas saguṇa īśvara is associated with māyā all superior attributes, these two cannot be equated तस्मात्साक्षिचैतन्यस्येश्वराभेदोक्तौ when you equate īśvara with sākṣī caitanyam महावाक्यस्य असम्भावितार्थप्रतिपादकत्वमापद्येत it will mean mahāvākyam is revealing an impossible sense/illogical message, if we take your suggestion of eka pada lakṣaṇa. therefore you have to use lakṣaṇa for both jīva vacaka and īśvara lakṣaṇa padam.

Topic 459 पदद्वये लक्षणा

(४५९) पदद्वये लक्षणा । ओतप्रोतभावश्च – पदद्वयेऽपि लक्षणाभ्युपगमे तु नास्ति दोषः। उभयपदवाच्यार्थनिष्ठा- नेकत्वविरोधिनः सर्वधर्मान् विहाय स्वयंप्रकाशचैतन्यमात्रांशे निखिलधर्मशून्ये उभयोरपि पदयोर्लक्षणा ग्राह्या।

पदद्वये लक्षणा । we have to take both lakṣaṇa, we should also read mahāvākyam twice. First tat tvam, brahman is you. Here brahman is subject, you are predicate. Tvam tat- You are brahman is second time, here you is subject predicated to brahman. Then you will; drop misconception of both jīva and īśvara. Ota prota Niścala Dāsa uses the term. Tat tvameva tvameva tat in kaivalya upaniṣad. In vākyavṛtti, anyonya tadatmya pratipatti Śaṅkarācārya uses. Total oneness must be understood. ओतप्रोतभावश्च reading mahāvākyam twice, once regular order, then reverse order – पदद्वयेऽपि लक्षणाभ्युपगमे when you take lakṣyārtha of both तु नास्ति दोषः। all drawbacks of all 4 possibilities of pūrvapakṣī will be absent in our interpretation उभयपदवाच्यार्थनिष्ठानेकत्वविरोधिनः when you take lakṣyārtha of both, what happens is whatever obstructs the equation of both, when I say I'm God or adhiṣṭhānam of entire universe, intellect has resistance to accept. Contradictions cause the intellectual resistance for claiming I'm the support of the entire universe. Meaning that from my innermost heart is more difficult. When you take lakṣyārtha, contradictions will go, intellect will accept and say

मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति, तद् ब्रह्माद्वयमस्म्यहम्।।

अणोरणीयानहमेव तद्वद्, महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशः, हिरण्मयोऽहं शिवरूपमस्मि।।

Intellectual resistance causing contradictions are called anekatva virodhee. Obstructing features. विरोधिनः 2.3 (nakaranta pullinga) सर्वधर्मान् विहाय intellect robs all of them (obstructing features), resistance is gone, this jñānī can claim happily. (sitting on brahman chair and say I'm brahman) स्वयंप्रकाशचैतन्यमात्रांशे there is only one self evident caitanyam as the meaning of the Word I. निखिलधर्मशून्ये which is free from all limiting attributes. उभयोरपि both tvam pada and tat pada पदयोर्लक्षणा ग्राह्या। lakṣaṇa of both must be taken.

उपाधितत्प्रयुक्तधर्मपुरस्कारेण चैतन्यस्य भेदे सत्यपि न स्वरूपतश्चैतन्यस्य भेदोऽस्ति। तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं सम्भवति ।

उपाधितत्प्रयुक्तधर्मपुरस्कारेण from the vācyārtha angle contradictions will continue. A jñānī will boldly accept the contradictory attributes but he will put a comma and then add from vācyārtha or vyāvahārika angle. There is no denial of problems at vyāvahārika level. However from pāramārthika dṛṣṭi this contradiction is not there. Therefore through nididhyāsanam he can go to lakṣyārtha and he will have capacity to endure the problems. When you are anchored in lakṣyārtha, Titīkṣā will come.

मात्रास्पर्शास्तु कौन्तेय, शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्याः, तांस्तितिक्षस्व भारत ॥ २-१४॥
यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ ६-२२॥

However from the standpoint of the three bodies and their attribute चैतन्यस्य भेदे सत्यपि caitanyam will have difference from īśvara न

स्वरूपतश्चैतन्यस्य भेदोऽस्ति from pāramārthika dṛṣṭi no bheda is there तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन when you go to pāramārthika dṛṣṭi, śarīratrayam is understood as mithyā पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं सम्भवति talk on “significance of dream example” from waker’s angle alone dream is unreal. Parityaga by understanding its mithyātvam, Titīkṣā will come. Caitanyam which is lakṣyārtha of both padas, their oneness is very much possible. Even when I experience pain, I know difference between vyāvahārika and pāramārthika, I can say I’m brahman without intellectual resistance. Benefit is titīkṣā, pain does not go, endurance goes up. Learn to endure suffering. Vedānta gives us endurance to go through praarabhdha.
Tattvabodha प्रारब्धकर्मणां भोगादेव क्षय. In vedāntasāra we saw definition of titīkṣā.
Pot space example.
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तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं सम्भवति ।
We are in the final discussion of the chapter. RMs and RCs have to be kept aside mentally from jīva and īśvara. Then you get jīva sākṣī and īśvara sākṣī. Mahāvākyam equates both these as one and the same. The example used is pot space and hall space. When these two spaces are equated, only space remains.
घटाकाशगतघटदृष्टिपरित्यागमात्रेण न तस्य मठाकाशैक्यं सम्भवति। मठाकाशगतमठदृष्टेरपि परित्यागे त्वैक्यं सम्भवति। तद्वत् पदद्वयवाच्यार्थगतोपाधितत्प्रयुक्तधर्मपरित्यागे त्वैक्यं महावाक्येषु सम्भवति ।

घटाकाशगतघटदृष्टिपरित्यागमात्रेण when there is an equation between pot space and hall space and you remove only one enclosure pot enclosing space and leave the hall, equation will not fit in, न तस्य मठाकाशैक्यं that space will not be equal to maṭhākāsa, where the maṭhadṛṣṭi is not removed. सम्भवति। मठाकाशगतमठदृष्टेरपि परित्यागे you have to remove maṭhadṛṣṭi in maṭhākāsa also, both enclosures must be kept aside. Only then you will get one all pervading space. Then you will get akāśa aikyam, divisionless is possible. त्वैक्यं सम्भवति। तद्वत् पदद्वयवाच्यार्थगतोपाधितत्प्रयुक्तधर्मपरित्यागे extending the example, do the samasta pada vigraham... tvam pada and tat pada in both vācyārtha, the upādhi śarīratrayam and prapañcatrayam and along with them the attributes, superior and inferior attributes, keep them aside. Take lakṣyārtha of both. Otherwise you will end up with viśiṣṭādvaitam. त्वैक्यं महावाक्येषु सम्भवति । now ota-prota bhava. Reading the equation in both directions. Jīvātmā must be equated to paramātmā, jīvātmā is paramātmā. In second method paramātmā is jīvātmā. In both ways of reading, different misconceptions are removed. Jīva sākṣī is subject īśvara sākṣī is predicate. First equation will remove misconception of jīva sākṣī which is jīva sākṣī is associated with limitations. Thereafter īśvara sākṣī is equated to jīva sākṣī. Now īśvara sākṣī centred misconception will go away. All pervading consciousness sākṣī is associated with parokṣatvam available only through śāstram. Never experienced... but only through śāstra pramāṇam. Since jīva sākṣī is aparokṣam, īśvara sākṣī also will get aparokṣatvam knocking off parokṣatvam of īśvara sākṣī. Similarly aparicinnatvam of īśvara sākṣī will travel to īśvara sākṣī and knock off paricinnatvam. Therefore one sākṣī which is aparokṣam and aparicinnam will be left. Aparokṣam is meaning of I which is aparicinnam which is limitless. Aparokṣa aparicinna sākṣī caitanyam I is only left out. To arrive at this, you have to read the equation both ways. In that one consciousness parokṣatvam as well as paricinnatvam must not be there. Two way equation and therefore two way knock out is required. Everything that I experience is only mithyā nāmarūpa superimposed on one I self evident limitless witness consciousness which lends existence to everything. Wherever I experience existence, it is my own existence handed over temporarily to the objects in the world. This is ota prota discussion verse 40, 41 vākya-vṛtti.

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४०॥
तदर्थस्य पारोक्ष्यं यद्येवं किं ततः श्रुणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोवतिष्ठते ॥ vākya-vṛtti ४१॥

The ota-prota bhava is mentioned.

‘तत् त्वम्’, ‘त्वम् तत्’ इत्येवंप्रकारेण सर्वमहावाक्येषु ओतप्रोतभावो विज्ञेयः। ओतप्रोतभावकरणेन च महावाक्यार्थे परोक्षत्वपरिच्छिन्नत्वभ्रान्तिर्निवर्तते। ‘तत् त्वम्’ इत्युक्त्या तत्पदार्थस्य त्वंपदार्थेनाभेद उक्तो भवति । त्वंपदार्थभूतसाक्षी नित्यमपरोक्षः । तेन परोक्षत्वभ्रमो निवर्तते । ‘त्वं तत्’ इत्युक्त्या त्वंपदार्थस्य तत्पदार्थेनाभेद उक्तो भवति । तत्पदार्थ- स्यार्थो व्यापकत्वम् । तेन परिच्छिन्नत्वभ्रमो निवर्तते ।

‘तत् त्वम्’, ‘त्वम् तत्’ इत्येवंप्रकारेण सर्वमहावाक्येषु ओतप्रोतभावो विज्ञेयः। ओतप्रोतभावकरणेन by reading the mahāvākya in both ways, च महावाक्यार्थे in mahāvākyam, one sākṣī caitanya, two misconceived attributes are eliminated. With both sākṣīs two wrong attributes are associated परोक्षत्वपरिच्छिन्नत्वभ्रान्तिर्निवर्तते because of our bhrama. They will go away. । ‘तत् त्वम्’ इत्युक्त्या in one order तत्पदार्थस्य त्वंपदार्थेनाभेद tat padārtha identity with tvam pada is stated here उक्तो भवति । त्वंपदार्थभूतसाक्षी नित्यमपरोक्षः the tvampada lakṣyārtha sākṣī is always aparokṣa self evident meaning of I, always aparokṣa. This aparokshatvam will travel towards īśvara sākṣī. Iy knocks out parasksatvam in īśvara sākṣī। तेन परोक्षत्वभ्रमो निवर्तते । this misconception is knocked off. When I experience jīva sākṣī im experiencing īśvara sākṣī all pervading. Then limitation associated with jīva sākṣī must be knocked off 'त्वं तत्' इत्युक्त्या त्वंपदार्थस्य तत्पदार्थेनाभेद उक्तो भवति tatpada is predicate videyam and tvampada is subject udeshyam। तत्पदार्थस्यार्थो व्यापकत्वम् ।tatpada īśvara sākṣī is all-pervading OC. All pervasiveness will go towards jīva sākṣī and remove limitation of jīva sākṣī. तेन परिच्छिन्नत्वभ्रमो निवर्तते। superimposed limitation of jīva sākṣī will be removed. First maha vākyam is done. We have to extend to others.

तथैव 'अहं ब्रह्म', 'प्रज्ञानं ब्रह्म', 'आत्मा ब्रह्म' इत्यादिभिः परिच्छिन्नत्वं निवर्तते । किञ्च 'ब्रह्माहम्', 'ब्रह्म प्रज्ञानम्', 'ब्रह्म आत्मा' इत्यादिभिः परोक्षत्वं निवर्तते । यत्र यत्र वेदवाक्यानि स्मृतिवाक्यानि वा जीवब्रह्मैकत्वं बोधयन्ति तत्र सर्वत्र भागत्यागलक्षणा ज्ञेया ।

तथैव in the same way 'अहं ब्रह्म', 'प्रज्ञानं ब्रह्म', 'आत्मा ब्रह्म' ayam ātmā brahma इत्यादिभिः परिच्छिन्नत्वं निवर्तते in this order limitation of jīva sākṣī goes away। when you read other way किञ्च 'ब्रह्माहम्', 'ब्रह्म प्रज्ञानम्', 'ब्रह्म आत्मा' इत्यादिभिः परोक्षत्वं remoteness of īśvara sākṣī (I have not experienced all pervading consciousness, no such thing possible) निवर्तते is removed । more mahāvākya यत्र यत्र वेदवाक्यानि स्मृतिवाक्यानि wherever in smṛti and śruti,

in chapter 7 of gita,

जीवभूतां महाबाहो, ययेदं धार्यते जगत् ॥ 7-5॥

chapter 13..

क्षेत्रज्ञं चापि मां विद्धि, सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं, यत्तज्ज्ञानं मतं मम ॥13-3॥

वा जीवब्रह्मैकत्वं बोधयन्ति there is only one aparokṣa aparicinna sākṣī caitanyam तत्र सर्वत्र भागत्यागलक्षणा ज्ञेया । in all these bhāgatyāga lakṣaṇa as well as ota-prota bhava is discerned. With this all sastric teaching is over. And it is in the dream of Agṛdhadevah. Reported to the waking disciple Tarkadṛṣṭi to waking guru. From dream state we have to go to waking state.

Topic 460 स्वप्नग्रन्थस्य समाप्तिः

(४६०) स्वप्नग्रन्थस्य समाप्तिः –
इत्थं गुरूपदेशं श्रुत्वा शिष्यः कृतकृत्योऽभवत् –
इत्थं श्रुत्वा कृतार्थोऽभूद्वाक्यं शिष्यो गुरोर्मुखात् ।
इत्थमन्योऽपि यः कश्चिद्वेद चेच्चिद्विचारणात् ॥
निश्शेषदुःखनाशात्स सद्य एव विमुच्यते ।
सर्वमेतच्चोपदिष्टं स्वप्नवत् स्वविकल्पितैः ॥

We are temporarily coming to waking state. Tarkadṛṣṭi got liberated Guru says. Then we have to know what happened to agṛdhadevah.
Prayojanam of Tarkadṛṣṭi.
स्वप्नग्रन्थस्य समाप्तिः – the end of the dream teaching
इत्थं गुरूपदेशं श्रुत्वा in this manner, guru upadeśa was heard by Tarkadṛṣṭi student became totally fulfilled. Said in shloka शिष्यः कृतकृत्योऽभवत् –
इत्थं श्रुत्वा thus hearing mahāvākyam from Guru कृतार्थोऽभूद्वाक्यं शिष्यो गुरोर्मुखात् । śiṣya became fulfilled, any other śiṣya who is exactly like Tarkadṛṣṭi will be liberated
इत्थमन्योऽपि यः कश्चिद्वेद चेच्चिद्विचारणात् any other student who understands the mahāvākya by enquiring into the maha vākyam ॥
निश्शेषदुःखनाशात्स सद्य एव विमुच्यते । there will be total elimination of sorrow, there is no sorrow in sākṣī caitanyam. Mind is mithyā

which will not affect adhiṣṭhāna sākṣī caitanyam. Instantaneously after jñānaṃ, सर्वमेतच्चोपदिष्टं स्वप्नवत् स्वविकल्पितैः ॥ all this teaching was given by introducing guru śāstra and śiṣya in dream. Like a dream, with help of projected characters.

गुरुवेदान्तशास्त्राद्यैर्मिथ्याभूतैर्मनःकृतैः ।
श्रुतेऽस्मिन् ग्रन्थरत्ने तु ह्यज्ञानं प्रविनश्यति ॥
उपदेशोऽगृधदेवस्य स्वप्ने गुरुकृतोऽप्ययम् ।
मिथ्यावनस्वरूपं तु न नष्टं दुःखकारणम् ॥

So waking guru projected dream characters for the sake of teaching. Dream guru dream vedānta śāstram and dreaming agṛdhadevah. All 3 were projected by the teacher's mind. Tarkadṛṣṭis guru.

गुरुवेदान्तशास्त्राद्यैर्मिथ्याभूतैर्मनःकृतैः ।
श्रुतेऽस्मिन् ग्रन्थरत्ने तु ह्यज्ञानं प्रविनश्यति ॥when such a teaching occurring in the gem of a book, vicārasāgara, is studied by any student, all the ajñānaṃ will go away. (āstika samajam students)

Now dream, उपदेशोऽगृधदेवस्य स्वप्ने गुरुकृतोऽप्ययम् ।agṛdhadevah was not totally satisfied, even though teaching was given to him in dream. Dreaming agṛdhadevah was in the dream forest. Dream forest was introduced long before page 225 3rd para last line mithyā vanam, huge forest, and he saw himself to be a low caste candela a samsari..it was elaborately described. मिथ्यावनस्वरूपं तु न नष्टं the forest did not go away दुःखकारणम् ॥ which is the cause of sorrow. Therefore he again spoke to his guru. Agṛdhadevah's guru.

Topic 461 शिष्यस्य प्रश्नः

(४६१) शिष्यस्य प्रश्नः – हे सद्गुरो स्वामिन्, भवदुपदिष्टमिमं ग्रन्थं सतात्पर्यमहमश्रृणवम् । तथापि दुःखनिदानभूतसंसारवनमद्यापि मे भाति । केनोपायेन तद्वनं नश्येत् । कृपया तदुपायं बोधय मामिति शिष्योऽपृच्छत् ।

शिष्यस्य प्रश्नः – dreaming Agrdadevah asked like some of our students. हे सद्गुरो स्वामिन्, भवदुपदिष्टमिमं ग्रन्थं this wonderful text, I heard very well. सतात्पर्यमहमश्रृणवम् । तथापि दुःखनिदानभूतसंसारवनमद्यापि saṃsāra around me which is cause of the sorrow is still very much there. मे भाति । केनोपायेन तद्वनं नश्येत् । how will it go away? कृपया तदुपायं बोधय मामिति शिष्योऽपृच्छत् । please give me solution for the continuing saṃsāra.

Topic 462 पूर्वोक्तप्रश्नस्योत्तरम् गुरुरेवमाह

(आ. ४६२-४६३) पूर्वोक्तप्रश्नस्योत्तरम् –
(४६२) गुरुरेवमाह – हे सोम्य, संसारवननाशोपायं तुभ्यं ब्रवीमि । शृणु सावधानमनाः । महावाक्यार्थविचार एव संसारवननाशोपायः । नास्त्युपायान्तरम् । महावाक्यार्थं सम्यग्विचार्य 'अयमहमस्म्यगृधः' इति निश्चित्य दृढतरमुद्धुष्य वदेति । शिष्योऽप्येवमेव महावाक्यार्थं सुविचार्य 'अहमेवागृधः' इत्युच्चैरघोषयत् । उत्तरक्षणे निद्रायाः प्रबुद्धो नेत्रे उन्मीलयति स्म । तत्क्षणमेव स्वप्ने दृष्टं संसारवनम्, गुरुः, ग्रन्थ इति सर्वं द्वैतं तिरोबभूव । संसारवनदुःखं सर्वं विनष्टम् । 'अहमगृधः' इति ज्ञात्वा सुखी बभूव ।
(आ. ४६२-४६३) पूर्वोक्तप्रश्नस्योत्तरम् – answer to question of dreaming agṛdhadevah by his guru. He said there is no other method other than maha vākyam jñānam. If it has not given a solution, you have to do more mananam and nididhyāsanam. śravaṇābhyāsarūpa nididhyāsanam brahmābhyāsarūpa nididhyāsanam or samādhiabhyāsarūpa nididhyāsanam.
(४६२) गुरुरेवमाह – हे सोम्य, संसारवननाशोपायं तुभ्यं ब्रवीमि । शृणु सावधानमनाः । listen carefully महावाक्यार्थविचार एव संसारवननाशोपायः । hold on to vedānta either of SMN नास्त्युपायान्तरम् no other way. । महावाक्यार्थं सम्यग्विचार्य 'अयमहमस्म्यगृधः' here teacher uses the word agṛdhah, literal meaning is (niṣkāmah) ātmā, happens to be the name of the person also. Therefore may you repeat aham agṛdhah,

इति निश्चित्य दृढतरमुद्धुष्य वदेति śiṣya did the same thing. । शिष्योऽप्येवमेव the dreaming agrdadevah also practised smn again and again महावाक्यार्थं सुविचार्य ‘अहमेवागृधः’ इत्युच्चैरघोषयत् in the dream he shouted very loudly, the dream went away. । उत्तरक्षणे निद्रायाः प्रबुद्धो because of his own shouting he got out नेत्रे उन्मीलयति स्म opened his eyes, no candela, no wild animals no saṃsāra । तत्क्षणमेव स्वप्ने दृष्टं संसारवनम्, गुरुः, ग्रन्थ इति सर्वं द्वैतं तिरोबभूव all duality disappeared, guru śiṣya grantham all sorrow disappeared । संसारवनदुःखं सर्वं विनष्टम् । ‘अहमगृधः’ इति ज्ञात्वा सुखी बभूव from waker standpoint I’m agṛdhah the dreamer and super waker standpoint I’m agṛdhah, aham ātmā. (until jñānaṃ becomes dṛḍam). He became happy.

In vākyam vṛtti ācārya says until this teaching jñānaṃ becomes a conviction, you continue śravanādi. You continue maintaining Sadhanacatuṣṭayam.

अहं ब्रह्मेतिवाक्यार्थबोधो यावद्दृढीभवेत् ।
शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ vākyavṛtti ४९॥

Topic 463 conclusion

(४६३) मिथ्याभूतगुरुवेदान्तवाक्यादिभिरज्ञानतत्कार्यरूपमिथ्याभूताखिलजगत आत्यन्तिकनिवृत्तिः सम्भवत्येव । अगृधदेवस्य मम यथा निद्रावशात् संसारवनदुःखमभवत् तथा स्वात्मस्वरूपाज्ञानवशात् अहङ्कारादिद्वैतप्रपञ्चप्रतीतिरभवत् । यथा मिथ्याभूतगुरुणा ग्रन्थेन च मिथ्यावनं नष्टमभवत्, तथैव मिथ्याभूतेन गुरुणा वेदान्तेन च मिथ्याभूतजगज्जीवेश्वरादि दृश्यं सर्वं द्वैतं नश्यति । महावाक्यानां लक्ष्यार्थज्ञानेन जिज्ञासुर्मुमुक्षुर्निरावरणः कृतकृत्यो भवति। निरावरणमायातीतसद्गुरुरेवाहम् ।

Entire para is declaration of Agṛdhadevah after waking up, he extends dream to waking state

मिथ्याभूतगुरुवेदान्तवाक्यादिभिरज्ञानतत्कार्यरूपमिथ्याभूताखिलजगत with the help of mithyā guru śāstra etc all ignorance and products of ignorance, alkl unreal universe will go away. In regular dream it will go away from experience. In case of spiritual awakening the world does not go away but he understands it as brahman only. आत्यन्तिकनिवृत्तिः सम्भवत्येव । अगृधदेवस्य मम यथा just as for me because of dream I experienced pain of saṃsāra vanam and in dream it was very very real. Because of this self-ignorance this waking dream is also happening निद्रावशात् संसारवनदुःखमभवत् तथा स्वात्मस्वरूपाज्ञानवशात् अहङ्कारादिद्वैतप्रपञ्चप्रतीतिरभवत् । I thought body pañca anātmā is real, all problems I faced is real I thought यथा मिथ्याभूतगुरुणा ग्रन्थेन च मिथ्यावनं नष्टमभवत्, just as dream saṃsāra disappeared because of my regular waking up तथैव मिथ्याभूतेन गुरुणा वेदान्तेन च मिथ्याभूतजगज्जीवेश्वरादि दृश्यं सर्वं द्वैतं नश्यति in the waking state too, like my dream Guru vedānta all are mithyā, in reality world is mithyā jīvas īśvara all are mithyā ।

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्.कारिका वै.प्र ३२ ॥

महावाक्यानां लक्ष्यार्थज्ञानेन by understanding the maha vākyam, जिज्ञासुर्मुमुक्षुर्निरावरणः the jigñāsu mumukṣu ajñānaṃ is gone and therefore totally कृतकृत्यो भवति fulfilled, IO was śiṣya, I became guru in dream. । निरावरणमायातीतसद्गुरुरेवाहम् । I and guru are the same.

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।
बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

I do namaskāra as much as I can as real namaskāra is not possible. Biggest chapter of vicārasāgara is over.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे गुरुवेदान्तादिसर्वसाधनमिथ्यात्ववर्णनं नाम ॥ षष्ठस्तरङ्गः ॥ ३१९ संस्कृतविचारसागरे जीवन्मुक्तिविदेहमुक्तिवर्णनं नाम ॥

Vicārasāgara chapter 6 summary 10th Dec 2022

This is the penultimate and biggest chapter of vicārasāgara.

In the first two chapters Niścala Dāsa discussed anubandha catuṣṭayam the general discission of anubandha catuṣṭayam in first chapter and special discussion in second chapter. Third chapter qualifications of the disciple, of the guru, guru bhakti and guru seva were discussed. 4th chapter onwards 3 dialogues on vedānta we got. Fourth chapter is dialogue between guru and Tattvadṛṣṭi dialogue, he was uttama adhikārī. In fifth guru and Adṛṣṭi, who is madhyama adhikārī. In chapter 6th very elaborate dialogue between guru and Tarkadṛṣṭi kaniṣṭha adhikārī an intellectual student and therefore will take long time to get convinced. The topics are continuously numbered through all chapters. Total 537 topics,

Chapter 6 summary – 7 parts

Part 1: 317 to 329

First part 317 to 329…in this first part third student by name Tarkadṛṣṭi is introduced. He raises a question based on chapter 5. Guru had pointed out that entire universe is mithyā. Like svapna he said world is mithyā. Based on that, Tarkadṛṣṭi asks, how do you say this world is mithyā like dream. I don’t accept dream as mithyā because dream is nothing but memory of the waking state. Dream which is the memory of the waking, dream is really smṛti only. Therefore you cannot give it as an example for mithyā waking. Dream is not memory, it is similar to memory but it is an adhyāsa or superimposition. There are similarities because of past vasanas. Memory is different, vāsana matra janyam. Superimposition is doṣa sahita vāsana janyam. Dream comes under doṣa sahita vāsana janya adhyāsa, there is vāsana and mistake also. It is an superimposition and an experience, that's why nobody says I remembered the waking they say I experienced a dream. Dream is therefore mithyā adhyāsa not memory. Waking is also like dream only.

2nd part 330-341. In this second part the famous dṛṣṭi sṛṣṭi vāda is discussed. Some important observations. In vedānta there are two prakriyas. dṛṣṭisṛṣṭi and sṛṣṭidṛṣṭi vāda. dṛṣṭisṛṣṭi vāda is rarely used. sṛṣṭidṛṣṭi vāda the popular one is also known as trivida satta vāda. Pāramārthika satyam which is brahman, then vyāvahārika satyam jāgrat prapañca, Prātibhāsika satyam which is dreamer's world. Here Niścala Dāsa discusses dṛṣṭisṛṣṭi vāda also known as dvivida satta vāda. Two orders of reality. According to this there are only Prātibhāsika and pāramārthika satyam. According to this vāda jāgrat prapañca is also Prātibhāsika like svapna prapañca.

Features of this Prātibhāsika satyam. 3 are there.

Feature 1 : They (jāgrat and svapna) will enjoy status of vyāvahārika in their respective states. Jāgrat prapañca enjoys vyāvahārika status in jāgrat avasthā-transaction worthy. Svapna prapañca has vyāvahārika status in svapna avasthā, both of them have ETU in their respective state.

Feature 2 : both jāgrat and svapna prapañca are projections of mūlā vidya not mental projections. In which projection the mind is also included. Waker's mind waker's world are both mūlā vidya projections in waking state. Dreamer's mind and dreamer's world are both mūlā vidya projections in dream state. Both of them are mithyā borrowing existence from the observer sākṣī caitanyam or consciousness. This is dṛṣṭisṛṣṭi vāda.

3rd part 342-352.

In this third part alone Agṛdhadevah svapna introduction. When the student Tarkadṛṣṭi listens to DS vāda, he is not totally convinced. Thats why DS vāda is very rare. How can you say jāgrat and svapna are both prātibhāsikam? Here teacher introduces this story to convince agṛdhadevah. Agṛdhadevah enters a long dream. He goes through the experience of different lokās. Naraka loka, bhūlokā bhuvarloka etc. After roaming everywhere, he comes to bhūlokā. Looks at himself as canḍāla. He is wandering in bhūlokā and gets interested in spiritual knowledge. He meets a guru in dream. Due to pūrva jenma puṇyaṃ. He asks three questions to the guru in svapna avasthā. Dream agṛdhadevah in dream asks 3 questions to dream guru.

1) aham kah who am I? Jīva svarūpam.
2) who is the creator of thisworld? Jagat karta kah. Īśvara svarūpam.
3) mokṣa sādhanam kim.. what is the means of liberation?

4th part 353-382

answers to the three questions begin. introduction of elaborate Vedānta, with maṇgalaśloka answers start. 353-382 vedānta teaching begins, answer to first question of Agṛdhadevah in dream, Prathama praśna uttaram . Jīva svarūpam. Answering who am I .

Here guru points out jīva is sākṣī caitanyam which is the witness of the three śarīram body mind sense complex three avasthā etc saṅghāta sākṣī caitanyam jīvah body mind sense complex . This sākṣī caitanyam is called ātmā which is ekah, sat cit ānanda svarūpaha. This is what you are. You are not the body mind sense organs you are ātmā witness non dual. Teacher elaborately discusses nature of sat cit ānanda. Because student is Tarkadṛṣṭi, teacher talks about other schools of thought. sāñkhya matam and Nyyāyika matam. Nature of ātmā according to sāñkhya nyāya. Three types of Nyyāyika matam. Discusses ātmā. He rejects their theories also. They are all wrong theories. This is elaborately discussed as ātmās are many in sāñkhya and nyāya. In nyāya ātmā is jaḍam with consciousness as a temporary attribute. This is 4th part. 353-382

Part 5 383-387 topics answer to second question is given. Jagat karta kah? Guru discusses this only briefly as īśvara has been discussed elaborately in chapter 5. Sarvajñya sarva śaktimān etc. īśvara is creator and not created being. He discusses logical problems if īśvara is created. This is part 5. Īśvara cannot be created. He makes an aside note, even though jīva and īśvara are superficially different essentially, they are one satcidānanda ātmā. Niścala Dāsa

Part 6 very elaborate discussion 388-414.. answering the third question. Mokṣa sādhanam kim. He discusses various options. Can karma give mokṣa can upāsana give? Can jñānaṃ give mokṣa? Can combination of any two give mokṣa, final option can a combination of all 3 give mokṣa. discussing the 4 results of karma āpti utpatti samskara and vikārah. Reaching producing transforming purifying. And he adds the fifth one nāśah or destruction. Normally we discuss caturvida karma phalam, here 5 pañca vidha. Then the natural question will be was nāśah excluded in caturvida? No nāśah was included in transformation. Destruction is included in change or transformation. Mokṣa is nityah, karma phalam is anityam, therefore karma cannot give mokṣa. Upasana is also another form of karma(mānasa) therefore it can also produce only pañca vidha karma phalam which is anityam. Combination also cannot give mokṣa. Then karma jñānaṃ combination or upāsana jñāna combination or all three. In previous discussion we included karma and upāsana.

Now Niścala Dāsa enters jñāna karma samucchaya vāda elaborate discussion. Upasana is included in karma.

Huge topic that Śaṅkarācārya discusses in all his bhāṣyams and prakaraṇa grantha. It was a powerful Pūrvapakṣī and therefore Niścala Dāsa discusses. Thus sub topic is 393-412 in topic 6. Jñāna karma samucchayavāda kanḍaṇam. So many new concepts are introduced. Not found in the acārya's bhāṣyams. Pūrvapakṣī is also very elaborate, refutation also. pakṣi patana bird flying, setu darśaṇaṃ dṛṣṭanta, vṛkṣa secanam dṛṣṭanta. Each one is refuted, and finally he says same as Śaṅkarācārya bhāṣyams. Jñānaṃ and karma cannot be combined as they are opposed to each other. Jñānaṃ and upāsana are also opposed to each other. Many arguments are there. One argument is karma promotes kartṛtvam, jñānaṃ destroys kartṛtvam. One requires beda bhāvaha other requires abheda bhāvaha... karma also we have karta kāraṇam karma etc in upāsana also.. whereas in jñānaṃ sajātīya vijātīya. Svagata bheda all we negate, here also he makes an unique observation.

Karma has got 3 fold status in each stage of spiritual journey. New and nice points. First level of journey is from karma yoga upto rise of manda jñānaṃ. Students has gone through karma yoga upāsana yoga comes to jñāna yoga. Śravaṇam mananam he has small flame of jñānaṃ. Manda jñānaṃ. Karma is favourable in this stage.

2nd stage is manda jñānaṃ to dṛḍa jñānaṃ. Converting knowledge into conviction. During this period, karma is unfavourable. They talk of bheda where as jñānaṃ speaks of abheda. Only more śravaṇam mananam and nididhyāsanam helps. Reduce karma upāsana and give more time to SMN. Karma is favourable in first level it is unfavourable in second level. Third stage is dṛḍa jñānaṃ to death. Neither favourable nor unfavourable. Adṛḍa jñānī may choose to do karma or not. A dṛḍa jñānaṃ, for loka saṅgraha, the karma will be karma ābhāsa, no harm done to jñānaṃ. He does not require karma or Upasana. If he does also no problem.

We don't find these in bhāṣyams. The later ācāryas have provided constructive contribution by later ācāryas. Khyati vāda etc are post Śaṅkara developments. Arthādhyāsa jñānādhyāsa all are acāryas contribution. Anirvacanīya khyāti etc phala vyāpti vṛtti. Vyapti etc,

These ācāryas quote Śaṅkarācārya. Having refuted all of them, karma cannot give mokṣa...combination cannot give mokṣa..then what can give mokṣa. jñānaṃ and advaita jñānaṃ only knowledge can give mokṣa. We are not discrediting karma and upāsana, but they are very useful to prepare the mind. Thereafter reduce / renounce karma yoga upāsana yoga. One after the other they should come,

With this all 3 qs are answers,

Part 7-415 to 461

Final topic.. this is the an extension to the answer to tooic 3. Answer was jñānaṃ, what is the means of getting jñānaṃ, the 7th part is jñāna sādhanam and upasamhara. Jñāna sādhanam is mahāvākya vicāra. Mahāvākya vicāra must be preceded by vaksyastha pada vicāra. Words that constitute the sentence. Therefore if tattvam asi is mahāvākyam, we have to do a analysis of tvam pada vicāra then tat pada vicāra thereafter tat tvam asi. Vṛtti is method by which word conveys its meaning. śakti vṛtti and lakṣaṇa vṛtti. Śakti vṛtti means by which a word conveys its meaning directly, lakṣaṇa vṛtti means method by which the word conveys its meaning directly. Two vṛtti or methods by which word conveys its meaning.

Then śakti is discussed bhāṭṭa matam, Nyyāyika matam. vyyākara matam, advaita matam

He establishes advaita matam. Definition Pada niṣṭhā padārtha bodhana sāmarthyam. Ability if a word to reveal its meaning is called pada śakti. Then lakṣaṇa vṛtti is discussed- jahatī ajahatī bhāgatyāga lakṣaṇa. Thereafter he points our you have to use lakṣaṇa vṛtti and bhāgatyāga lakṣaṇa. You will arrive at jīva sākṣī caitanyam and īśvara sākṣī caitanyam and through mahāvākyam the jīva sākṣī caitanya īśvara sākṣī caitanya aikyam. Then discussion whether lakṣaṇa of both words or one word must be taken. Then he concludes that you have to take lakṣaṇa of both words.

Then conclusion in waking state and dream state. In waking state Tarkadṛṣṭi is convinced of the knowledge.

Agṛdhadevah in dream is not convinced so guru says you do śravaṇam and mananam and do nididhyāsanam and proclaim loudly I'm agṛdhadevah. He realises I'm Mr. agṛdhadevah in dream state. and I'm agṛdhah ātmā which is my real nature.

7th chapter is jñāna phalam of jīvan mukti videha mukti and various misc topics..

Chapter 7

संस्कृतविचारसागरे जीवन्मुक्तिविदेहमुक्तिवर्णनं नाम
॥ सप्तमस्तरङ्गः ॥

सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयो:।

अधिष्ठानं बुद्ध्यबोध्यं बुद्धेर्द्रग्यत्तु निर्मलम्॥१॥

अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं मह:।

तदेवाहं न मत्तोन्यदिति मे निश्चिता मति:॥२॥

Vicārasāgaraḥ chapter 7 started on 17th December 2022

We have to enter the 7th and final chapter of this textbook. First the outline of the topic. First part author discusses the lifestyle of a jīvanmukta if it is governed by śāstric rules and regulations or is he beyond the rules and regulations. Author wants to hold the view that he is beyond these. Some acāryas believe he should continue only ātmā dhyānam and not any other worldly pursuits in keeping with the gītā.

> यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।
> आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ 3-17॥

In cāndogya upaniṣad

> अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति ॥ ७.२५.२ ॥

This view is presented very elaborately and how ātmā jñānaṃ must be practiced in keeping with rules of aṣṭāñga yoga etc and then concludes that a jñānī's life is not governed by any of these. Either way he is free and then concludes with videha mukti topic.

Later half he deals with the 4 characters he introduced at the beginning of the 4th chapter, King Śubhasantati, three princes Tattvadṛṣṭi Adṛṣṭi Tarkadṛṣṭi, chapters 4, 5 and 6 students respectively. What happened to them after chapter 6? While talking about the events of their lives so many topics of vedānta śāstra and other śāstras are discussed elaborately. Finally he discusses various devatas and upāsana. Which devata is to be considered superior? Śiva Viṣṇu Devi Gaṇeśa etc? first we will discuss the lifestyle of a jñānī jīvanmukta.

Topic 464 ज्ञानिनो व्यवहारनियमो नास्ति

(४६४) ज्ञानिनो व्यवहारनियमो नास्ति – पूर्वपीठिका उत्तममध्यमकनिष्ठानामधिकारिणां त्रयाणामित्थं गुरूपदेशश्रवणादिभिर्निःसंशयं 'अयमात्मैव ब्रह्म' इत्यत्युत्तमं ज्ञानं बभूव । त्रयाणामप्ये तेषां गुरूपदेशे समानेऽपि, ब्रह्मसाक्षात्कार उत्तमस्य तत्त्वदृष्टेरेवाभूत् ।

ज्ञानिनो व्यवहारनियमो नास्ति – Niścala Dāsa's view, for jñānī there are no rules and regulations with regard to their lifestyle. They can be in pravṛtti or nivṛtti. पूर्वपीठिका First a general introduction. पूर्वपीठिका In chapters 4,5,6 we talked of Tattvadṛṣṭi uttama adhikārī, Adṛṣṭi Madhyama, Tarkadṛṣṭi, kaniṣṭha adhikārī, an intellectual student who has too many doubts not easily convincible. त्रयाणामित्थं as given in the chapters 4,5 and 6 respectively गुरूपदेशश्रवणादिभिर्निःसंशयं 'अयमात्मैव ब्रह्म' इत्यत्युत्तमं ज्ञानं बभूव all of them got Guru's teachings and after śravaṇam and mananam, they received the knowledge completely, Jīvātmā paramātmā aikya jñānaṃ. They understood the teaching doubtlessly this ātmā alone is brahman. Such a knowledge, the greatest knowledge took place. Even though all 3 got knowledge there was a difference. । त्रयाणामप्ये तेषां गुरूपदेशे समानेऽपि, received the teaching from the same guru in same manner, still there was a difference in grasping the knowledge, ब्रह्मसाक्षात्कार complete aparokṣa jñānaṃ, for me mokṣa is no more my goal, I'm the adhiṣṭhānam of entire universe, this was there only for uttama adhikārī उत्तमस्य तत्त्वदृष्टेरेवाभूत् । for other two it remained a scholarship only. I'm free here and now. I don't require any other sadhana. This is aparokṣa jñānaṃ. More about the students, we will see. Now the lifestyle of a jñānī like Tattvadṛṣṭi.

वृक्षस्य शुष्कानि पर्णानि पतितानि यथा वायुनेतस्तत उह्यन्ते तथा प्रारब्धकर्मशेषवशात् नाना कर्म कुर्वत् ज्ञानिनः शरीरमपि इतस्ततो नीयमानमिव प्रतिभाति। ज्ञानी हि कदाचिद्रथवाजिगजाद्यारूढः सन् वनारामादीन् पश्यति। कदाचिद्विनापि पादरक्षां सञ्चरति। तस्य शयनासनादिकमप्यव्यवस्थितमेव। तस्य कदाचिद्भोगभोजनाद्युत्तममेव भवति। कदाचिदनशन एव गिरिगुहायां वसञ्छिलातले शयानो रजनीमतिवाहयति। कदाचित्सहस्रशस्तं पुरुषाः प्रणमन्ति। कदाचिदयमुभयलोकभ्रष्ट इति कर्मिभिर्निन्द्यते। ये तावत्तं पूजयन्ति ते तस्य सुकृतं प्राप्नुवन्ति। ये तु तं दोषदृष्ट्या पश्यन्ति ते तस्य पापमश्नुवन्ति। इत्थं ज्ञानिदेहस्यानियतो व्यवहारः। तत्त्वविदो भ्रमसंशयादयो नैव सम्भवन्ति। कदाचित्कुत्रचिदपि नैवास्ति किञ्चित्कर्तव्यं तस्य। यतः समग्रतया तस्य भेदभ्रमभयादयो नष्टाः। सर्वोत्तमवेदप्रमाणजनितस्वप्रकाशाद्वितीय-प्रत्यग्ब्रह्मात्मापरोक्षसाक्षात्कारवान्ह्यसौ ।

Simple Sanskrit. Suppose there is tree, from the tree the leaf falls down, its green initially then when it dries up because of its lightness, then when the wind blows, no predictable direction with regard to the movement of the wind, therefore the leaf's movement is unpredictable. A jñānī is like the leaf. His life direction cannot be predicted, determined by prārabdha the wind factor.

वृक्षस्य शुष्कानि पर्णानि पतितानि the dried leaves of the tree fallen on the ground यथा वायुनेतस्तत उह्यन्ते due to wind, the leaf moves here and there, uhyante lifted vah dhatu karmani prayoga तथा in the same way प्रारब्धकर्मशेषवशात् whatever be the remaining prārabdha, already partially exhausted initial part of life, he gained knowledge too due to this. Still some more prārabdha is remaining. नाना कर्म कुर्वत् he will be doing varieties of loka saṅgraha karmas, travel, teach, establish institutions, can do anything for the benefit of the world ज्ञानिनः शरीरमपि therefore the body of the jñānī इतस्ततो नीयमानमिव is taken here and there. Śaṅkarācārya travelled all over India. Some travel all over the world. As though iva, because from jñānī's angle these are seeming activities. Only one brahman is reality, rest are all māyā. प्रतिभाति it appears। ज्ञानी हि कदाचिद्रथवाजिगजाद्यारूढः he might be travelling in a chariot or elephant or horse any vehicle, mounted on them सन् वनारामादीन् पश्यति। he experiences garden forest etc कदाचिद्विनापि पादरक्षां सञ्चरति। sometimes he does not have any transport, so only barefoot walking, without complaining तस्य शयनासनादिकमप्यव्यवस्थितमेव।his bed seat etc are not always uniform. तस्य कदाचिद्भोगभोजनाद्युत्तममेव भवति। sometimes some great rich devotees may invite and give them special food 5 star accommodation (comfortable)-top class कदाचिदनशन एव गिरिगुहायां no bhikṣa sometimes, ekādaśī for him that day, he is wandering in forest caves in mountains etc वसञ्छिलातले शयानो (shee shanac pratyanta rūpam) no more special bed, but the surface of the rock रजनीमतिवाहयति। he spends his night, people stay in five star hotel, jñānī stays in multistar hotel!! Pujya Swamiji says. Fallen leaves becomes nice bed. Rajani is night. कदाचित्सहस्रशस्तं पुरुषाः प्रणमन्ति। sometimes there are 100s/1000s of people welcoming him, arranging for talks, 5 feet malas etc highly respected कदाचिदयमुभयलोकभ्रष्ट sometimes he is criticized by people who don't know the value of spirituality, either nāstikas or ritualists. They expect the jñānī to do rituals and if he does not, they criticize. They say this person has no accomplishment in this life and due to non performance of rituals, he does not get higher lokās also. This is the criticism of nāstikas and ritualists. इति कर्मिभिर्निन्द्यते। by the people who believe in work and achievement, these jñānīs are looked upon as wasting their time ये तावत्तं पूजयन्ति ते तस्य सुकृतं प्राप्नुवन्ति। whatever puṇyaṃ is there in the name of the jñānī, jñānī is not going to use, that puṇyaṃ will be distributed to those who worship this jñānī like worshipping Bhagavan. Jñānīs puṇyaṃ is given to worshippers of jñānī. In Tattvabodha we saw this. ये तु तं दोषदृष्ट्या पश्यन्ति ते तस्य पापमश्नुवन्ति। those who insult or criticize a jñānī, they see with a wrong dṛṣṭi, they get pāpam. How come pāpam? Jñānī will not do now ass a jñānī, in a past jenma/jenmas he could have pāpam that is now prārabdha. इत्थं ज्ञानिदेहस्यानियतो व्यवहारः।in this manner, jñānīs lifestyle is completely unpredictable. As a karta what he does is unpredictable, as a bhokta what he experiences also is unpredictable. In and through all these actions and experiences, what is the mindset of the jñānī? तत्त्वविदो भ्रमसंशयादयो नैव सम्भवन्ति। as far as jñānī is concerned, he has no confusion regarding what is fact and reality. Brahma satyam, jagat nitya, name fame good and bad experiences are all mithyā. He is available in binary format always. Ātmā anātmā viveka. As far as my liberation is concerned, there is no connection between my liberation and my experiences. No doubt or confusion will ever happen. jñāna nishṭhā. I'm unconditionally fee. कदाचित्कुत्रचिदपि नैवास्ति किञ्चित्कर्तव्यं तस्य he doesn't have anything to be done as a duty. Jñānī does not identify with any varna or āśrama. He is not bound by any duty. Even cittaśuddhi, he already knows he is not the mind etc, so none of these (KY, UY, Śravaṇam mananam etc) are not relevant for him. यतः because समग्रतया totally in entirety तस्य भेदभ्रमभयादयो misconception that there is plurality and differences, नष्टाः। these are not there. Sense organs will continue plurality, in advaitam there is only understanding, experientially jñānī will have dvaitam experience. Plurality is negated in understanding. Duality alone causes fear. In jñānī's mind no duality.

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यद्द्वितीयाद्वै भयं भवति ॥ बृह.उप १.४.२ ॥

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ... ॥ १ ॥ ब्रह्मनन्दवल्लि ७.१

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । ... ॥ ब्रह्मनन्दवल्लि ४.१ ॥

How did jñānī get this mindset? No fear only because of advaita jñānaṃ.
सर्वोत्तमवेदप्रमाणजनितस्वप्रकाशाद्वितीयप्रत्यग्ब्रह्मात्मापरोक्षसाक्षात्कारवान्
Tip for vigraha is, you have to tackle from right to left. Aparokṣa sakshatkaravān, has got aparokṣa jñānaṃ of प्रत्यक्- ब्रह्म आत्मा of the

oneness between brahman and sākṣī caitanyam. Both are one. Aham brahmasmni. Advitīyam, secondless. Sākṣī and brahman are two names and svaprakaśa, not an object of experience but always evident in the form of I am. He understand brahman as I am. He claims the higher self not body or mind. Self-evident consciousness principle. Supporter of entire universe, lends existence to entire world. This jñānaṃ came from sarvottama veda pramāṇa janitam, from the vedas (not meditation which is for assimilation), through vedānta pramāṇam. Sarva uttama greatest pramāṇa that can never be challenged by other pramāṇam. Source of knowledge or means of knowledge. All other means of knowledge deals with anātmā. Since area of operation is different, one cannot challenge this. Indeed, असौ, our jñānī, Tattvadṛṣṭi is such a jñānī. For such a jñānī there are no rules and regulations. Hereafter we are going to get opposite views. Some ācāryas in advbaitic tradition believe a jñānī must not engage in worldly activities but must withdraw and must spend time only in ātmā-dhyānam. Ātmā dhyānam will give him ātmā-dhyana sukham. Especially when he practices samādhi. More intense the meditation more intense the joy. Special joys name is termed-jīvan0mukyi0sukham. Ātmā dhyana sukham, samādhi-sukham, jīvan mukti sukham. Intensity varies, these jñānīs are graded as well. Sapta Bhūmika talk, Śivaratri talk. Jīvan mukti viveka of Vidyāranya swami. This brahmavit is called brahmavitvaraḥ, he gets great joy in meditation. Then the degree of happiness is higher when he becomes an expert brahmavitvarīyān. Greatest one is lost in samādhi cannot be woken up from samādhi. Birds build nest in the beard. Anthill may grow around him. Brahmavitvariṣṭhaḥ. A jñānī must progress this way using yogasana.

These topics are going to be introduced. Some ācāryas believe it is compulsory to progress this way. (debate is between must meditate and may meditate)

Vicārasāgarah chapter 7 class 2 on 24th December 2022

Topic 464

All the three students received the teaching. Even though the teaching was the same, because if difference in qualifications, they all did not receive same way. Tattvadṛṣṭi got aparokṣa jñānaṃ withou5 obstacles. For him vedāntic knowledge has given complete benefit. The other two had sapratibandaka aparokṣa jñānaṃ. As bad as ajñānaṃ. As good as parokṣa jñānaṃ. For them the journey is not over. First he takes up Tattvadṛṣṭi for whom the journey is over. So a general discussion. Is the lifestyle of jñānī governed by rules... niyatam vyavahāra.. governed by niyamas .. is it not governed by any niyamas? Or Aniyatam vyavahāra? Author wants to say in advaita sampradaya itself there are opposite views. Niyatam and aniyatam. The author supports vyavahāra aniyatam. It is governed by prārabdha karma and vāsana. Prārabdha karma influences the bhokta part of jñānī and prārabdha vāsana the karma, karta aspect. He dies not have any confusion regarding any liberation, he does not look for confirmation from guru or even God. Therefore, he need not do any sadhana to remove any confusion. He does not have delusion regarding bheda or abheda... he is not concerned about our jenma papa puṇyaṃ no naraka bhayam. अभयं प्रतिष्ठां विन्दते।. His jñānaṃ is so dṛḍam and jñāna niṣā is drdhā. It has come from the highest pramāṇam, pramāṇa mūrdhanyah, the highest and cannot be challenged by any knowledge,. Tattvadṛṣṭi happens to be such a great jñānī. Not governed by rules. Now the second group is going to come.. cant be pravṛtti pradhāna but nivṛtti pradhāna.

Topic 465

(आ. ४६५-४८३) ज्ञानिनो व्यवहारानियमाक्षेपः –
(४६५) ज्ञानिना समाधेः शरीरस्थितिनिर्वाहकाच्चातिरिक्ते कार्ये
न प्रवृत्तियुक्तेन भाव्यमित्यत्राक्षेपः –

आ. ४६५-४८३) ज्ञानिनो व्यवहारानियमाक्षेपः –counter point with regard to the author's statement that jñānī does not have any rules governing him. By ither group of advaitins.
(४६५) ज्ञानिना समाधेः शरीरस्थितिनिर्वाहकाच्चातिरिक्ते कार्ये
न प्रवृत्तियुक्तेन भाव्यमित्यत्राक्षेपः – ज्ञानिना न प्रवृत्तियुक्तेन भाव्यम्...they should never get into vyavahāra, there is a rule. bhāve prayoga. Jñānī na pravarteta ..its a niyama. only two activities he is allowed, one is constantly sitting in samādhi, samādhi sukham... heavily relies on Vidyāranya's school, saptabhūmika jīvan mukti viveka. He should not stop with being brahmavit but move to the 7th stage, samādhi time must be increased. If he remains only a jñānī it is inferior position. Vāsanakṣaya mano nāśah group talks this way. Only samādhi allowed, in between samādhi he can come out briefly for maintenance of the body eating etc. only two permitted activities. All other activities he should avoid. In this manner, in the context of jñānī vyavahāra there is a counter point... Swamiji referred to this portion of vicārasāgara when he gave the saptabhūmika talk.

ज्ञानिनोऽपि व्यवहारे नियमोऽस्तीति केचिद्वदन्ति । त्रिपुटीमात्रं दुःखनिदानमिति बुद्ध्वा तत्परित्यज्य ज्ञानी सदा समाधिनिष्ठो भवति । यदा व्यवहारः सम्भवति तदापि सोऽपि अशनायापिपासादिप्रयोज्यभिक्षाशनजलपानादिशरीरस्थितिकारणेष्वेव। नान्यत्र। न च स विस्मरति कदाचिदपि समाधिसुखम् । ततोऽधिकसुखाभावात्। दुःखहेतुत्वेन त्रिपुट्या उद्विजते। अतः समाध्यर्थमेव ज्ञानी भूयो भूयो यतते। यस्तु समाधिसुखं भ्रमतो बाह्यसुखासक्त्या तज्यति स श्वगर्दभप्रेतसम एव। गौडपादमाण्डूक्यकारिकायां समाधिप्रकारः सप्रपञ्चं प्रपञ्चितः। इत्थं ज्ञानी प्रपञ्चविक्षेपभ्रमं तुच्छीकृत्य सकलसुखसागरीभूतस्वरूपानन्दात्मनैवावतिष्ठते ।

ज्ञानिनोऽपि even a jñānī who has become a siddha purusha व्यवहारे नियमोऽस्तीति he also has rules with regard to what he should do it. केचिद्वदन्ति । some people declare..basically author disagrees with this. These people believe any transaction involves tripuṭī.. त्रिपुटीमात्रं according to vedānta duality or plurality will cause bhayam or saṃsāra briha 1-4 द्वितीयाद्वै भयं भवति ... udara mante kurute..we say god fearing person not god loving person.. any type of tripuṭī sacred or secular.. is the
दुःखनिदानमिति cause for pain बुद्ध्वा jñānī is aware of this.तत्परित्यज्य he escapes from tripuṭī , savikalpaka avasthā and goes to nirvikalpaka avasthā. Savikalpa is division caused by tripuṭī. Nirvikalpaka samādhi is like bomb shelter. ज्ञानी सदा समाधिनिष्ठो भवति here he uses the word bhavati, not only it is śāstric instruction, but jñānī knows this will cause saṃsāra therefore he will choose pravṛtti mārga. indirectly they say if a person does not go to samādhi he is not jñānī he says. । यदा
व्यवहारः सम्भवति तदापि he is explaining heading, even if he engages in transaction, only minimum transaction, सोऽपि

अशनायापिपासादिप्रयोज् for addressing hunger and thirst यभिक्षाशनजलपा-
नादिशरीरस्थितिकारणेष्वेव । नान्यत्र । eating and drinking water respectively which are both required for śarīra yātRa..

नियतं कुरु कर्म त्वं, कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते, न प्रसिद्ध्येदकर्मणः ॥ 3-8॥

Only for these reasons there is vyavahāra, nānyatra.. after eating drinking go to samādhi straight... eat samādhi eat samādhi this alone should be done. In brahmavitvariṣṭha even that stops. Very thin difference between variṣṭha and videhamukti. Topic of jīva samādhi came. Some people say he is still in jīva samādhi.. because we don't know if he has attained videha mukti.. not in any otherworldly activity.. ..

Continuation of ekadeśī , we don't use the word purvapakṣa. As this person or group is advaitin only. Another group of advaitins.
न च स विस्मरति कदाचिदपि even when he takes a brief break from samādhi even at that time he quickly and mechanically go through bhikṣa, his mind will be always soaked in samādhi sukham that he enjoys in samādhi, food whether salty or sweet etc समाधिसुखम् । like in front of TV and eating... like samādhi sukham,! Four verses in gītā defining nirvikalpaka ..

यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ 6-20॥
सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 6-21॥
यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ 6-22॥

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यः, योगोऽनिर्विण्णचेतसा ॥ 6-23॥

Four verses are box item for this group; chapter 6

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ 3-17॥ chapter 3

2nd box item

तद्बुद्धयस्तदात्मानः, तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥ 5-17॥chapter 5

Samādhi sukham, referred as sukham atyantikam in gītā. Other than samādhi sukham no greater sukham. From this standpoint entire world is duḥkham

ततोऽधिकसुखाभावात् । दुःखहेतुत्वेन त्रिपुट्या उद्विजते all other activities tripuṭī is there which gives duḥkham therefore everything is duḥkham only. Udvijate he is afraid of.. त्रिपुट्याः 5- udvijate governs pañcami.

In chapter 12 ,

यस्मान्नोद्विजते लोकः, लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैः, मुक्तो यः स च मे प्रियः ॥ 12-15॥

यस्मान्नोद्विजते लोकः Jñānī is not afraid of anything. This group says jñānī is afraid of the world. Therefore he runs away and goes to nirvikalpaka samādhi. Such a person described such a person that when he comes out if samādhi he feels as if scorpions are stinging..therefore त्रिपुट्याः ikaranta strīliñga. I think, 5-1. He is afraid of tripuṭī. । अतः

समाध्यर्थमेव ज्ञानी भूयो भूयो यतते therefore only for entering into samādhi again and again he strives.। यस्तु समाधिसुखं भ्रमतो बाह्यसुखासक्त्या तज्यति suppose a jñānī stops entering into samādhi and enters into vyavahāra.. suppose a jñānī comes out of samādhi because of delusion enters into worldly transactions bhramataha tasil, brāmāt iti arthah. Because of his interest in external activities which he prefers to samādhi, preference is due to delusion, स श्वगर्दभप्रेतसम एव such a jñānī is like a dog donkey and pretaha ghost , therefore jñānī should remain in samādhi only and ge will naturally remain in samādhi। गौडपादमाण्डूक्यकारिकायां in Maṇḍukyakārika..

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ३-४४ ॥

manaso nigrahaha... mind is withdrawn from worldly transactions, thats theonky way to be be fearless. समाधिप्रकारःhow to practise samādhi सप्रपञ्चं प्रपञ्चितः elaborately discussed, 4 types of obstacles. Niścala Dāsa us going to present ekadeśī view elaborately therefore samādhiabhyasa rūpa nididhyāsanam, layaḥ vikṣepa etc will be discussed. । इत्थं ज्ञानी प्रपञ्चविक्षेपभ्रमं तुच्छीकृत्य in this manner jñānī should see the entire world as vikṣepa... which is mithyā ... he does not give any value at all to either sacred part ir secular part of the world, even śāstra.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥

There is no ruler nor rule, no pupil nor training.
There is no YOU nor I. This universe is not. For the realistion
of the true nature of the Self does not tolerate any distincion.
That One, the Residue, the Auspicious, the Alone, am I

Nirvana dasakam.. Madhusudana Sarasvatī wrote elaborate commentary called siddhānta bindu, Bellamkonda Ramaraya kavi wrote Siddhāntasindhu, whole world is mithyā ,, तुच्छीकृत्य -च्वि प्रत्यय....

सकलसुखसागरीभूतस्वरूपानन्दात्मनैवावतिष्ठते lhe will enter the ocean of ānanda. अभूत तद्भावे च्वि chvi,,, grammar .. svarūpa ānanda...

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ 6-25॥

He will remain only in samādhi if he is a person worth the name jñānī. All this is ekadeśī. Next para too.

अष्टाङ्गमन्तरेण च समाधिसुखं न लभ्यते। समाधिसुखकारणत्वादष्टाङ्गस्य। असाधारणं कारणमन्तरेण च नैव कार्यमुत्पद्यते। अतस्तान्युच्यन्ते शृणु –

—once jñānī has decided to pursue samādhi sukham right through life, next natural consequence is he has to learn the aṣṭāñga yoga if he has not learnt. Ashta angas are mentioned means and destination angī nirvikalpaka samādhi is angī In aṣṭāñga yoga the 8th step is called samādhi here it is final step savikalpaka samādhi. Nirvikalpaka samādhi is destination, here triputī is avoided. Therefore jñānī has to enter nirvikalpaka samādhi. If he is not an expert in aṣṭāñga yoga therefore he can never reach 6,7,8 stages of saptabhūmika. Madhusudan Sarasvati writes an elaborate commentary on gītā , gūḍātha dīpikā, the hidden meanings, he writes a commentary on chapter 6.

यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ 6-20॥,

Śaṅkarācārya writes 2 or 3 lines. Madhusudana Sarasvati writes 20 or 30 lines, heavily yoga sūtra quotations will come, if you want advaitic commentary on yoga sūtra, you should read Madhusudan Sarasvatī commentary on chapter6, he adds if you want more details go to jīvan mukti viveka of Vidyāranya. Therefore here he quotes the ekadeśī.

Without the aṣṭāñga yoga you can never get samādhi sukham or jīvan mukti sukham. Why because if aṣṭāñga yoga is means if enjoying nirvikalpaka samādhi and samādhi sukham. Because aṣṭāñga yoga is means for samādhi sukham. Because end cannot be accomplished without means, therefore you have to accomplish means.

First your goal is goal, then means become goal. Employment leading to money leading to house. You have to pursue means to achieve goal.

असाधारणं कारणमन्तरेण च नैव कार्यमुत्पद्यते therefore antarena, without specific means you cannot have specific end accomplished, therefore I'm going to talk about aṣṭāñga yoga. । अतस्तान्युच्यन्ते शृणु
—

Vicārasāgarah chapter 7 class 3 on 31st December 2022

Should the jīvanmukta jñānī follow śāstric instructions? Is he free to lead a life as governed by his prārabdha? He has understood through jñānaṃ mokṣa is not my goal but my very nature. His primary pursuit of mokṣa has been accomplished.

नैव तस्य कृतेनार्थः, नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ।। गीता 3-18।।

He has nothing to accomplish. Therefore he need not follow any śāstric sadhanas. He is siddhaha. He is not governed by any rules.

The other view is not so. He should follow ionly one thing. He should not enter into worldly transactions pravṛtti. But he must only focus on ātmā dhyānam and enter samādhi and spend rest of his life spending in samādhi-sukhamn. Saptabhūmika group (jīvan mukti viveka).. one becomes brahmavariṣṭa this way. Expanding duration of samādhi. This is the ekadeśī view. This ekadeśī is presenting the view.

Samādhi sukham which is nirvikalpala samadji. Gita defines these

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 6-21॥

Samādhi sukham is possible only when you enter samādhi. Only through aṣṭāñga yoga you can practice yoga and enter nirvikalpaka samādhi and then continue. Therefore aṣṭāñga yoga od Patanjali becomes crucial. In fact ekadeśī group is now dominant in the advaitic group.
अष्टाङ्गमन्तरेण च समाधिसुखं न लभ्यते । samādhi sukham is not possible without aṣṭāñga yoga. समाधिसुखकारणत्वादष्टाङ्गस्य। it is the route map. असाधारणं कारणमन्तरेण च नैव कार्यमुत्पद्यते । without a specific cause a specific result cannot be attained. Similarly samādhi sukham can be achieved only through asadhāraṇam kāraṇam aṣṭāñga yoga. अतस्तान्युच्यन्ते शृणु therefore I'm going to enumerate the aṣṭāñga yoga. May you listen carefully.

(१-२) प्रत्येकं पञ्च पञ्च यमनियमौ। (३) अनेकविधान्यासनानि। (४) अनेकविधाः प्राणायामाः। (५) अनेकविधाः प्रत्याहाराः। (३) धारणा। (७) ध्यानम्। (८) समाधिः सविकल्पकः। सम्यगस्मिन्नष्टाङ्गे साधिते, सुकरः स्यान्निर्विकल्पकः समाधिः। नान्यथा। अतोऽवश्यमनुष्ठेयं तत्। इत्थं समाधेरवश्यानुष्ठेयतां श्रुत्वा ‘भूताविष्टवदेतेऽन्यथा कथयन्ति’ इति मत्वा तत्त्वदृष्टिस्तूष्णीमनुक्त्वा किञ्चिदपि, जहास।

The eight steps are mentioned
(१-२) प्रत्येकं पञ्च पञ्च यमनियमौ। yama and niyama, they talk of our character, moral character, virtues even according to aṣṭāñga yoga.

Yama -discipline 5 things involving restrained, 5 to be followed. I have talked about this in “ten commandments of Hinduism” first set ahimsa satyam asteyam brahmacaryam aparigrahaḥ. niyamaḥ – 5 of them, śaucam santośam tapaḥ svādhyāyaḥ īśvara praṇidāṇam

(३) अनेकविधान्यासनानि। this will be elaborated, varieties of asanas. The physical posture. The seat over which we sit also is āsanam. आस्यते अस्मिन् इति आसनम् many types are mentioned.

(४) अनेकविधाः प्राणायामाः। there are many types of prāṇāyama...lots of names like sudarshana kriya etc. They are all valid disciplines. प्राणस्य आयामः...आसमन्तात् यमनम् -to control

(५) अनेकविधाः प्रत्याहाराः। the withdrawal of the sense organs or damad, prati + ā_ hRu.. to restrain, in the positioning of the eye. In one place Kṛṣṇa says..

स्पर्शान्कृत्वा बहिर्बाह्यान्, चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा, नासाभ्यन्तरचारिणौ ॥ 5-27॥

In the 6th chapter, the same Kṛṣṇa says

समं कायशिरोग्रीवं, धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं, दिशश्चानवलोकयन् ॥ ६-13॥

May your eyes direct to tip of the nose, varieties of sensory restraints

(६) धारणा। fixing the mind upon the object of meditation, holding the mind in the object of meditation. In Uddhava gītā we saw in 9th chapter how Kṛṣṇa dhyānam must be done.

(७) ध्यानम्। holding the mind there for a length of time. Struggling to hold! Arjuna says : in gītā

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 6-26॥
चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6-34॥

We struggle to hold is dhyānam

(८) समाधिः सविकल्पकः। samādhi, getting absorbed. सविकल्प सविकल्पक both are ok. ka indicates bahuvrihi विकल्पै: सह वर्तते। सह बहुव्रीहिः

Upto this are the steps. सम्यगस्मिन्नष्टाङ्गे साधिते, when a person successfully goes through all these steps, the destination is सुकरः very easy स्यान्निर्विकल्पकः समाधिः। nirvikalpaka samādhi means where divisions are not there. निर्गताः विकल्पाः यस्मात् सः- प्रादि बहुव्रीहिः in savikalpa there is will continuing therefore tripuṭī is evident, after absorption it will become habitual...will withdraws thereafter. Since will is not involved, tripuṭī is no more evident. It is dormant in nirvikalpaka samādhi, avyakta rūpa. नान्यथा। should be connected with naiva kāryam utpadyate, without these 8 steps, nirvikalpaka samādhi will not be easier. It will be impossible. In each step we should be perfect. Effectiveness of every step will influence final outcome. अतोऽवश्यमनुष्ठेयं तत् therefore, definitely aṣṭāñga yoga experts you should become. Ekadeśī says this... the siddhānti Tattvadṛṣṭi a jīvan mukta jñānī , इत्थं समाधेरवश्यानुष्ठेयतां श्रुत्वा having heard the statement of ekadeśī that samādhi must be practiced by every one, response of the siddhānti Tattvadṛṣṭi... इति मत्वा तत्त्वदृष्टिस्तूष्णीमनुक्त्वा किञ्चिदपि, जहास। he smiled a little, has dhatu lit 1.1. he did not say anything. He knows ekadeśī wants to speak more. He wants to allow him to talk. The other person will not listen. 'भूताविष्टवदेतेऽन्यथा कथयन्ति' these people are as though possessed by the bhūtam, saptabhūmika or samādhi bhūtam. They are saying something other than the śāstram. These are the thoughts of siddhānti. That’s why matva is used. किञ्चिदपि अनुक्त्वा तूष्णीं जहास।

अस्यायं सिद्धान्तः – नैवास्ति नियमो ज्ञानिनः शरीरव्यवहारे। तस्य हि तदा व्यवहारहेतुभूताज्ञानतत्कार्यभेदभ्रमतज्जन्यरागद्वेषादयो न सन्ति। किन्तु प्रारब्धं कर्मैकमेवावशिष्टम्। तदेव च तदा तद्व्यवहारहेतुः। तादृशस्य च प्रारब्धकर्मणः पुरुषभेदेन नानाप्रकारत्वात् प्रारब्धकर्मजन्यज्ञानिव्यवहारोऽपि नानाप्रकार एव स्यात् न नियतः। अयमेव सिद्धान्तपक्षः।

Tattvadṛṣṭi is going to give his answer later. Now author. अस्यायं सिद्धान्तः siddhānta paksha now. — नैवास्ति नियमो there is no rule that jñānī should enter samādhi ज्ञानिनः शरीरव्यवहारे।his bodily activities, there are no such rules are not there. Because all these rules exist to remove saṃsāra kāraṇam. After jñānaṃ, vyavahāra hetu bhūtam, cause of vyavahāra specific pursuits is ajñānaṃ तस्य हि तदा व्यवहारहेतुभूताज्ञानतत्कार्यभेदभ्रमतज्जन्यरागद्वेषादयो न सन्ति।, delusion of division, kriya karaka phalam difference is required for specific vyavaharas, individualities. The rāga dveṣa born out of these specific goals. Individuality is not there, binding rāga dveṣa is not there. No more deliberate rāga or dveṣa. no individuality.. किन्तु प्रारब्धं कर्मैकमेवावशिष्टम्। only prārabdha vāsana and janya rāga dveṣa are all falsified as mithyā, that remains, rāga dveṣa vāsana is cause for transaction. A jñānī looks upon it as ahaṅkāra’s vyavahāra.

तत्त्ववित्तु महाबाहो, गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते, इति मत्वा न सज्जते ॥ ३-28॥

The anātmā prapañcatrayam and śarīratrayam, jñānī does not identify with anything. He does not stop any prārabdha related process. Saksi bhava is always there.. पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥ all the gītā shlokas must be remembered here. तदेव च prārabdha vāsana and karma तदा तद्व्यवहारहेतुःafter jñānaṃ is responsible for jñānīs functioning. By saying this, author is saying śāstra vidhi and niṣedha do not matter to him. "nistraigunya pativicaratām ko vidhihi ko nishedhaha" śāstric rule is applicable to all jñānīs so all jñānīs should do only that. Only prārabdha is applicable. It is different for different people so their vyavahāra cannot be uniform. तादृशस्य च प्रारब्धकर्मणः पुरुषभेदेन नानाप्रकारत्वात् prārabdha will vary, type quantity quality, long life short life etc. प्रारब्धकर्मजन्य-ज्ञानिव्यवहारोऽपि jñānīs vyavahāra influenced by prārabdha will be variable, it can never be made uniform. One of the jñānīs might have a prārabdha/prārabdha vāsana which can make him love samādhi, they may not like vyavahāra नानाप्रकार एव स्यात् न नियतः। अयमेव सिद्धान्तपक्षः। this is our siddhānta. Ekadeśī insists on samādhi. This is the explanation of the silent smile of Tattvadṛṣṭi given by author.

केचिदाहुः – ज्ञानिनो विहितकर्मानुष्ठाननियमाभावेऽपि, निषिद्धाचरणनिवृत्तौ नियमोऽस्त्येव। ज्ञानिनो हि प्रवृत्तिर्देहस्थितिहेतुभूत-भिक्षाशनकौपीनाच्छादनमात्रग्रहण एव स्यात्, नान्यत्र। यतः प्रागेव ज्ञानोत्पत्तेर्जिज्ञासादशायां मुमुक्षोः साधनचतुष्टयसत्त्वेन तीव्रविषयदोष-दृष्टिवशाद्वैराग्यं सम्पन्नमेव। तादृग्वैराग्यं ज्ञानोत्पत्त्यनन्तरमपि दोषदृष्टिबलाद्विषयमिथ्यात्वनिश्चयवशाच्च दृढतरं वर्तते।

अद्वितीयात्मापरोक्षज्ञानबलात् अनात्मपदार्थेषु तुच्छत्वनिश्चये सति पुनः पदार्थसत्यताबुद्धिर्न जायते। दोषदृष्टिप्राबल्ये हि सति नैव रागो जायते। प्रवृत्तिमात्रं च रागमूलकमेव। ज्ञानिनो रागासम्भवान्नैवास्ति प्रवृत्तिः। शरीरजीवनार्थभोजनादिप्रवृत्तिस्तु विनैव रागं प्रारब्धकर्माधीनतयैव जायते।

Again ekadeśī comes back, he wants to emphasis again. Advaita ekadeśī.. in footnote. “१. सन्न्यासिन एव ज्ञाने मुख्याधिकार इति वदन्तः शङ्करानन्दप्रभृतयः । “

śañkarānanda is one of gurus of Vidyāraṇya, seen in maṇgala shloka of pañcadaśī. These people claim that only sanyasis are primary candidates for jñānaṃ and mokṣa. They must be committed to samādhi abhyāsa also. śañkarānanda’s book on commentary on Gita, very often samādhi is talked about. केचिदाहुः such people vehemently argue. — ज्ञानिनो (sanyasi) jñānīs, for them they refer to sanyasis, विहितकर्मानुष्ठाननियमाभावेऽपि, even though he does not have vedic karmas to be performed, निषिद्धाचरणनिवृत्तौ with regard to avoidance of all niṣiddha or prohibited activities in withdrawal there are rules. He has to withdraw necessarily. नियमोऽस्त्येव। ज्ञानिनो हि प्रवृत्तिर्देहस्थितिहेतुभूतभिक्षाशनकौपीनाच्छादनमात्रग्रहण he can have pravṛtti as exceptional area, very small area, for maintenance of body, living on bhikṣa, he is assuming jñānī is sanyasi, procuring minimum dress called kaupīnam, vastram, , only that much for procuring these, only those allowed एव स्यात्, नान्यत्र। no other activity he should get involved. यतः प्रागेव ज्ञानोत्पत्ते even before getting jñānaṃ, as a jijñasu जिज्ञासादशायां मुमुक्षोः as a mumukṣu also साधनचतुष्टयसत्त्वेन already he has got Sādhanacatuṣṭaya sampatti. Already he has vairagyam. तीव्रविषयदोषदृष्टिवशाद्वैराग्यं सम्पन्नमेव। he has seen that all the objects of the world are causes of duḥkham and miseries, has three types of doṣās , he has dedicated his life for vedānta तादृग्वैराग्यं that vairagyam will definitely continue after jñānaṃ also. ज्ञानोत्पत्त्यनन्तरमपि दोषदृष्टिबलाद्विषयमिथ्यात्वनिश्चयवशाच्च same doṣa he will be intensively aware. It will only reinforce the vairagyam. Entire world is mithyā that also he has registered deeply through nididhyāsanam. दृढतरं वर्तते। after jñānaṃ, vairagyam is stronger. Additional factor is world is mithyā. Because of aparokṣa jñānaṃ of ātmā, aham brahma asmi. अद्वितीयात्मापरोक्षज्ञानबलात् it does not involve any mysticism, अनात्मपदार्थेषु entire anātmā padārtha that the world values so much, śobhanādhyāsa, this is best worthy etc including worldly relationships, worldly things. So much worth he had earlier. तुच्छत्वनिश्चये they have becomes worthless like crow's shit (Śaṅkarācārya says) सति पुनः पदार्थसत्यताबुद्धिर्न again developing the idea that they are real, it is not possible for a jñānī जायते। thoughtful rāga dveṣa is not possible. He cannot sincerely pursue that.

Vicārasāgarah chapter 7 class 4 on 7th January 2023

अद्वितीयात्मापरोक्षज्ञानबलात् अनात्मपदार्थेषु तुच्छत्वनिश्चये सति पुनः पदार्थसत्यताबुद्धिर्न जायते। दोषदृष्टिप्राबल्ये हि सति नैव रागो जायते। प्रवृत्तिमात्रं च रागमूलकमेव। ज्ञानिनो रागासम्भवान्नैवास्ति

प्रवृत्तिः। शरीरजीवनार्थभोजनादिप्रवृत्तिस्तु विनैव रागं प्रारब्धकर्माधीनतयैव जायते।

In the beginning of the final chapter, the author is discussing the lifestyle of a jñānī. There is a debate within advaitam itself. We are called Siddhāntīs and the counter view holders are called advaita-ekadeśī. This is a debate that's going on. Samādhi debate. One context is whether nirvikalpaka samādhi is compulsorily required to become a jñānī. To get aparokṣa jñānaṃ or liberating jñānaṃ. One debate, this is not the debate here. Here also ekadeśī believes samādhi is compulsory for aparokṣa jñānaṃ. Our siddhānta clearly point out that nirvikalpaka samādhi is not a compulsory necessity for aparokṣa jñānaṃ. He can get the liberating jñānaṃ. Here debate is

After getting aparokṣa jñānaṃ (how we are not discussing), he is a jīvanmukta, what way should he spend the rest of his life? Here also the siddhānta, conclusion of Niścala Dāsa , Dayananda Swamiji's Parampara, after jñānaṃ there is no śāstric rule after jñānaṃ, he can lead any type of life according to prārabdha, active sannyasi householder or a recluse sannyasi as well. This is our siddhānta. Advaita ekadeśī claims that he should take top nivṛtti and transactions must be limited to bhikṣa food etc. rest of the time he should pursue aṣṭāñga yoga culminating in nirvikalpaka samādhi for enjoying samādhi sukham. His aim must be to increase the duration of the samādhi. In jīvan mukti viveka etc this is said, permanently in nirvikalpaka samādhi.

He gives the reason here. Ekadeśī's reason, why jñānī should not and whe he will not. Any pravṛtti is prompted by desire. A jñānī has removed rasga even before coming to jñāna yoga in the form of Sādhanacatuṣṭaya sampatti. After becoming a jñānī there is an additional reason also.. trivida doṣa.. so many drawbacks are there in the world therefore vairagyam. It gets reinforced through jñānaṃ. Jagat mithyātvam is additional knowledge. Nobody will be interested in acquiring fake currency. Whole world is any case mithyā. Tuccham world is. In aparokṣānbhūti, like kakaviṣṭa like crow's dropping. No rāga or kama a person will have. Ekadeśī is speaking this.

अद्वितीयात्मापरोक्षज्ञानबलात् because of advaita aparokṣa jñānaṃ अनात्मपदार्थेषु तुच्छत्वनिश्चये सति because of entire anātmā he has tuccham पुनः पदार्थसत्यताबुद्धिर्न जायते।once again he can never imagine world as satyam दोषदृष्टिप्राबल्ये हि सति when doṣa darśaṇaṃ is two fold, नैव रागो जायते। he cannot be attached to any blessed thing in creation. प्रवृत्तिमात्रं च रागमूलकमेव। any worldly activity is possible only if you are attached to it. Even for propagating śāstra you need attachment to śāstram, which is anātmā mithyā after all. Jñānī does not have attachment. ज्ञानिनो रागासम्भवान्नैवास्ति प्रवृत्तिः। since jñānī is incapable of developing attachment there can be no pravṛtti. If at all it is there it is only for ātmā. That is aṣṭāñga yoga for nirvikalpaka samādhi for ātmā ānanda. Bhikṣa pursuit can happen because of prārabdha. Instinctively... शरीरजीवनार्थभोजनादिप्रवृत्तिस्तु pursuit of bhojanam for the sustenance of the body. Even without attachment विनैव रागं

प्रारब्धकर्माधीनतयैव जायते। purely governed by prārabdha it will happen.

Now 3 types of karmas are going to be discussed now.

कर्म च सञ्चितागामिप्रारब्धभेदात् त्रिविधम्। तत्र (१) अतीतानन्तशरीरानुष्ठितं सत् फलायानरब्धं कर्म सञ्चितम् (२) वर्तमानशरीरकृतं भविष्यत् कर्मागामि। (३) अतीतशरीरकृतं सत् वर्तमानशरीरहेतुभूतं (शरीरारम्भकं) कर्म प्रारब्धम्।

कर्म च सञ्चितागामिप्रारब्धभेदात् in the three types of karma (puṇya papa rūpa adṛṣṭa karma phalam not just action karma) त्रिविधम्। तत्र (१) अतीतानन्तशरीरानुष्ठितं the karma which has been done in past endless births (jīva is never born or created, Bhagavan does not create the jīva, even in pralayam they are very much present) सत् फलायानरब्धं that karma has not yet started fructification कर्म सञ्चितम् -सम् + चि धातु चिनोतु.. https://ashtadhyayi.com/dhatu/05.0005 to carefully earn and save krut pratyaya Past Passive Participle (२) वर्तमानशरीरकृतं भविष्यत् कर्मागामि। आगच्छति इति आगामि those actions which are done by current body producing adṛṣṭa puṇya pāpam which is going to fructify in future can be current or a remote future jenma even next sṛṣṭi. (३) अतीतशरीरकृतं सत् वर्तमानशरीरहेतुभूतं (शरीरारम्भकं) karma that has been done in past life, a portion has got ready to fructify, cause for origination of this body कर्म प्रारब्धम्।

In footnote, 3 examples are given. Popular example

१. कुसूलस्थधान्यं in the granary (pattayam), a huge amount of grains are there, पुनः पुनः पूर्यमाणं every year after harvest, you add, क्रमेण भुज्यमानं यथा which will be gradually sequentially taken for our consumption , तथानेकजन्मार्जितमन्तःकरणोपहितसाक्ष्यज्ञानावरणशक्तिनिष्ठं कर्म सञ्चितम् । which is there in the āvaraṇa śakti and therefore remains dormant and non fructifying.

२. वर्तमानशरीरकृतमितः परं कालान्तरफलप्रदं कर्मागामि Iexample is कृषिस्थधान्यवत्। like the grain already sowed, it will grow

३. एतेष्वेव यत्किञ्चित्परिपक्वं सत् वर्तमानशरीरद्वारा सुखदुःखप्रदत्वेनाज्ञानविक्षेपशक्त्या-
श्रयि कर्म प्रारब्धम् । अन्नभूतधान्यवत् । grain which has already been cooked , ready for consumption. Granary grain, sown grain, cooked grain examples.

तत्र च (१) सञ्चितं ज्ञानेन विनश्यति। (२) ज्ञानिन आत्मनि कर्तृत्वादिभ्रान्त्यभावान्नैवास्ति आगामि। (३) यत्तु ज्ञानिनः शरीरं जनयित्वा तत्स्थितिहेतुभूतभिक्षाशनादौ प्रवर्तयति प्रारब्धं तत् अन्तरेण भोगं न क्षीयते ।

तत्र च what will happen after jñānaṃ?

(१) सञ्चितं ज्ञानेन विनश्यति। through jñānaṃ sañcita karma is destroyed. (२) ज्ञानिन आत्मनि कर्तृत्वादिभ्रान्त्यभावान्नैवास्ति आगामि। agami also will not be there for jñānī as there is no kartṛtva bhokṛtva bhavana. Only karma-ābhāsa is there. No delusion or misconception with respect to doership etc.

यस्य नाहङ्कृतो भावः, बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान्, न हन्ति न निबध्यते ॥गीत 18-17॥

That jñānī. even if he kills so many people jñānī does not tell anyone jñānī is not bound by any of these.

(३) यत्तु ज्ञानिनः शरीरं जनयित्वा that prārabdha of a jñānī that has already started fructifying, तत्स्थितिहेतुभूतभिक्षाशनादौ and it is the prārabdha that makes a jñānī go after bhikṣa, for the sustenance, bhikṣa snānam vastra dhāraṇam taking medicines प्रवर्तयति तत् प्रारब्धं you need tat twice, after pravartayati you should have tat तत् अन्तरेण भोगं न क्षीयते। without going through biological pain or pleasure the prārabdha wont go away.

38.45

अवश्यम् अनुभोक्तव्यं कृतं कर्मशुभाशुभम्
ना भुक्तं क्षीयते कर्म कल्पकोटिशतैरपि

Even after koti kalpa satam you can’t escape, if you have not exhausted..

A note now:

क्वचिच्च (अपरोक्षानुभूतिविवेकचूडामण्यादिग्रन्थेषु) सञ्चितागामिकर्माभावन्यायबलात् ज्ञानिनः प्रारब्धमपि नैव सम्भवति । अतो भोजनादिप्रवृत्तिरपि तस्य न युज्यते इति यदुच्यते। तत्रायमभिप्रायः – ज्ञानिनः स्वदृष्ट्या स्वात्मनि क्रियातत्फलसम्बन्धो नास्त्येव। तस्मात्सर्वकर्मप्रतिषेधः प्रारब्धप्रतिषेधश्च स्वात्मनि क्रियते, न तु ज्ञानिनः शरीरे भोगमेव नोत्पादयतीति।

We saw this debate in 108 verses of vivekacūdāmaṇi also. With regard to prārabdha, a jñānī really has no prārabdha. In aparokṣānbhūti too Śaṅkarācārya gave both versions. However really speaking jñānī does not have prārabdha. क्वचिच्च in some works like (अपरोक्षानुभूतिविवेकचूडामण्यादिग्रन्थेषु) aparokṣānbhūti and vivekacūdāmaṇi सञ्चितागामिकर्माभावन्यायबलात् if jñānaṃ can destroy sañcita and agami jñānaṃ can destroy prārabdha as well, it is also karma only ज्ञानिनः प्रारब्धमपि नैव सम्भवति any karma will be destroyed by jñānaṃ. No prārabdha is possible. अतो therefore jñānī does not have pravṛtti pursuit of bhojanam/bhikṣa भोजनादिप्रवृत्तिरपि तस्य न युज्यते इति यदुच्यते। it is not logical that jñānī will pursue bhikṣa. (if he pursues bhikṣa he is not a jñānī). Adi Śaṅkara has said so. तत्रायमभिप्रायः such a statement has to be understood properly. – ज्ञानिनः स्वदृष्ट्या स्वात्मनि क्रियातत्फलसम्बन्धो नास्त्येव। when you say jñānī has prārabdha, it is jñānīs anātmā continues to have prārabdha and it will influence anātmā part. Pursuit of bhikṣa is by anātmā part of bhikṣa (śarīram), if you say jñānī does not go for bhikṣa we are referring to ātmā part of jñānī not doing.

Like

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥

From worldly standpoint, jñānī means anātmā. For a jñānī, from his own standpoint, he has no action or reaction or result, the word I means ātmā. Śarīram will have prārabdha, jñānīs body. This is the message. From jñānīs standpoint (ātmā) तस्मात्सर्वकर्मप्रतिषेधः all the karmas are negated, includes prārabdha as well. प्रारब्धप्रतिषेधश्च स्वात्मनि क्रियते, न तु ज्ञानिनः शरीरे भोगमेव नोत्पादयतीति। jñānī's ātmā does not have prārabdha only śarīram. In the body of jñānī prārabdha is never negated. Bodily pain can never be avoided, response to the pain may be different. If jñānaṃ removes biological pain, then every class you prick yourself and check!!

Vicārasāgarah chapter 7 class 5 on 14th January 2023

Debate regarding lifestyle of a jīvanmukta going on, whether it is governed but śāstra-vidhi-niṣedha or just prārabdha. Prārabdha karma is not uniform so lifestyle can vary greatly. Advaita ekadeśī say it is governed by śāstra vidhi especially niṣedha. A jñānī should not have any pravṛtti but nivṛtti only, a lifestyle of withdrawal. Siddhānti group says a jñānī may take to nivṛtti if it is according to his prārabdha, but there is no such rule that they have to withdraw. From previous page 321, last para ekadeśī is giving his views. he says jñānī has vairagyam and has withdrawn from the world and has come to vedānta and therefore he will not go after world and therefore no pravṛtti at all. He has enjoyed meditational ānanda in nididhyāsanam, as said in gītā

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ गीता 6-21॥
प्रशान्तमनसं ह्येनं, योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं, ब्रह्मभूतमकल्मषम् ॥ 6-27॥

Highest ānanda can be enjoyed through ātmā-jñānaṃ. After enjoying that superior ānanda no jñānī will think of coming to this tuccham world. So he has only one duty sitting in samādhi and enjoy. That alone he will naturally do. He indirectly says if you don't do that you are not a jñānī. Throughout this discussion we must remember we are discussing ekadeśī. Prārabdha karma affects bhokta prārabdha vāsana influences the karta. We must remember this. Ekadeśī takes a diversion to discuss other two karmas, sañcita and agami. We saw jñānīs sañcita karma is burnt by jñānaṃ. Agami karma is not acquired. Ref Tattvabodha. With regard to prārabdha, two views are there. In aparokṣānbhūti and vivekacūḍāmaṇi Śaṅkarācārya presents. Jñānī has prārabdha and has no prārabdha two views. Which one is correct? Author wants to say both are correct from different standpoints. Jñānī is a mixture of ātmā and anātmā. Jñānī looks at himself from ātmā standpoint. Ātmā bring akarta and abhokta, ātmā does not have any karma. From standpoint of anātmā, jñānīs body prārabdha karma is there. World looks at jñānī from body standpoint. From body angle prārabdha does exist and it will influence the body. Body and mind will go through ups and downs. Praises criticism etc. ज्ञानिनः स्वदृष्ट्या स्वात्मनि क्रियातत्फलसम्बन्धो नास्त्येव। from its own angle. तस्मात्सर्वकर्मप्रतिषेधः प्रारब्धप्रतिषेधश्च स्वात्मनि क्रियते, therefore jñānī negates all the karmas in himself the ātmā. न तु ज्ञानिनः शरीरे भोगमेव नोत्पादयतीति। even jñānī does not say prārabdha does not affect his body. Very fact he is limping indicates karma is affecting the body. No śāstra no jñānī can negate prārabdha for the body.

यतो (१) ज्ञानिनः सञ्चितं कर्म ज्ञानेन नश्यति। (२) आगामिनस्तु कर्मणः सम्बन्ध एव नास्ति। (३) प्रारब्धं तु भोगत एव नश्यति नान्यथा। अयमेव च

सूत्रकाराद्यभिप्रायः। तस्मात्प्रारब्धवशाच्छरीरपोषणादिनिर्वाहकक्रियादिषु, ज्ञानिनः प्रवृत्तिः स्यादेव। अन्यत्र तु न स्यात् ।

यतो because of the above mentioned reason (१) ज्ञानिनः सञ्चितं कर्म ज्ञानेन नश्यति। sañcita karma of jñānī is destroyed by jñānaṃ (२) आगामिनस्तु कर्मणः सम्बन्ध एव नास्ति। agāminah is adjective of brahmanah, sambandha itself is not there for the jñānī the ātmā. (३) प्रारब्धं तु भोगत एव नश्यति नान्यथा। however for prārabdha, from body standpoint through experience alone it is exhausted. Tattvabodha.. prārabdha...अयमेव च सूत्रकाराद्यभिप्रायः। given in Brahmasūtra also. Chapter 4. Sūtrakara is vyāsacarya. Adi refers to bhashyakara Śaṅkarācārya. Niścala Dāsa agrees upto this. Now he is making another statement. Ekadeśī view. Guided by prārabdha तस्मात्प्रारब्धवशाच्छरीरपोषणादिनिर्वाहकक्रियादिषु, ज्ञानिनः प्रवृत्तिः स्यादेव। a jñānī will certainily engage in pravṛtti (limited area) preserving the body by taking to bhiksha. Ajagara or madhukara vṛtti. Maintenance of body like cleaning etc, अन्यत्र तु न स्यात्। not other activities, jñānī should never engage, no teaching, no travelling, no writing books, no establishing mathas etc. only be in nirvikalpaka samādhi. This person is a saptabhūmika advaitin. See footnote.. anubhūtiprakāśa and vivekacūdāmaṇi... the references are given in next two pages. It is body note not foot note!!.

In page 323, last set of shlokas, para ends, sudurlabham, at end it says nada bindu upaniṣad..

> सुदुर्लभं निर्विशेषब्रह्मात्मैक्यसाक्षात्कारस्य वर्णाश्रमधर्मपरितोषितपरमेश्वरप्रसादैक समधिगम्यत्वादित्यर्थः । परमार्थसत्तैवैका श्रुतिसम्मता। तद्रीत्या मायायास्तुच्छत्वेन प्रारब्धकर्मादिकं न सम्भवति । अनिर्वचनीयप्रातिभासिकसत्ताभ्युपगमेऽपि मायायाः, प्रारब्धं नैव युज्यते ।
>
> नादबिन्दूपनिषदि –

उत्पन्ने तत्त्वविज्ञाने प्रारब्धं नैव मुञ्चति ।
तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ॥
देहादीनामसत्त्वात्तु यथा स्वप्ने विबोधतः ।
कर्मजन्मान्तरीयं यत्प्रारब्धमिति कीर्तितम् ॥
तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ।
स्वप्नदेहो यथाध्यस्तस्तथैवायं हि देहकः ॥
अध्यस्तस्य कुतो जन्म जन्माभावे कुतः स्थितिः ।
उपादानं प्रपञ्चस्य मृद्भाण्डस्येव पश्यति ॥
अज्ञानञ्चेति वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ।
यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ॥...

You find the above shlokas in vivekacūdāmaṇi. Are these vivekacūdāmaṇi or nada bindu shlokas. Ācārya does not say it is śruti, therefore we wonder if somebody wrote upaniṣad later. Similarly page 324.

अध्यात्मोपनिषदि ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान्न नश्यति इति स्फुटतयावेद्यते ।
अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ।
व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ॥
न तिष्ठति भिनत्येव लक्ष्यं वेगेन निर्भरम् ।
अजरोऽस्म्यमरोऽस्मीति य आत्मानं प्रपद्यते ॥
तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ।
प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ॥
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ।
प्रारब्धकल्पनाप्यस्य देहस्य भ्रान्तिरेव हि ॥
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥
ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥
परिपूर्णमानद्यन्तमप्रमेयमविक्रियम् ।
सद्घनं चिद्घनं नित्यमानन्दघनमव्ययम् ॥

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
अहेयमनुपादेयमनाधेयमनाश्रयम् ॥ इत्यादि ।

These shlokas are from adyatma upaniṣad. 108 upaniṣads it is there. These shlokas are there in vivekacūdāmaṇi. Similarly in aparokṣānbhūti also we see from minor upaniṣads. So wondering if somebody wrote these later. Pujya Swamiji says never do that. Similarly many people introduce so many gayatris... like rudra gayatri etc.. Viṣṇu gayatri, Viṣṇu gayatri, in mahanarayana upaniṣad. Many people introduce new gayatri. Motive may be noble, but after sometime we may not know which is pauruṣeya or apauruṣeya. We therefore do not know about many other upaniṣads whether they are apauruṣeya...

Topic 466 अत्राक्षेपः

(४६६) अत्राक्षेपः – कर्म हि अनेकप्रकारकम्। एकशरीरारम्भकमेकं कर्म। अनेकशरीरारम्भकमेकं कर्मेति। तत्र एकमेव कर्म यत्रानेकशरीराणि आरभते तत्र तादृशकर्मफलभूतप्रथमशरीर एव ज्ञानोत्पत्तौ सत्यामपि ज्ञानिनः शरीरान्तराण्यपि तत्फलभूतानि सम्भवेयुः। अन्तरेण भोगं प्रारब्धं कर्म नैव नश्यति।

Here we are getting an aside discussion with regard to prārabdha. Extraordinary situation introduced by ekadeśī only. There are certain karmas puṇya and pāpa when they are powerful. The result will extend to several jenmas. He may be born several times, prosperous healthy have good families, 3 or 7 jenmas etc. similarly for certain heinous crimes, even 7 jenmas of daridra etc. he will be rogi also. Without treatment he will suffer. Ekam karma but aneka jenma. Suppose a person has current birth and it one of many assume. Of those assume say out of 7, he is going through 1st jenma, suppose in 1st jenma he gets ātmā jñānaṃ, then there is a problem. Because of jñānaṃ, this must be last jenma but according to law of karma, prārabdha has to be exhausted. He has to take 6 more jenmas. Due to jñānaṃ this must be last jenma. What will happen in this case? अत्राक्षेपः in this objection..– कर्म हि अनेकप्रकारकम्। karma is of several types. एकशरीरारम्भकमेकं कर्म।one karma capable of producing 1 jenma. अनेकशरीरारम्भकमेकं कर्मेति। one karma capable of producing several good bad or neutral jenm,a. तत्र एकमेव कर्म यत्रानेकशरीराणि आरभते suppose there is a case where one karma has started to fructify with first jenma and he belongs to this extraordinary category, तत्र तादृशकर्मफलभूतप्रथमशरीर एव in the first jenma od say 7 jenma-prārabdha, in first jenma itself ज्ञानोत्पत्तौ सत्यामपि jñānaṃ happens, PP is giving a solution, prārabdha will be more powerful as compared to jñānaṃ, so 7 jenmas will be there. He may be a jñānī but he has to have more bodies and exhaust. Following 6 jenmas, which is the result of prārabdha, jñānī will have to take punar jenma... ज्ञानिनः शरीरान्तराण्यपि तत्फलभूतानि सम्भवेयुः। अन्तरेण भोगं without exhaustion, प्रारब्धं कर्म नैव नश्यति। prārabdha does not end. Solution is going to be suggested by another person not siddhānti. We name him madhyasthah, a middle man.

Topic 467 तत्र समाधानम्

(४६७) तत्र समाधानम् – प्रारब्धकर्मफलभूतानि यावन्ति शरीराणि तावन्त्यपि ज्ञानिनः शरीराणि भवन्त्येव। प्रारब्धभोगयोग्यादधिकं शरीरं न जायेत। तेन ज्ञानमपि सफलमिति यदि कश्चित्समाधानं ब्रूयात्, तन्न युज्यते। वेदस्यायं सिद्धान्तः –

It is a debate. Another person says, it is true. Question will be what about śāstric statement that a jñānī will not have punar jenma, “यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ”, jñānī will not have punar jenma after exhausting prārabdha. We are not talking of number of jenmas. तत्र समाधानम् – प्रारब्धकर्मफलभूतानि यावन्ति शरीराणि as many jenmas are required to exhaust तावन्त्यपि ज्ञानिनः शरीराणि so many jenmas (यावान्, यावति, यावत् -3 genders for as many-so many in 3 genders..śarīram is neuter therefore यावन्ति शरीराणि , if you use देहाः masculine, then it will be यावन्तः., feminine तनु: यावत्याः तनवः) भवन्त्येव। will happen, jñānī will not have punar jenma after exhausting prārabdha. प्रारब्धभोगयोग्यादधिकं शरीरं न जायेत। he will not have more number of bodies than number required to exhaust the prārabdha. तेन ज्ञानमपि सफलमिति this way jñānaṃ is fruitful (after exhausting prārabdha) getting videha mukti this is middle person’s view यदि कश्चित्समाधानं ब्रूयात्, तन्न युज्यते। now another middle person, this interpretation is not correct. वेदस्यायं सिद्धान्तः – because veda has said that jñānī’s jenma is carama last jenma.

ज्ञानिनः प्राणा लोकान्तरं वास्मिल्लँोके देहान्तरं वा न प्राप्नुवन्ति। अपि तु अत्रैवान्तःकरणमिन्द्रियाणि च सम्प्रलीयन्ते। प्राणस्य गमनं विना शरीरान्तरं न प्राप्यते। तस्मात् ज्ञानिनः प्रारब्धशेषबलाच्छरीरान्तरं जायेतेति कथनं न सम्भवति।

Middle man no 2 or 3rd person says: I cannot accept jñānī taking several jenmas for exhausting prārabdha. ज्ञानिनः प्राणा लोकान्तरं वास्मिल्लँोके देहान्तरं वा न प्राप्नुवन्ति। jñānīs prāṇa or sūkṣma śarīram will not go out of the current body or to another body in this loka or another loka. Bri upa 2.2 arthabhaga ४.४ बृ.उप “ न तस्य प्राणा उत्क्रामन्ति” ..jñānīs prāṇa will not leave the body and take another body अपि तु अत्रैवान्तःकरणमिन्द्रियाणि च सम्प्रलीयन्ते। in this current body itself, when sthūla śarīram dies, no travel..it will resolve here itself. प्राणस्य गमनं विना शरीरान्तरं न प्राप्यते। without prāṇa travelling out of the body, another body cannot be taken without prāṇa leaving current body. Jñānīs prāṇa will not leave the body as per śāstra. Therefore another jenma is not possible. तस्मात् ज्ञानिनः प्रारब्धशेषबलाच्छरीरान्तरं जायेतेति कथनं न सम्भवति। therefore opinion of the previous person, because of leftover prārabdha, some extraordinary jñānī will take rebirth, such a view is unacceptable. Two laws are contradicting;; prārabdha must be exhausted, and jñānī should not have rebirth. (pre-requisite: he gains jñānaṃ in first of several jenmas)

How to resolve? We have to add a sentence. Either way problem.

Answer: in this extraordinary case, suppose a person has extraordinary prārabdha requiring several jenmas, even if he studies he will not get jñānaṃ. It will be sapratibandaka jñānaṃ, blocked jñānaṃ. Example of Vamadeva ṛṣi is given he got jñānaṃ in garbha. He got jñānaṃ in previous some jenma. Due to powerful prārabdha he had to take more jenmas. In Aitareya upaniṣad, in womb, Vamadeva declares, गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ २-४-५ ॥ Therefore, if a prārabdha requires several jenmas, till then jñānaṃ will be sapratibandaka jñānaṃ. This prārabdha will finally get exhausted and then he becomes jñānī and attains videha mukti.

Vicārasāgarah chapter 7 class 6 on 21st January 2023

वेदस्यायं सिद्धान्तः – ज्ञानिनः प्राणा लोकान्तरं वास्मिल्लँोके देहान्तरं वा न प्राप्नुवन्ति। अपि तु अत्रैवान्तःकरणमिन्द्रियाणि च सम्प्रलीयन्ते। प्राणस्य गमनं

विना शरीरान्तरं न प्राप्यते। तस्मात् ज्ञानिनः प्रारब्धशेषबलाच्छरीरान्तरं जायेतेति कथनं न सम्भवति।

In the beginning of the 7th chapter, there is a debate between two groups of advaitins. One group ekadeśī, their view is that jñānī after jñānaṃ should spend rest of his life in samashianusthanam. Only for maintenance of body he can engage in transactions. Siddhānti says jñānī can lead any type of life not govered by any vishi nishedha but hisprārabdha. Can be active or withdrawn lifestyle. Now ekadeśī is presenting his view from topic 465 Page 321 last para. केचित् आहुः upto topic 483 page 336. As a part of this discussion he wanted to say that jñānī will have prārabdha and influenced by that he will take to bhikshadanam seeking food etc, minimum maintenance activity, prārabdha will lead only to samādhi anushtanam. Thre types of karma spoken. According to law of karma, jñānaṃ will destry sañcita karma, agami wont be there, prārabdha will continue. It will not affect ātmā. He gave the opinion of Brahmasūtra also. 4.1.13 and 4.1.15. now he has come to the discussion of an extraordinary prārabdha.

Normally the ordinary prārabdha will be exhausted in one jenma. This is ordinary rule. For jñānī also and ajñānī also. If at all, next jenma has to be there it will be from prārabdha coming from sañcita. Ekadeśī says there are some extraordinary cases, one karma is extraordinary status. It is an intense puṇyaṃ or pāpam. That one karma is capable of giving multi good births or multi bad births. This is based on śāstra. Multi-birth prārabdha (MBP). This is extraordinary situation.

Suppose there is a person who is in Multi-birth prārabdha , let us assume it has to give him 2 jenmas. Suppose a person becomes a jñānī in first jenma. Whatever happens to a jñānī there is a significant violation to vedāntic law. One possibility he completes this life and gets videha mukti prāṇa-anukranti nyama. With first birth he will get videha mukti. There will be violation of prārabdha bhoga niyama. He has not exhausted the left over part of Multi-birth prārabdha . He has gone through only one jenma. Second jenma giving prārabdha he is not exhausting. This niyama(prārabdha bhoga) is violated.

To avoid this you operate prārabdha bhoga niyama, then even after he is a jñānī he has to exhaust part of Multi-birth prārabdha in jñāna jenma and has to be born again to exhaust the rest, to fulfill prārabdha bhoga niyama. Now other law gets violated, prāṇa anukranti niyama, jñānī should not take rebirth. Page 325 footnote no 1. 4th line from bottom. . “न तस्य प्राणा उत्क्रामन्ति... अत्र ब्रह्म समश्नुते” (बृ. ४.४.६-७) इति श्रुतेः । this bṛhadāraṇyaka vākyam is prāṇa anukranti niyama. Another reference is also there bṛhadāraṇyaka 3.2.11. “उदस्मात्प्राणाः क्रामन्त्याहो३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते ...॥११॥ “ jñānī will not have punar jenma. If an Multi-birth prārabdha jñānī gets jñānaṃ in first jenma, what will happen to him? Either way conflict. Here we saw one group held on to prārabdha bhoga niyama saying jñānī will have rebirth. Another group held on to prāṇa anukranti niyama and said jñānī will not have rebirth. Vicārasāgara is not saying that. You cannot ask which one is stronger? Both are śāstra pramāṇa vākyam. Without rejecting either, how can we explain the situation of Multi-birth prārabdha person?

Answer: if an Multi-birth prārabdha person becomes jñānī in first jenma, there is problem. One of the laws will get violated. Since both laws cannot be violated, an Multi-birth prārabdha will not get jñānaṃ in first birth. This unique prārabdha will ensure that. Even if he studies vedānta. He will have mahāvākya jñānaṃ but wont have mahāvākya artha jñānaṃ. Only in the final jenma of Multi-birth prārabdha , mahāvākya artha jñānaṃ will happen. Like our tube light... in the last jenma it will get unblocked. Here both laws are fulfilled, no conflict. Prāṇa anukranti niyama is also fulfilled. Therefore, in Multi-birth prārabdha case a person will not become a jñānī during the initial jenmas but only in the last birth of the prārabdha. Advantage in this approach is both laws are not violated. This is an academic discussion. Ekadeśī is giving the answer.

इदं त्वत्र समाधानम् – यत्र एकेन कर्मणा अनेकशरीराणि जायन्ते, तत्र चरम एव जन्मनि ज्ञानं जायेत, न तु पूर्वतनशरीरेषु।

इदं त्वत्र समाधानम् – this is the response. यत्र एकेन कर्मणा अनेकशरीराणि जायन्ते, through one karma many jenmas are required तत्र चरम एव जन्मनि ज्ञानं जायेत, only in the last of the Multi-birth prārabdha jenma, jñānaṃ will take place न तु पूर्वतनशरीरेषु।not in the previous jenmas even if he studies, it will remain purely academic. He will brilliantly talk of jivo brahmaiva na paraha but can never claim aham brahmasmi. Due to some pratibandha. Now author is going to say there can be several type of pratibandhas. Obstacles are many. One obstacle is Multi-birth prārabdha . We have no way of knowing, because prārabdha is adṛṣṭa. Like the stay order in the court.

Swamiji's experience. In vedānta course of Swamiji, group discussion. 11 groups were there. Once a week. Somewhere we used to sit and discuss. One group will have to do in front of Swamiji. Our group came. One brahmacāri was explaining 14th chapter gunātīta. Nirguṇa brahma as well as jñānī are called gunātīta. Both are one and the same. Brahmacāri was talking about gunātīta jñānī. Pujya Swamiji just observes. Swamiji that day interrupted at the brahmacāri and asked Are you gunātīta. Absolute silence. Nobody spoke. Brahmacāri was tongue tied. Longest silence. Ok continue he said afterwards. At regular intervals, I decided I should imagine this scene and check what will I respond to my Guru if he asks. The answer has to reinforce that I have understood mahāvākyam. Mayyeva sakalam ....no inverted comma after aham brahmasmi. No so says guru, Bhagavan, upaniṣad etc.

If I cannot categorically answer yes, it is with pratibandha only. Only if I can say yes without hesitation it is mahāvākya artha jñānaṃ.

If any pratibanda is there, a categorical yes can never come. No mystic experience is required. if teaching is properly received. Like the kenopanisad śiṣya. Every śiṣya must once in a way go to imaginery room and ask this question. I should be able to tell my Guru yes I am. Otherwise even if he has studied gītā upaniṣad etc, it is only pratibandaka jñānaṃ. One of the blocks is Multi-birth prārabdha .

अनेकशरीरप्रदप्रारब्धस्य तत्र प्रतिबन्धकत्वात्। यथा (१) विषयासक्तिः, (२) बुद्धिमान्द्यम्, (३) भेदवादिद्वैतशास्त्रवचनविश्वासश्चेत्यादिर्ज्ञानप्रतिबन्धः तथा विलक्षणप्रारब्धम् अपि ज्ञानप्रतिबिन्धकमेव।

Other possible obstacles. One is Multi-birth prārabdha . In the initial jenmas this obstacle will operate. अनेकशरीरप्रदप्रारब्धस्य तत्र प्रतिबन्धकत्वात्। यथा (१) विषयासक्तिः, due to worldly attachments, ahaṅkāra mamakāra rāga dveṣa, he will remain in tvampada vācyārtha and not lakṣyārtha. He has to transcend these four. (२) बुद्धिमान्द्यम्, intellect or intelligence is not sharp enough to make the distinction between lakṣyārtha and vācyārtha, ātmā and anātmā. Subtle intellect is not there. Vedānta requires intellectual pursuit. Emotions must cooperate but pursuit is not emotional but intellectual. According to vedānta the problem is ignorance. Knowledge is the solution. That's why vedānta has less followers unlike emotional philosophies like bhakti etc. they shed tears. Using intellect they have reservations. manushyānam sahasreshu……. The other philosophers recommend keeping aside the intellect. Open the heart. Upanyasaka should also shed tears. (३) भेदवादिद्वैतशास्त्रवचनविश्वासश्चेत्यादिर्ज्ञानप्रतिबन्धः all theological systems which says Bhagavan is different, you are different, all the time. Even when you get mokṣa or you go to vaikunṭa difference is maintained. You can enjoy Bhagavan's company eternally. Dvaitavadi is bhedavadi. Their acāryas say this. They have written prasthānatrayam bhāṣyam, they must be right. Aham brahmasmi jñānaṃ is not required. as long as you are carried away by these, you will never come to vedānta. Mahāvākyam will never work. We should not feel bad to say dvaitam is mithyā. These violate "dviteeyadvai bhayam bhavati". Let them continue. तथा विलक्षणप्रारब्धम् अपि Multi-birth prārabdha which is different from these 3 is another extraordinary case ज्ञानप्रतिबिन्धकमेवwhich is also an obstacle.

प्रतिबन्धकसद्भावदशायां क्रियमाणं ज्ञानसाधनीभूतं श्रवणमननादिकं सर्वं प्रतिबन्धकनिवृत्त्यनन्तरमेव चिरकालप्रतिबद्धमपि प्रथमजन्मकृतमेव सत् शरीरान्तरे ज्ञानमुत्पादयति।

Suppose a person comes under Multi-birth prārabdha case. प्रतिबन्धकसद्भावदशायां in the first birth, when Multi-birth prārabdha obstacle is operating even if other 3 pratibandhas are absent. क्रियमाणं ज्ञानसाधनीभूतं श्रवणमननादिकं सर्वं śravaṇam mananam etc is a means of producing knowledge, but it does not produce knowledge that I'm ānanda svarūpam, I'm advaitam brahman etc. I will say jñānī is gunātīta, jñānī is brahman. We explain all the terms but always exclude ourselves from the jñānī list प्रतिबन्धकनिवृत्त्यनन्तरमेव चिरकालप्रतिबद्धमपि प्रथमजन्मकृतमेव सत् शरीरान्तरे ज्ञानमुत्पादयति। mahāvākyam will produce jñānaṃ much later when Multi-birth prārabdha obstacle is gone. Only in last jenma it will work. Only after the removal of pratibanda requiring few jenma, the mahāvākyam which is listened to in this jenma beginning (like tube light) in a later jenma he says he understood. Spiritual prodigies who get jñānaṃ without śāstric study guru and clearly says aham brahmasmi come under this category. In the upaniṣad, the example is Vamadeva gained jñānaṃ in the womb of the mother. Mahāvākyam heard in past jenma produced jñānaṃ.

Vicārasāgarah chapter 7 class 7 on 28th January 2023

प्रतिबन्धकसद्भावदशायां क्रियमाणं ज्ञानसाधनीभूतं श्रवणमननादिकं सर्वं प्रतिबन्धकनिवृत्त्यनन्तरमेव चिरकालप्रतिबद्धमपि प्रथमजन्मकृतमेव सत् शरीरान्तरे ज्ञानमुत्पादयति।

The discussion between ekadeśī and siddhānti is continuing. Page 321 to 336- ekadeśī discussion 465-483 topics. A jñānī must not engage in worldly vyavahāra. They are governed by prārabdha only. A special prārabdha is being discussed. Even though it is one karma it is capable of giving many jenmas. It can be extremely good karma leading to many good jenmas or a bad karma leading to bad jenmas. In such a case what happens if he studies vedānta. There is a footnote that summarises the discussion. Page 325 bottom.

> २. ब्रह्महत्यादिकमेकमपि कर्म नरकानुभवानन्तरं श्वसृगालसर्पाद्यनेकजन्महेतुत्वेन स्मृतिपुराणादिप्रसिद्धम्। कृत्तिकाशुद्धपूर्णिमायां स्वामिदर्शने कृते धनादिसम्पद्विशिष्टः सप्तजन्मसु ब्राह्मणो जायत इति च । इत्थमनेकजन्महेतुभूतमेकमेव कर्म प्रारब्धरूपेण फल- दानादागामिप्रतिबन्धो भवति । श्रवणादिविचाररूपज्ञानसाधने प्रवृत्तस्यापि पुरुषस्येदृश-प्रतिबन्धे सति नैव ज्ञानं जायते । तस्मात् एतत्कर्मफलभूतचरमजन्मन्येव भाविप्रतिबन्धा-भावात् ज्ञानमुत्पद्यते । जन्मान्तरानुष्ठितं श्रवणादिकमपि तदा तत्रोपकरोतीति तदपि ननिष्फलम्। भरतस्य प्रारब्धं जन्मत्रयस्य हेतुरभूत् । सत्यामपि साधनसामग्र्यां नाभूत्तस्य ज्ञानम्। तृतीये तु जन्मनि विनाप्युपदेशं जन्मान्तरकृतश्रवणादिबलात्समजायत ज्ञानम् ।...

Pañcamahāpātakam example given in footnote. Brahmana hatyā. That murder is only one karma. In smṛti puraṇam the scriptures talk of many bad jenmas. One will go to hell and suffer and then have dog birth jackal birth snake etc. many jenmas will be there.

Kritika pournami somebody has swami darśaṇaṃ, for 7 jenmas he will be born a brahmana, very prosperous jenmas he will get. He has to take many jenmas. During that time a person is involved in śravaṇa mananam, obstacle can be puṇya pratibandha or papa pratibandha, that will not allow the jñānaṃ to come. That jñānaṃ will remain as pure scholarship. He is not able to claim aham brahmasmi. He is never able to transcend mind. He will remain in vācyārtha not lakṣyārtha. Because of śravaṇam, the vāsana is there, he will continue the vedānta in subsequent jenmas until the last jenma. This extraordinary prārabdha is referred as āgami pratibandha or bhāvi pratibandha. In the last jenma he might not come to a guru or study śāstra, the study just fructifies. Pujya Swamiji calls them mystic jñānīs. They attain knowledge to previous jenma. The śravaṇam done in previous janma is not futile. Whatever śravaṇam we do will produce jñānaṃ. भरतस्य प्रारब्धं जन्मत्रयस्य हेतुरभूत् । for jata bharatha it took 3 janmas. सत्यामपि साधनसामग्र्यां नाभूत्तस्य ज्ञानम्। although he dis śravaṇam mananam nididhyāsanam etc. तृतीये तु जन्मनि विनाप्युपदेशं जन्मान्तरकृतश्रवणादिबलात्समजायत ज्ञानम् ।jñānaṃ came in the third janma for jadabharata although he did not do śravaṇam mananam nididhyāsanam. This is discussed elaborately in pañcadaśī. In next footnote page 326 footnote 1, it is discussed.

१. बुद्धिमान्द्यविशिष्टविषयासक्तिकुतर्कविपर्ययदुराग्रहाख्यो वर्तमानः प्रतिबन्धः। पुत्रवित्तदारादीष्टवस्तुनाशानन्तरमपि तत्स्मरणात्मको भूतप्रतिबन्धः। ब्रह्मलोकादिलोकान्तरभोगेच्छा, अथवा भाविजन्महेतुभूतप्रारब्धकर्मशेष आगामी प्रतिबन्धः।

तथचोक्तं पञ्चदश्याम् (९.३२-४६) –

विचार्याप्यापरोक्ष्येण ब्रह्मात्मानं न वेत्ति चेत्। आपरोक्ष्यावसानत्वाद्भूयो भूयो विचारयेत् ॥

विचारयन्नामरणान्नैवात्मानं लभेत चेत्। जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ॥

इह वामुत्र वा विद्येत्येवं सूत्रकृतोदितम्। शृण्वन्तोऽप्यत्र बहवो यन्न विद्युरिति श्रुतिः ॥

गर्भ एव शयानः सन् वामदेवोऽवबुद्धवान्। पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ॥

बहुवारमधीतेऽपि सदा नायाति चेत्पुनः। दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्पुमान् ॥

> कालेन परिपच्यन्ते कृषिगर्भादयो यथा। तद्वदात्मविचारोऽपि शनैः कालेन पच्यते ॥
>
> पुनः पुनर्विचारेऽपि त्रिविधप्रतिबन्धतः। न वेत्ति तत्त्वमित्येतत् वार्तिके सम्यगीरितम् ॥
>
> कुतस्तज्ज्ञानमिति चेत् तद्धि बन्धपरिक्षयात्। असावपि च भूतो वा भावी वा वर्ततेऽथवा ॥
>
> अधीतवेदवेदार्थोऽप्यत एव न मुच्यते। हिरण्यनिधिदृष्टान्तादिदमेव हि दर्शितम् ॥
>
> अतीतेनापि महिषीस्नेहेन प्रतिबन्धतः। भिक्षुस्तत्त्वं न वेदेति गाथा लोके प्रगीयते ॥
>
> अनुसृत्य गुरुः स्नेहं महिष्यां तत्त्वमुक्तवान्। ततो यथावद्वेदैष प्रतिबन्धस्य सङ्क्षयात् ॥...

Delay can be between śravaṇam and nididhyāsanam. When there is no pratibandham,, jñānaṃ can be produced by śravaṇam. Some people after mananam, jñānaṃ is produced out the śravaṇam done before. For some after nididhyāsanam, due to śravaṇam the jñānaṃ comes. Any of these, mananam or nididhyāsanam or experiences or sometimes jenmas can remove obstacles. But śravaṇam alone produces jñānaṃ. Pramāṇam is vedānta vākyam. Obstacles can go through many ways but jñānaṃ only through śravaṇam.

तद्यथा वामदेवस्य किलर्षेः पूर्वजन्मनि कृतश्रवणादेरपि प्रारब्धकर्मफलभूतेनैकेन शरीरेण शेषभूतेन बलवता प्रतिबन्धान्न ज्ञानमुद्भूतं श्रवणाद्यनुष्ठानदशायामेव। शरीरपातेन शरीरान्तरप्राप्तिसमये पूर्वजन्मकृतमेव श्रवणादिकं तस्य गर्भ एव ज्ञानं जनयति स्म। तस्माज्ज्ञानानन्तरं शरीरान्तरसम्बन्धो नैव स्यात्। ज्ञानिनो वर्तमानशरीरचेष्टा तु प्रारब्धकर्माधीनतया जायते। तत्रापि शरीरनिर्वाहकत्वेन यावदाक्षिप्तं कर्म तावदेव स्यात्। रागजन्याधिकयथेष्टचेष्टादिकं नैव स्यात्। तस्मात्सर्वप्रवृत्तिशून्य एव ज्ञानी स्यात्।

Example of Vamadeva ṛṣi is quoted. Both ekadeśī and siddhānti accept Vamadeva. तद्यथा how this happened in the case of Vamadeva ṛṣi. वामदेवस्य किलर्षेः पूर्वजन्मनि कृतश्रवणादेरपि he did śravaṇam mananam etc in previous jenma, प्रारब्धकर्मफलभूतेनैकेन शरीरेण because he had one more jenma remaining due to prārabdha शेषभूतेन due to remainder बलवता प्रतिबन्धान् that viśeṣa prārabdha was so powerful and that obstructed that jñānaṃ. Intellectual knowledge, sapratibandaka jñānaṃ, therefore never able to claim I'm brahman. न ज्ञानमुद्भूतं therefore liberating knowledge he was not able to gain. श्रवणाद्यनुष्ठानदशायामेव। शरीरपातेन शरीरान्तरप्राप्तिसमये that body he dropped and had to take another jenma requiring garbhavasa, at the time of the acquisition of new body.. (9 months). In the middle पूर्वजन्मकृतमेव श्रवणादिकं due to śravaṇam done in pūrva jenma the obstacle went away, got converted into apratibandaka jñānaṃ. तस्य गर्भ एव ज्ञानं जनयति स्म। obstacle went away, sapratibandaka jñānaṃ got converted into apratibandaka jñānaṃ like the tank water flowing through the tap when the tap is opened. block removed. तस्माज्ज्ञानानन्तरं शरीरान्तरसम्बन्धो नैव स्यात्। Therefore after one gains apratibandaka jñānaṃ, liberating knowledge is gained, no punar jenma is possible. Aside note: after apratibandaka jñānaṃ, śāstra gives a guarantee that he will not have punar jenma, but interesting thing is once I get apratibandaka jñānaṃ, I will never value that statement. "I don't have this jenma or previous jenma, general prārabdha, viśeṣa prārabdha, karma trayam, śarīratrayam. I don't bother about jīvanmukta or videha mukti but enjoy nitya mukti. Videha mukti is for sūkṣma śarīram, but I'm not bothered about it." This is the irony of vedānta. ज्ञानिनो वर्तमानशरीरचेष्टा तु even though he is going to get videha mukti now he enjoys jīvan mukti, the activities प्रारब्धकर्माधीनतया जायते। are governed by only prārabdha. Upto this ekadeśī and siddhānti agree. तत्रापि even there शरीरनिर्वाहकत्वेन यावदाक्षिप्तं whatever minimum karma is required for the survival of the body, bhikṣa, snānam etc only that much will be there. कर्म तावदेव स्यात्। only that much. Rest of the time he will be in samādhi. Minimum sleep even rest samādhi रागजन्याधिकयथेष्टचेष्टादिकं नैव स्यात्। jñānī should take to samādhi, if he likes teaching he should not do that. It is rāga janya viṣayam. Loka saṅgraha karma he should not do तस्मात्सर्वप्रवृत्तिशून्य एव no other activity should be there. In vedāntic circle ekadeśī became more popular. Many started promting this. There is a work called jīva yatra. That swami writes after jñānaṃ is there his duties are not over..ब्रह्मनोऽपि स वासनाक्षयमनोनाशौ विधाय क्रमात् (verse 8) even after jñānaṃ he must practice vasnakṣya mano nāśah. He must go through sapta bhumika, varaha varīyan, varishthā. In kamalajadayitāṣṭakam, there the last shloka.. saccitrūpa...

सच्चिद्रूपात्मनो मे श्रुतिमननिदिध्यासनान्याशु मातः
सम्पाद्य स्वान्तमेतद्रुचियुतमनिशं निर्विकल्पे समाधौ ।
तुङ्गातीराङ्कराजद्वरगृहविलसच्चक्रराजासनस्थे
विद्यां शुद्धाञ्चबुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥८॥

Oh mother, I should get an opportunity to practice śravaṇa manam nididhyāsanam, give me something more, my mind should develop ruchi, taste or liking, for nirvikalpaka samādhi for anisham, continuously. Not only should I get jñānaṃ but must sit permanently in nirvikalpaka samādhi. Samādhi sukham is jīvan mukti sukham. This alone a jīvan mukta must do until getting videha mukti. This became popular and powerful after Vidyāraṇya. Madhusūdana Sarasvatī also writes in chapter 6 commentary. Niścala Dāsa is not in agreement with that. He says if you want you do, but its not compulsory. That comes later.

ज्ञानी स्यात्।

Topic 468 इत्थं निवृत्तिप्रधान एव स्याज्ज्ञानिनो व्यवहारः

(४६८) इत्थं निवृत्तिप्रधान एव स्याज्ज्ञानिनो व्यवहारः –
अत्रेयमाशङ्का – मनसो हि अत्यन्तचाञ्चल्यमेव स्वभावः । तस्य च न निरालम्बनतया स्थितिः क्षणमात्रमपि सम्भवति। यत्किञ्चिदालम्बनमाश्रित्यैव मनसः स्थितिः स्यात्। अतो मनसो यत्किञ्चिदालम्बनप्राप्तये ज्ञानिनोऽपि प्रवृत्तिः स्यादिति ।

इत्थं in this manner, (ekadeśī says) निवृत्तिप्रधान एव स्याज्ज्ञानिनो व्यवहारः – jñānīs activity must be withdrawing from activity. Engaging himself in nirvikalpaka samādhi. Somebody is raising an objection.
अत्रेयमाशङ्का – मनसो हि अत्यन्तचाञ्चल्यमेव स्वभावः । mind keeps on having thoughts, it will keep pushing the body into one activity or other. तस्य च निरालम्बनतया स्थितिः क्षणमात्रमपि न सम्भवति। mind can never be there without associating with one object or other (can be imaginery too) यत्किञ्चिदालम्बनमाश्रित्यैव by holding onto one thing or other मनसः स्थितिः स्यात्।mind can remain in that state only. अतो मनसो यत्किञ्चिदालम्बनप्राप्तये therefore better acknowledge and accept the nature of the mind. Therefore give the mind one job or the other. For holding on to some support even a jñānī ज्ञानिनोऽपि प्रवृत्तिः स्यादिति।must have some activity or other. This is an objection raised by an intermediary person to ekadeśī.
तत्रेदं प्रतिवचनम् – असमाहितचित्तस्य समाध्यनुष्ठानशून्यस्य चित्तसमाधानाभावेन मनसश्चाञ्चल्येऽपि समाहितचित्तस्यानवरतं समाधिमनुतिष्ठतस्तन्न स्यात्। ज्ञानी तु समाधौ सदा स्थितो भवति। तस्मान्नैव स्यात् कदाचिदपि प्रवृत्तिर्ज्ञानिनः। इति ।
Ekadeśī's reply. Gist: objection by the intermediary is true. Mind is fickle and wander. This is the general rule. It is possible to get the mind to focus and stay without any diversion, possible through Patanjali's aṣṭāñga yoga. योगः चित्तवृत्तिनिरोधः restraining thoughts of the mind through yoga. 5 stages क्षिप्तम्, मूढम्, विक्षिप्तम, एकाग्रम्,

निरुद्धम् Getting to निरुद्धं मनः in 5th stage. Ekadeśī jñānī must become an expert in aṣṭāñga yoga and as said in chapter 6, you can stop thoughts. आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् (६-२५).
यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।... ॥ ६-२०॥
They are all box verses for the ekadeśī. Kṛṣṇa himself has talked about निरुद्धं मनः. Such an expert in aṣṭāñga yoga, will not get involved in worldly activities. All the time he will sit in nirvikalpaka samādhi. Mind remaining steady without any other thoughts.

Vicārasāgarah chapter 7 class 8 on 4th February 2023
तत्रेदं प्रतिवचनम् – असमाहितचित्तस्य समाध्यनुष्ठानशून्यस्य चित्तसमाधानाभावेन मनसश्चाञ्चल्येऽपि समाहितचित्तस्यानवरतं समाधिमनुतिष्ठतस्तन्न स्यात्। ज्ञानी तु समाधौ सदा स्थितो भवति। तस्मान्नैव स्यात् कदाचिदपि प्रवृत्तिर्ज्ञानिनः। इति ।
In this first part of first part of chapter 7, the author is discussing the lifestyle of a jñānī a jīvanmukta. What should the lifestyle of such a jīvanmukta be is the debate going on between ekadeśī and siddhānti. Ekadeśī is presenting his view from page 321 to 336, he says jñānī should spend rest of his life in ātmā jñānaṃ and samādhi. He has to be an expert in aṣṭāñga yogah. He gradually increases the duration of nirvikalpaka samādhi, and finally dies in nirvikalpaka samādhi.
A person had raised a question: how can a person sit n samādhi without thoughts all the time? It is impossible as mind must hold on to something or other. Therefore some activity or other must be there. He is giving the answer by partially agreeing with the questioner. LK in chapter 6
चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6-34॥

Mind is fickle wandering etc. the yoga pradhāna person says this the general law, we are talking of a specialist in yoga and he is an expert and he can go to samādhi and increase the duration and avoid all the activities. असमाहितचित्तस्य for a common man who has an uncontrolled mind समाध्यनुष्ठानशून्यस्य one who does not practice the samādhi meditation (like vipascana) चित्तसमाधानाभावेन he does not have mental concentration मनसश्चाञ्चल्येऽपि for him mind is restless समाहितचित्तस्यानवरतं who has perfectly disciplined his mind समाधिमनुतिष्ठतस्तन्न one who constantly practices samādhi स्यात् there is no problem at all. (no mind wavering) ज्ञानी तु समाधौ सदा स्थितो भवति। jñānī is in samādhi always. तस्मान्नैव स्यात् कदाचिदपि प्रवृत्तिर्ज्ञानिनः। इति therefore for our jñānī there will be no worldly activity, this is reply of samādhi priya vedanti.

Topic 459 to 475

(आ. ४६९-४७४) समाध्यष्टाङ्गनिरूपणम् –

Topic 469 समाध्यङ्गान्यष्टौ

(४६९) समाध्यङ्गान्यष्टौ – तानि च (१) यमः, (२) नियमः, (३) आसनम्, (४) प्राणायामः, (५) प्रत्याहारः, (६) धारणा, (७) ध्यानम्, (८) समाधिः सविकल्प इति ।

First he enumerates the steps of yoga. There are lot of vedāntic commentaries too. Yoga vṛtti written by Sadaśiva brahmendra Sarasvatī writes one such one. Madhusūdana Sarasvatī in his commentary on Chapter 6 of Gita, Vidyāraṇya writes an elaborate commentary in jīvan mukti viveka. 8 steps. (१) यमः, (२) नियमः, (३) आसनम्, (४) प्राणायामः, (५) प्रत्याहारः, (६) धारणा, (७) ध्यानम्, (८) समाधिः

सविकल्प इति । nirvikalpaka samādhi is destination sādhyam. Each one will be explained.

Topic 470 तत्र यमः

(४७०) तत्र यमः – (१) अहिंसा, (२) सत्यम्, (३) अस्तेयम्, (४) ब्रह्मचर्यम्, (५) अपरिग्रह इति पञ्चविधो यमः । yamah consists of 5 types of avoidance, non-violence avoidance of violence, truthfulness, avoidance of untruth, avoidance of stealing, austerity- avoidance of inappropriate sexual relationship – mythuna varjanam. Then aparigrahaḥ, avoidance of over-possession. In the case of sannyasi, not owning anything.

Topic 471 नियमः

(४७१) नियमः – (१) शौचम्, (२) सन्तोषः, (३) तपः, (४) स्वाध्यायः, (५) ईश्वरप्रणिधानमिति पञ्चविधो नियमः । ज्ञानसमुद्राख्ये ग्रन्थे दशविधो यमः, दशविधो नियमश्चोक्तः। सा च पौराणिकी रीतिः। वेदान्तसम्प्रदायरीत्या तु प्रत्येकं तयोः पञ्च पञ्चैव भेदाः ।

नियमः – niyama has 5 types of dos. (१) शौचम्, all forms of cleaning, verbal (chapter 17 gītā)

अनुद्वेगकरं वाक्यं, सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव, वाङ्मयं तप उच्यते ॥17-15॥

cleaning, speak only what is appropriate, thought cleaning

मनः प्रसादः सौम्यत्वं, मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्, तपो मानसमुच्यते ॥17-16॥

(२) सन्तोषः, I'm happy with whatever I have and never feel jealous of others (positive thought).

यल्लभसे निजकर्मोपात्तं

वित्तं तेन विनोदय चित्तम् ॥ २॥ भज गोविन्दम्

be positively happy, contentment (opp to greed or desire) (३) तपः, austerity chapter 17. Kayikam manasam vācikam tapah (४) स्वाध्यायः, scriptural study, regular recitation of scriptures. In yoga sūtra it is defined as oñkara japa. (५) ईश्वरप्रणिधानमिति surrendering to bhagavān; in yoga śāstra, yoga sūtra borrows from sāñkhya, that's why they are twin brothers, they are dvaita and both are similar. Yoga is not advaitam. Even though both are similar in philosophy, sānkhya does not believe in God īśvara. But from veda standpoint he is āstika. Āstika nāstika person. Yoga philosopher accepts veda and īśvara. SaĪśvara sāñkhya it is called. sāñkhyam plus īśvara. Therefore yoga minus īśvara is sāñkhyam. पञ्चविधो नियमः। of the five niyamas, the last three, tapah, svādhyāyaḥ and īśvara praṇidāṇam is known as kriya yoga. Parahamsa yogananda popularized this. Lot of powers mentioned here. He established self realization fellowship. They teach this as kriya yoga even in Chennai. In vedāntic language it is karma yoga. Kriya yoga and karma yoga have commonness. They never come to śravana mananam nididhyāsanam. They will say sitting in samādhi you will get self0relisation, they never talk of

तद्विद्धि प्रणिपातेन, परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं, ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-34॥

Most of them have missed this important message of consistent systematic study of scriptures., ज्ञानसमुद्राख्ये ग्रन्थे in a text called jñāna samudram दशविधो यमः they talk of ten fold yama, दशविधो नियमश्चोक्तः। सा च पौराणिकी रीतिः that is puranic approach. Swamiji is surprised he does not mention Bhagavatam, where 12 yamas and niyamas are talked about Uddhava gītā chapter 14 verses 34 and 35.

वेदान्तसम्प्रदायरीत्या from the standpoint of vedāntic angle, for us yama is only 5 niyama is only 5. In New year talk, I spoke of ten commandments. Yama plus niyama is 10. तु प्रत्येकं तयोः पञ्च पञ्चैव भेदाः। there 10 sub divisions.

Topic 472 आसनम्

(४७२) आसनम् – अनन्ता ह्यासनभेदाः । तत्र (१) स्वस्तिकम्, (२) गोमुखम्, (३) वीरम्, (४) कूर्मम्, (५) पद्मम्, (६) कुक्कुटम्, (७) उत्तानम्, (८) कूर्मकम्, (९) धानुष्कम्, (१०) मत्स्यम्, (११) पश्चिमतानम्, (१२) मयूरम्, (१३) शवम्, (१४) सिंहम्, (१५) भद्रम्, (१६) सिद्धमिति प्रक्रम्य चतुरशीति (८४) आसनानि योगग्रन्थेषु निरूपितानि। तत्रैव तानि तल्लक्षणान्यपि विस्तरशो ज्ञेयानि। अत्र तु ग्रन्थविस्तरभयात्तेषां वेदान्तेऽत्यन्तोपयोगाभावाच्च न लिख्यन्ते। तेषु सिंहं भद्रं पद्मं सिद्धमिति चत्वारि मुख्यान्यासनानि। तत्रापि सिद्धासनमेवात्यन्तसाधनम्। तल्लक्षणञ्चैकत्रोक्तम् –

आसनम् – अनन्ता ह्यासनभेदाः। bodily posture, āsanam has another meaning: seat over which you sit, wood darbha etc. here it is bodily postures. Many postures are talked about. 16 of them. तत्र (१) स्वस्तिकम्, (२) गोमुखम्, (३) वीरम्, (४) कूर्मम्, (५) पद्मम्, (६) कुक्कुटम्, (७) उत्तानम्, (८) कूर्मकम्, (९) धानुष्कम्, (१०) मत्स्यम्, (११) पश्चिमतानम्, (१२) मयूरम्, (१३) शवम्, (१४) सिंहम्, (१५) भद्रम्, (१६) सिद्धमिति प्रक्रम्य चतुरशीति (८४) आसनानि 84 āsanam are there योगग्रन्थेषु निरूपितानि।primer of yogaśāstra is haṭhayoga pradīpika. (translation is there) तत्रैव तानि all 84 तल्लक्षणान्यपि and their definitions विस्तरशो ज्ञेयानिyou can learn from these books। अत्र तु ग्रन्थविस्तरभयात्तेषां here because of concern the book will become endless वेदान्तेऽत्यन्तोपयोगाभावाच्च you don't have to know all 84 for practicing meditation न लिख्यन्ते therefore I'm not going to all. Only four are important.one is very important.। Out of 84 तेषु सिंहं lion भद्रं पद्मं

lotus type सिद्धमिति चत्वारि मुख्यान्यासनानि four are main। तत्रापि सिद्धासनमेवात्यन्तसाधनम्। siddhāsanam is very very useful तल्लक्षणञ्चैकत्रोक्तम् and the definition is given in yoga grantha.
Definitions also vary. One or more aspects are emphasized.
I'm not giving details as it can too elaborate.

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेन्-
मेढ्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद्भ्रुवोरन्तरं
ह्येतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ इति ।

Siddhāsanam is

गुदावृषणयोर्मध्ये वामपादं नियोजयेत् ।
दक्षपादाग्रभागञ्च वामजङ्घान्तरे न्यसेत् ॥
हस्तयुग्मं न्यसेदङ्के सिद्धासनमितीरितम् ।
कुण्डलीबोधकं शीघ्रं समाधेश्चोपकारकम् ॥ इति ।

Left leg should be on the ground. Left heel must be below the anus and the genital organs. Thereafter, right foot should not be on the ground, it has to between thigh and calf. (below knee). With hand (we saw in uddhava gītā) fingers must be crossed and put on the lap. You keep left foot done and right one up. It will be helpful in awakening the kundalini. It goes through 6 chakras and hits sahasraksha. Unfortunately they try to connect kundalini shakti with self-knowledge. Also they say when you study vedānta it will automatically raise. This is view of ekadeśī. It is very very useful for entering samādhi very quickly. I'm going to read the end only.

इदमेव सिद्धासनमत्यन्तं प्रधानम्। कानिचिदासनानि रोगनाशहेतूनि। कानिचित् प्राणायामादिसमाध्यङ्गसाधकानि। इदं तु सिद्धासनं समाधिकालोपयोगित्वादत्यन्तं प्रधानमुच्यते। इदमेव वज्रासनम्, मुक्तासनम्, गुप्तासनमित्यनेकधोच्यते।

इदमेव सिद्धासनमत्यन्तं this is siddhāsanam प्रधानम् very important sādhanam.। कानिचिदासनानि some of the other are cause for removing illnesses. रोगनाशहेतूनि। therapy; we are not against using yoga. Very useful physical mental pranic health. Yoga class was compulsory in ashram. कानिचित् some other asanas are conducive to go to other steps of yogāsana like prāṇayama etc. प्राणायामादिसमाध्यङ्गसाधकानि। इदं तु सिद्धासनं whereas this siddhāsanam समाधिकालोपयोगित्वादत्यन्तं is useful for sitting in samādhi, therefore it is useful even for nididhyāsanam, प्रधानमुच्यते। इदमेव वज्रासनम्, it is known as vajrāsanam also (we see it is actually different in practice) मुक्तासनम् also called so गुप्तासनमित्यनेकधोच्यते। secret āsanam it is called.

Topic 473 प्राणायामः

(४७३) प्राणायामः – आसनसिद्ध्यनन्तरं प्राणायामः कर्तव्यः । प्राणायामस्त्वनेकविधः। तथापि तल्लक्षणं सङ्ग्रहेणोच्यते – (१) नासिकाया वामच्छिद्रस्थेडाख्यनाडीद्वारा वायोरन्तः पूरणं कार्यम् । तदेव पूरकम् इत्युच्यते । (२) दक्षिणनासिकास्थपिङ्गलाख्यनाडीद्वारा वायोर्बहिर्निःसरणं कार्यम्। तदेव रेचकम् इत्युच्यते। (३) सुषुम्नाद्वारा वायोर्निरोधनं कार्यम्। तदेव कुम्भकम् इत्युच्यते।

प्राणायामः – आसनसिद्ध्यनन्तरं a person will not be able to sit in a particular āsanam initially. Slowly learn to sit comfortably in one āsanam. If you are able to do that effortlessly, after that prāṇāyama one should do. प्राणायामः कर्तव्यः। प्राणायामस्त्वनेकविधः। there are varieties of prāṇāyama. isha, sudarśana kriya, swami pūrnānanda. All claim that they got from various siddhas. We don't question that. We also accept the utility of that. Our discussion is on whether we need to spend time in samādhi after śravaṇa manana nididhyāsanam. Is there any connection between self-knowledge and mystic experience? We are clear there is no connection. तथापि तल्लक्षणं सङ्ग्रहेणोच्यते I'm giving the definition of prāṇāyama briefly consisting of recakam, kumbhakam and pūrakam.

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(४७३) प्राणायामः – आसनसिद्ध्यनन्तरं प्राणायामः कर्तव्यः । प्राणायामस्त्वनेकविधः। तथापि तल्लक्षणं सङ्ग्रहेणोच्यते – (१) नासिकाया वामच्छिद्रस्थेडाख्यनाडीद्वारा वायोरन्तः पूरणं कार्यम् । तदेव पूरकम् इत्युच्यते । (२) दक्षिणनासिकास्थपिङ्गलाख्यनाडीद्वारा वायोर्बहिर्निःसरणं कार्यम्। तदेव रेचकम् इत्युच्यते। (३) सुषुम्नाद्वारा वायोर्निरोधनं कार्यम्। तदेव कुम्भकम् इत्युच्यते।

In the beginning of the 7th and final chapter the author is involved in a discussion between ekadeśī and siddhānti which Niścala Dāsa is going to come to. After gaining jñānaṃ, what should such a jīvanmukta do during rest of life. Ekadeśī argues saying he should spend his life in samādhi ātmā jñānaṃ. He should try to improve further ultimately become brahmavit variṣṭha. Siddhānti says there is no such compulsion. It will be governed by prārabdha vāsana. Going to be mentioned later. Ekadeśī is presenting his view from 321 to 336. In this context aṣṭāñga yoga is being discussed. Parāyanam has 3 components, pūrakam filling up lungs with vāyu. First start with pūrakam with left nostril where iḍā nāḍī is passing through. Then kumbhakam where lungs are fully filled with vāyu. Then one has to exhale or emptying through recakam, ric dhatu rinakti. Kumbhakam also they divide into antara and bahya. After inhalation you hold on for sometime, that is antara. After emptying when you retain for some time before inhaling, it is bahya kumbhakam. In bahya kumbhakam lungs are empty, air is outside. Through right nostril you exhale out where piṇgala nāḍī is there. Second time you inhale through right nostril and then exhale through left nostril. In kumbhakam, suṣuṃna nāḍī is involved. Stopping movement of air in kumbhakam.

इत्थं क्रियमाणानां पूरकरेचककुम्भकानां समुदायः प्राणायाम इत्युच्यते। स च प्राणायामो द्विविधः – (१) एकोऽगर्भः, (२) अपरः सगर्भः। (१) प्रणवोच्चारणं विना क्रियमाणः प्राणायामोऽगर्भः । (२) प्रणवोच्चारणेन सह क्रियमाणः प्राणायामः सगर्भः।

इत्थं in this manner क्रियमाणानां पूरकरेचककुम्भकानां समुदायः a group of pūrakam kumbhakam and recakam is considered as praṇāyāmaḥ. It is considered one unit of praṇāyāmaḥ. प्राणायाम इत्युच्यते। स च प्राणायामो this praṇāyāmaḥ is of two types.द्विविधः – (१) एकोऽगर्भः, agarbha (२) अपरः सगर्भः। and sagarbha. Pregnant and non pregnant one. The one that carries a mantra along with it is sagarbha, mantra can be any type. In vedāntic prāṇayama, it is oñkara. Mental chanting of oñkara. (१) प्रणवोच्चारणं विना without utterance of oñkara क्रियमाणः प्राणायामोऽगर्भः such a prāṇayama is agarbhah। (२) प्रणवोच्चारणेन सह along with oñkara, in uddhavagita chapter 9 we saw this. Lord Kṛṣṇa talked about how deep it must be. Mentally chanted. क्रियमाणः प्राणायामः सगर्भः। such a prāṇayama is sagarbha. 3 times a day it should be practiced. In Uddhava gītā it is saguṇa dhyānam.

Topic 474 प्रत्याहारधारणाध्यानानि

(४७४) प्रत्याहारधारणाध्यानानि – स्वस्वविषयेभ्यः सकलेन्द्रियनिरोधः प्रत्याहारः। नैरन्तर्येणान्तःकरणस्यैकाकारतास्थितिः धारणा। बह्वन्तरायुक्ताद्वितीयप्रत्यग्ब्रह्मणि प्रवहदन्तःकरणप्रवाहो ध्यानम् इत्युच्यते।

Next 3 are pratyāhārah dharana and dhyānam – prati ā hRu dhatu. Repeated meaning is not the meaning. Withdrawing the sense organs from their fields of sensory operations. Damah in vedānta is pratyāhārah in yoga śāstra. प्रत्याहारधारणाध्यानानि – स्वस्वविषयेभ्यः from their respective areas सकलेन्द्रियनिरोधः all five sense organ, no multi-tasking in meditation. प्रत्याहारः śravaṇam also must not be part of multi-tasking. Yagnavalkya tells Maitreyi śravaṇam must be like nididhyāsanam. Only then śravaṇam will be effective. नैरन्तर्येणान्तःकरणस्यैकाकारतास्थितिः antahkaraṇam vṛtti should have only one particular object, Kṛṣṇa-ākara vṛtti or rama-ākara vṛtti etc. fixing the mind is called dharana. धारणा। देश बन्धः चित्तस्य धारण-yoga defines. Flow of thoughts is dhyānam. बह्वन्तराययुक्ताद्वितीयप्रत्यग्ब्रह्मणि प्रवहदन्तःकरणप्रवाहो thought flow also must be with regard to same object only, there will be other thoughts coming in between. When the thoughts are interrupted it is called dhyānam. Uninterrupted flow it is samādhi. ध्यानम् इत्युच्यते। chapter 6

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 6-26॥

Mind will go out, you bring it back again. अन्तरायः – विघ्नः later he will speak of 4 obstacles all are referred here as antaraya. Object of meditation is adviteeya brahman. Pratyak is Jīvātmā. Here it is aikya dhyānam. 7th step. Pravahat present participle adjective to pravāhah. 7 steps over. Now 8th samādhi.

Topic 475 समाधिः

(४७५) समाधिः – व्युत्थानसंस्कारतिरस्कारेण निरोधसंस्कारप्रकटनेन च सहान्तःकरणस्यैकाग्रतापरिणामः समाधिः ।

समाधिः – एकाग्रता परिणामः only one object in front of the thought is samādhi. It is possible only when assisted by two factors. व्युत्थानसंस्कारतिरस्कारेण mind does not go out of the body (normally mind is extroverted, natural. With life being faster, it is extroverted, a habit), extrovertedness has to be stopped. Even sitting quiet for few minutes is difficult for few people. Even if you don't meditate successfully, try to sit quiet for some time. Even 1 hour class is tough. निरोधसंस्कारप्रकटनेन you should develop new habit of slowing down, calming down, by stopping outgoing habit. This may require years of practice. च सहान्तःकरणस्यैकाग्रतापरिणामः समाधिः । mind gets ability of focusing on one thing without distraction.

अयञ्च समाधिर्द्विविधः – (१) सविकल्पसमाधिः, (२) निर्विकल्पसमाधिश्चेति। (१) ज्ञातृज्ञानज्ञेयरूपत्रिपुटीभानसहिताद्वितीयब्रह्मविषयकान्तःकरणवृत्त्यवस्थितिः सविकल्पसमाधिरित्युच्यते। स च द्विविधः – (१.१) शब्दानुविद्धः, (१.२) शब्दाननुविद्धश्चेति। (१.१) 'अहं ब्रह्मास्मि' इति शब्देन सहितो यः स शब्दानुविद्धः ।

(१.२) तद्रहितस्तु शब्दाननुविद्धः। (२) त्रिपुटीभानरहिताखण्डब्रह्माकारान्तःकरणवृत्त्यवस्थितिः निर्विकल्पसमाधिरित्युच्यते। एवं सविकल्पनिर्विकल्पभेदेन समाधिर्द्विविधः।

अयञ्च समाधिर्द्विविधः – this samādhi (absorption) remaining absorbed in something. (१) सविकल्पसमाधिः, savikalpa or savikalpaka (bahuvreehi) (२) निर्विकल्पसमाधिश्चेति। nirvikalpa or nirvikalpaka. Vikalpa means tripuṭī subject object instrument. Division. Wher4 division is evident. In nirvikalpa the division is present but evidently not present. (१) ज्ञातृज्ञानज्ञेयरूपत्रिपुटीभानसहिताद्वितीयब्रह्मविषयकान्तःकरणवृत्त्यवस्थितिः meditator meditated and meditation difference is evident and advitīya brahman thought is there. Meditator and meditated.

Dealing with nondual brahman which is evidently present in सविकल्पसमाधिरित्युच्यते।savikalpaka samādhi. स च द्विविधः even this is of two types. – (१.१) शब्दानुविद्धः, absorption in which some śāstric words are used as a support. Several nididhyāsana shlokas like manobudhyahaṅkāra.. is used. Support for meditation. Even mayyeva sakalam jatam... then you remain absorbed. (१.२) शब्दाननुविद्धश्चेति। remembering just the teachings, meaning but not words.(१.१) 'अहं ब्रह्मास्मि' इति शब्देन any maha vakyams. Sastric words, those words are mentally remembered. सहितो यः स शब्दानुविद्धः । (१.२) तद्रहितस्तु शब्दाननुविद्धः। without using words when a person is absorbed it is shabda ananuviddha.

asti bhāti priyam rūpam nāma chetyamśapañchakam
ādyatrayam brahmarūpam jagadrūpam tato dvayam (verse 20 drk drshya viveka)

Asti bhāti priyo rūpam.. brahman is there everywhere as isness and knownness. Very fact you talk of an object is because of isness and knownness. When you focus on isness or knowness it is drushya anuviddha. (drg dṛśya viveka) (२) त्रिपुटीभानरहिताखण्डब्रह्माकारान्तःकरणवृत्त्यवस्थितिः in chapter 6 of Gita, 1st chapter of pañcadaśī. Consciously the person entertains aham brahmasmi, knowledge he keeps alive, this conscious process it is nididhyāsanam. In pañcadaśī Vidyāranya says when a person continues for some time without distraction, that thought becomes a samskara and it becomes a momentum, then conscious effort is not required, thought goes to sub conscious effort, the thought will be running. No desire will effort required. it will continue for some time. Like when you attend akhanda nāma japa of kirtanam, when you take a break also, it (thought) will continue adṛṣṭam asakrut

abhyāsa puṇyaṃ and practice is required, then the samskara comes, saciva assisted by all these factors. All 3 factors pit together will push to sub conscious mind. Triputī is no more evident, exactly like in deep sleep state in suṣupti triputī and vṛtti are there but no awareness. Nirvikalpaka avasthā. After getting up I'm able to recollect. When triputī is no more evident, antahkaraṇa vṛtti is there in the sub conscious mind ; Vidyāraṇya says in pañcadaśī
वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ १-५६॥.
We are able to recollect this after we come out. निर्विकल्पसमाधिरित्युच्यते। एवं सविकल्पनिर्विकल्पभेदेन समाधिर्द्विविधः। thus there are two types of samādhi. He is going to further divide nirvikalpaka samādhi.

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(४७५) समाधिः
Ekadeśī is presenting his view elaborately.. he insists on aṣṭāñga yoga expertise. He is explaining the 8 steps. We are in the 8th step. samādhi. Discussion is going on. Ekadeśī's view upto 336 page.
Savikalpaka and nirvikalpaka samādhi discussed. Nirvikalpa samādhi is the destination. 8th is savikalpa samādhi. He will later say nirvikalpa also is of two types.
Savikalpa is of two types, making use of vedāntic shlokas, mayyeva sakalam jatam or manobuddhyahaṅkāra..- शब्दानुविद्धः ,
When I independently engage thinking about it... then it is शब्दाननुविद्धः ...
At the end of the para

(१.१) 'अहं ब्रह्मास्मि' इति शब्देन सहितो यः स शब्दानुविद्धः ।
(१.२) तद्रहितस्तु शब्दाननुविद्धः । (२) त्रिपुटीभानरहिताखण्डब्रह्माकारान्तः-करणवृत्त्यवस्थितिः निर्विकल्पसमाधिरित्युच्यते । एवं सविकल्पनिर्विकल्पभेदेन समाधिर्द्विविधः ।

Meditator meditated meditation triad is there in savikalpa and nirvikalpa samādhi. Tripuṭī is not absent in savikalpa and nirvikalpaka samādhi. Then why do you call one nirvikalpa?

In savikalpa tripuṭī is evident, in nirvikalpa the tripuṭī is not evident...

Tripuṭī bhana rahita... not evident in nirvikalpa samādhi

Evam...

तत्र सविकल्पसमाधिः साधनम्। निर्विकल्पसमाधिः फलम्। साधनात्मकसविकल्पसमाधौ यद्यपि त्रिपुटीरूपद्वैतप्रतीतिरस्ति। तथापि तद्वैतं कारणब्रह्मात्मनैव प्रतीयते। न पृथक् । यथा मृद्विकारान् मृद्रूपत्वेन
जानतो विवेकिनो मृद्विकारा घटादयो मृद्रूपा एव प्रतीयन्ते तथा सविकल्पकसमाधौ त्रिपुटीरूपद्वैतमपि ब्रह्मात्मनैव प्रतीयते।

तत्र सविकल्पसमाधिः साधनम्। savikalpa is sādhanam निर्विकल्पसमाधिः फलम्। nirvikalpa samādhi is destination साधनात्मकसविकल्पसमाधौ during savikalpa samādhi it is a means, there is an experience of tripuṭī in the form of duality यद्यपि त्रिपुटीरूपद्वैतप्रतीतिरस्ति। तथापि तद्वैतं कारणब्रह्मात्मनैव प्रतीयते। even though evident tripuṭī is also understood as non-different from brahman. It is non-different from brahman. This is very much understood. न पृथक् । यथा मृद्विकारान् various products of clay like pot jug lid etc. मृद्रूपत्वेन
जानतो when a person has understood it is made of clay, for that informed person even when he experiences them as pot etc he sees them as clay. Like gold ornaments. there is an awareness that

everything is expensive gold. विवेकिनो मृद्विकारा घटादयो मृद्रूपा एव प्रतीयन्ते तथा सविकल्पकसमाधौ त्रिपुटीरूपद्वैतमपि ब्रह्मात्मनैव प्रतीयते। brahman is not lost sight of even when dvaita experience is there.
निर्विकल्पसमाधावपि सविकल्पसमाधाविव like in savikalpa samādhi त्रिपुटीरूपं द्वैतं dvaitam is very much विद्यमानमपि न प्रतीयते । it is not evident, no conscious entertainment of thought... the thought continues in the subconscious.. that continuing thought is not experienced at that time. Like suṣupti which is called nirvikalpa avasthā.. यथा जले निक्षिप्तो
लवणपिण्डो निलीनो विद्यमानोऽपि नेत्रेण न गृह्यते तद्वत् । तथा च सविकल्पनिर्विकल्पसमाध्योरयं भेदः – (१) सविकल्पसमाधौ ब्रह्मस्वरूपरेण द्वैतं प्रतीयते । (२) निर्विकल्पसमाधौ त्रिपुटीरूपं द्वैतं न प्रतीयत इति ।
A lump of salt suppose we drop in water..it will get mixed in water, after that when we look at it we see the water but not salt. Tasting we can but perceptually not experienceable. Similarly in nirvikalpa samādhi thought is there but cannot be experienced. It is there very much present in a visible form. With eyes it is not perceptible. Difference between savikalpa and nirvikalpa is as follows... savikalpa samādhi tripuṭī is experienced as non different from brahman. Nirvikalpa samādhi.. you don't say it is appearing as brahman, it does not appear, only brahman.

Topic 476 सुषुप्तिनिर्विकल्पसमाध्योर्भेदः

(४७६) सुषुप्तिनिर्विकल्पसमाध्योर्भेदः –
सुषुप्तावन्तःकरणवृत्तिर्ब्रह्माकारतां न प्राप्नोति । किन्तु कारणाज्ञानात्मतां भजते । निर्विकल्पसमाधौ तु ब्रह्माकारतयान्तःकरणवृत्तिर्वर्तते । इत्थम् – सुषुप्तौ सवृत्तिकान्तःकरणस्याभावः । निर्विकल्पसमाधौ सवृत्तिकान्तःकरणस्य सत्त्वेऽपि न प्रतीतिः। निर्विकल्पसमाधौ अन्तःकरणस्य ब्रह्माकारवृत्त्युत्पत्तौ

सविकल्पसमाध्याभ्यासो हेतुः । तस्मादेव साधनरूपाष्टाङ्गेषु सविकल्पः समाधिरपि गण्यते । निर्विकल्पसमाधिस्तु तस्य फलम्।
सुषुप्तिनिर्विकल्पसमाध्योर्भेदः –difference between suṣupti and nirvikalpa samādhi. In both tripuṭī is not evident.
सुषुप्तावन्तःकरणवृत्तिर्ब्रह्माकारतां न प्राप्नोति । in suṣupti there is no brahmākāra vṛtti, aham brahmasmi किन्तु कारणाज्ञानात्मतां भजते । antahkaraṇa vṛtti is of the nature if kāraṇa śarīram, mūlā. Adyaropa ajñānaṃ. We call it kāraṇa śarīra vṛtti or avidyā vṛtti. Content is I don't know anything. निर्विकल्पसमाधौ तु ब्रह्माकारतयान्तःकरणवृत्तिर्वर्तते ।in nirvikalpa brahmākāra vṛtti is there antahkaraṇam is also there, itis the source of vṛtti. इत्थम् – सुषुप्तौ सवृत्तिकान्तःकरणस्याभावः । in this manner, in suṣupti there is no antahkaraṇam or its vṛtti only kāraṇa śarīra and kāraṇa śarīra vṛtti is there and recollected later. निर्विकल्पसमाधौ सवृत्तिकान्तःकरणस्य सत्त्वेऽपि न प्रतीतिः । in nirvikalpa samādhi there is brahma kara vṛtti which belongs to antahkaraṇam, na prateeyate, because it is happening in subconscious mind, it is not noticed at that time. It is not manifest. निर्विकल्पसमाधौ अन्तःकरणस्य ब्रह्माकारवृत्त्युत्पत्तौ सविकल्पसमाध्याभ्यासो हेतुः । naturally the question comes if vṛtti is happening in subconscious, my conscious effort is not involved, how does it continue. He says it continues because before nirvikalpa samādhi savikalpa was practiced where with effort this thought was entertained. Adṛṣṭam puṇyaṃ, asakrut practice enough to form this vāsana, until sufficient momentum is generated the effort must continue like pedaling the cycle for some time, that momentum will take the cycle on. In the same way that effort is required that becomes the hetu. During śravanam and mananam of vedānta, the vṛtti has been injected by guru through consistent and systematic study. Samādhi does not

produce vṛtti or jñānaṃ. He invokes in savikalpa samādhi. Class is replaced, then the momentum picks up. If a person has not attended class. The thoughts will be some other vṛtti. तस्मादेव साधनरूपाष्टाङ्गेषु सविकल्पः समाधिरपि गण्यते । that's why savikalpa samādhi is included when we talk of nirvikalpa samādhi. One is means one is end result. निर्विकल्पसमाधिस्तु तस्य फलम्। that's the result

Now nirvikalpa samādhi is of two types, unique concept of ekadeśī advaitin. By mixing vedānta and yoga śāstra. Hybrid concept..

Topic 477 निर्विकल्पसमाधेर्द्वैविध्यम्

(४७७) निर्विकल्पसमाधेर्द्वैविध्यम् –

निर्विकल्पसमाधिरपि द्विविधः – (१) एकोऽद्वैतभावनारूपः, (२) अपरोऽद्वैतावस्थानस्वरूपः। अद्वैतब्रह्माकारान्तःकरणवृत्तिः अद्वैतभावनारूपनिर्विकल्पसमाधिरित्युच्यते। एतत्समाध्यभ्यासाधिक्ये सति ब्रह्माकारा वृत्तिरपि शान्ता भवति। सैव वृत्तिरहितावस्थाद्वैतावस्थानरूपनिर्विकल्पसमाधिरित्युच्यते । यथा सन्तप्तायसि निक्षिप्तो जलबिन्दुस्तस्मिन्नेव प्रविशति। तथाद्वैतभावनारूपः समाधिरपि दृढाभ्यासवशादत्यन्तं प्रकाशमाने ब्रह्मात्मनि प्रविशति । अत्र प्रथमः समाधिः द्वितीयस्य साधनं भवति।

Unique topic.. nirvikalpa is divided into two. Advaita bhavana rūpa and advaita avasthāna rūpa nirvikalpa samādhi.

In advaita bhavana rūpa vṛtti is present but nit evident. In advaita avasthāna rūpa, vṛtti is dissolved into brahman it is absent, previously we discussed savikalpa and nirvikalpa we said in one vṛtti is manifest and another unmanifest. Here there is a thoughtless state he says borrowed from yoga śāstra. After introductory sūtra in yogaśāstra, citta vṛtti nirodhah. Four stages meditator has to cross and come to citta vṛtti nirodha thoughtless state.. tadā srashtuhu svasvarupe avasthāna. Meditator then abides in his nature. Nirodha samādhi. Ekadeśī borrows this idea. He sats in nirvikalpa samādhi even brahmākāra vṛtti is not there.. one abides in brahman. Thoughtless stage of samādhi is borrowed, when yoga śāstra say abidance in ātmā svarūpam, they don't say dvaitam or advaitam but we should note that yogaśāstra is dvaitam only. Jīvātmā and paramātmā are different. Anātmā and ātmā also is different. Ekadeśī omits that part. Svarupa avasthāna is actually in dvaita,. Instead he says abides in advaitam brahman without any thoughts. Abiding in advaitam brahman where there are no thoughts. This is a mixture of yoga and vedānta. Niścala Dāsa does not make comment. Pitamber Maharaj writes in footnote.. I will tell later about this. Nin dual state is brought in here. advaita avasthāna.

४७७) निर्विकल्पसमाधेर्द्वैविध्यम् –twofold

निर्विकल्पसमाधिरपि द्विविधः – (१) एकोऽद्वैतभावनारूपःone involves the entertainment of thoughts at sub conscious level. , (२) अपरोऽद्वैतावस्थानस्वरूपः। second one advaita avasthāna abidance in non dual state. अद्वैतब्रह्माकारान्तःकरणवृत्तिः when there is antahkaraṇa vṛtti in the form of advaita brahman then it is called advaita brahma bhavana rūpa thought full state, अद्वैतभावनारूपनिर्विकल्पसमाधिरित्युच्यते। एतत्समाध्यभ्यासाधिक्ये सति when this samādhi abhyāsa is continued, nirvikalpa samādhi no 1 abhyāsa will lead to nirvikalpa 2 ब्रह्माकारा वृत्तिरपि शान्ता भवति। that vṛtti also ceases, clean thoughtless state. I keep saying our aim is not to remove thoughts. Here it is said so. सैव वृत्तिरहितावस्थाद्वैतावस्थानरूपनिर्विकल्पसमाधिरित्युच्यते that thoughtless state advaita avasthāna rūpa, that is titled so, you don't think of advaitam you're in advaitam. Duality in the form of thought is

gone. thoughtless state is called nirvikalpa samādhi no 2. । यथा सन्तप्तायसि निक्षिप्तो जलबिन्दुस्तस्मिन्नेव प्रविशति। like a drop of water sprinkled
over the doṣa kallu. Moment it touches the pan, water disappears.. nirvikalpa samādhi 2 is like this, brahman has become hot like pan. The thought in touch with brahman instantaneously disappears. तथाद्वैतभावनारूपः समाधिरपि exactly like that this samādhi no 1 where thoughts are entertained, दृढाभ्यासवशादत्यन्तं as it gathers more and more momentum प्रकाशमाने ब्रह्मात्मनि प्रविशति the thought will enter merge and disappear into brahman. The highest form of samādhi involves a thoughtless state asper this ekadeśī. Therefore advaita avasthāna. Non dual state. The thoughtful samādhi becomes a means for coming to this samādhi. । अत्र प्रथमः समाधिः द्वितीयस्य साधनं भवति।

Topic 478 अद्वैतावस्थानरूपसमाधिसुषुप्त्योर्भेदः

(४७८) अद्वैतावस्थानरूपसमाधिसुषुप्त्योर्भेदः —अद्वैतावस्थानरूपसमाधेः सुषुप्तेश्चेयान् भेदः। (१) सुषुप्तावन्तःकरणं तद्वृत्तिश्चाज्ञाने लीयते। (२) अद्वैतावस्थानरूपसमाधौ तु वृत्तिर्ब्रह्मप्रकाशचैतन्ये प्रलीयत इति। किञ्च (१) सुषुप्तौ स्वरूपानन्दोऽज्ञानावृतो भवति। (२) अत्र तु समाधौ निरावरणो ब्रह्मानन्दो विभाति ।

Nirvikalpaka samādhi 2 and deep sleep state difference..
Following two differences are there. In suṣupti antahkaraṇam and thought will resolve into kāraṇa śarīram. In Nirvikalpaka samādhi 2 vṛtti resolves into brahman itself. Brahman alone is there, there is a difference in the locus of resolution.

2 difference, in the suṣupti svarupananda is covered by ajñānaṃ. Whereas in ns2 ignorance no more covers... brahman is without cover, brahmānanda is there anāvṛta brahmānanda. Nirvikalpaka samādhi 2 is different from Nirvikalpaka samādhi 1 also, thoughtless state.

Footnote'

Vicārasāgarah chapter 7 class 11 on 25th February 2023

25-Feb-23

Page 332. Top line. Topic 478.

(४७८) अद्वैतावस्थानरूपसमाधिसुषुप्त्योर्भेदः –

अद्वैतावस्थानरूपसमाधेः सुषुप्तेश्चेयान् भेदः। (१) सुषुप्तावन्तःकरणं तद्वृत्तिश्चाज्ञाने लीयते। (२) अद्वैतावस्थानरूपसमाधौ तु वृत्तिर्ब्रह्मप्रकाशचैतन्ये प्रलीयत इति। किञ्च (१) सुषुप्तौ स्वरूपानन्दोऽज्ञानावृतो भवति। (२) अत्र तु समाधौ निरावरणो ब्रह्मानन्दो विभाति ।

So a discussion between 2 groups of advaitin being continued in this portion. And one group of advaitins we called Ekadeśī. And the other group is Siddhānta. So Siddhānti is going to disagree with Ekadeśī. And before talking about his view. Siddhānta is presenting the view of Ekadeśī, very elaborately. From page number 321 up to page number 336, we have got the ekadeśī's view. we are not discussing how he becomes jñānī. That is not discussed, of course. It is generally understood through Śravanam, Mananam and nididhyāsanam. One has become a jñānī and a jīvanmukta. That is the bottom line and what should be the lifestyle of the jīvanmukta is the discussion now and the ekadeśī's view is that a jīvanmukta should not engage himself in. any worldly transactions. The worldly transaction should be minimal in the form of bathing, eating etc. Other than the survival transaction, no other transaction should be there. He must engage himself only in one exercise and that is samādhi and samādhi alone. And he should try to improve that samādhi qualitatively and quantitatively, as even he improves, he will go from Brahmavit to brahmavitvaraḥ to varīyan to variṣṭha. Of course, these words are not used here, but it is famously used in the jīvanmukti viveka of Vidyāraṇya. And since the jīvanmukta should sit in samādhi all the time, naturally he must be an expert in aṣṭāṅga yoga, because in Aṣṭāṅga yoga alone samādhi is beautifully presented. Step by step in the form of Ashta angāni. And therefore, this Ekadeśī was discussing the Aṣṭāṅga Yoga also, and in that Aṣṭāṅga yoga he has come to the final stage of samādhi. And he discussed samādhi, savikalpa and nirvikalpa. And Savikalpa samādhi also, he divided into 2; nirvikalpa Prakash samādhi also he is dividing into 2. unique topic. We have not seen. What are the 2 types of savikalpaka samādhi? Savikalpa samādhi is that in which brahmākāra vṛtti is evidently present. Therefore the vṛtti is also evident. It is not at the subconscious level, but it is at the conscious level, deliberate and then what are the 2 types when this brahmākāra vṛtti is entertained with the help of śāstra vākyam, like Manobuddhya or any śāstra vākyam or any ācārya? So when you use the words of the śāstra as a support as an aid. Then the samādhi will be called śabdānuvitta samādhi borrowed from Vidyāraṇya's dṛk dṛśya viveka and anuvitta means associated along with. On the other hand, when the very same savikalpaka samādhi is present without using any śāstra vākyam guidance, it is called śabda-ananuvitta savikalpa samādhi. śabdānuvitta, śabda-ananuvitta, savikalpa samādhi. There are 2 types of savikalpa samādhi.

And then he entered into Nirvikalpaka samādhi in Nirvikalpaka, samādhi, Brahmākāra vṛtti is there. But it is not evident, not visible or available for the meditator himself is not aware because it is happening in subconscious level. Avyakta Rupena, Brahmākāra vṛtti anuvartate, continue. And because it is in unmanifest form through tripuṭī is also not evident. Tripuṭī is not absent, but Tripuṭī is not evident. And this samādhi is called nirvikalpa samādhi and this nirvikalpa samādhi divides into 2. That is our current discussion. And he gives 2 names. One is nirvikalpa samādhi, number one for shortening. You can write the NS1. For the long name. And what is NS1? Advaita bhavana rūpa nirvikalpaka samādhi. It is a nirvikalpa samādhi where Advaitha Bhavana bhavana means vṛtti. Advaitic thought aham, Brahmāsmi, etc. Is there in unmanifest form vṛtti is there. And it is called Advaita Bhavana, rūpa samādhi. It is a thoughtful nirvikalpa samādhi. And then he adds another one, which is adapted from the Aṣṭāṅga Yoga of Patanjali, yogah citta vṛtti nirodhah, tadā drashtuhu svarupe avasthānam. 2 Yoga Sūtras. Even this vṛtti, which is unmanifested vṛtti, that vṛtti also merges into Brahman. So there is neither manifested vṛtti. As in Savikalpa Prakash samādhi. Nor is there unmanifest vṛtti as is present in NS1, in NS 2, there is neither manifest vṛtti nor unmanifested vṛtti. The is dissolved into Brahman. This is NS 2 and he gives a title for this NS 2. What is that Advaita avasthāna rūpam? Where the meditator abides as advaita brahman itself. So it is a thoughtless advaitic state, where the meditator abides as Advaita Brahman. So Advaita Avasthāna rūpa borrowed from Yoga Sūtra. tadā drashtuhu svarupe avasthānam. Avasthāna means abide. And how does the Vritti merge into Brahman? For that he gave an example. Also, when there is a hot plate which is really hot. And you take some water and sprinkle some water. The water reaches the hot plate and immediately it dissolves. It is absorbed by the hot plate. So just as the water drops merges into hot to play it instantaneously because the plate is hot. Similarly the vṛtti which is like the water. With his sprinkled on brahman, which is like the hot plate, the vṛtti merges into Brahman. Therefore it is nirvṛttika nirvikalpa avasthā. vṛtti means the thought nirvṛtti means without thought. And that is the world that Madhusudana Sarasvatī uses. In the Gita versea words, Yatra uparamate cittam niruktam yogasevaya . That very word, niruktam is a yogic word. So that's NS one. Is thoughtful nirvikalpa samādhi, NS 2 is thoughtless nirvikalpa samādhi.

And in this paragraph, which we completed in the last class, he differentiated the nirvikalpa samādhi NS 2 and suṣupti. Suṣupti means what deep sleep stain because in deep sleep state also mind and the thoughts are resolved. And what is the difference 2 differences he mentioned we have seen this in the last class. What is the first difference? He said in suṣupti the thought and mind will be dissolved into kāraṇa śarīram which is called Mūlā Avidyā. vṛttih kāraṇa śarīre līyate during suṣupti. Whereas in NS2 also Vritti dissolves but not in kāraṇa śarīram, it merges into brahman. This is difference number one. And the second difference he talks about is in Suṣupti Brahmananda is there. Everybody experienced Brahmananda only in suṣupti, whether he likes it or not. But in suṣupti Brahmananda is experienced but covered by ignorance. That means he doesn't know it is Brahmananda. So Brahmananda, asti, parantu ajñānena āvṛta. But in NS 2, since he is a jñānī, he doesn't have ajñānaṃ. Therefore there is Brahmananda but not covered by ajñānanena na avrutam. Niravrutam brahmānanda. So āvṛta Brahmananda in suṣupti anāvṛta Brahmananda in NS 2. This is the difference and it is advaitic state is the conclusion. Therefore he used the word Advaita avasthāna. And in the last class I said with regard to this particular statement, the footnote to Swami who is called Pitambar Maharaj, very great scholar. So we are not seeing the footnote, but in this context I would like to. Just summarize what he says in the footnote it is in this page itself footnote number one.

There are several lines, but I will summarize the footnote. I am not going to read line by line. he says that NS 2 is Advaita avasthāna a thoughtless advaitic state or non dual state is only a figurative statement. It cannot be taken as a factual statement. He gives the reason? So this Ekadeśī says in NS 2 vṛtti are the thought merges into Brahman. Now this Pitamberji says that cannot be accepted because thought can never resolve into Brahman. Because whenever something resolves, it will resolve into its kāraṇam only. Ornaments melted will resolve into gold. Pot broken will resolve into clay. karyam can merge into Kāraṇam. Only Vritti cannot merge into Brahman because vṛtti is not born out of Brahman. Brahman is not a kāraṇam and like Brahman is not a kāraṇam for anything. It is kārya kāraṇa vilakṣaṇa. vṛtti is born out of the mind only. Therefore vṛtti can resolve into the mind alone. Then the next question is, can the mind resolve into Brahman? Mind also cannot resolve into Brahman. Because mind is not born out of Brahman, mind is born out of kāraṇa śarīram or māyā or mūlāvidyā. Therefore, mind can resolve into kāraṇa śarīram, not Brahman. Then the next question is can kāraṇa Śarīram merge into Brahman? kāraṇa śarīram also cannot merge into Brahman because kāraṇa Śarīram is not born out of Brahman. kāraṇa śarīram is not born out of Brahman. It is born out of what? kāraṇa śarīram is not born. What is the definition of kāraṇa śarīram in tattva bodha? Anirvacya anādi avidyā rūpa. kāraṇa śarīram is not born out of anything, and kāraṇa śarīram is not born out of Brahman. Also, kāraṇa śarīram can never merge into Brahman. Therefore neither vṛtti nor mind nor kāraṇa śarīram can merge into brahman. In NS 2, even if vṛtti is resolved. Even if mind is resolved, kāraṇa śarīram will continue to be there in NS 2. Also, you cannot call it kevalam brahma, you cannot say. And therefore you cannot call it advaitic state. The so called advaitic state does not exist. Advaitic truth exists. But advaitic state does not exist. Any state you go into in Jāgrat avasthā there will be advaita brahman and sthūla śarīram, sūkṣma śarīram, prapañca everything will be there. In Swapna vastha, also Brahman and so many things will be there. In suṣupti avasthā, also Braman, plus kāraṇa śarīram will be there in NS 2 also. In NS 2 also. There is vṛtti and mind may be dissolved. And if it dissolves, it will dissolve into what? Not Brahman, but only kāraṇa. Sarira. kāraṇa śarīram will be there in 2. Also it is not advaitic state, but it is something like advaitic state because we don't experience duality evidently at that time like in suṣupti. Suṣupti is also a non dual state. Figuratively not actually. And the footnote Swami says. That in the case of the hot plate and water drops also. water drops will not merge into hot plates. It will only evaporate and will become invisible steam. It is absorbed in the heat. Agni absorbs the water not hot plate. And therefore, what is the note? There is no advaitic state at all. Advaitic knowledge alone is possible. In waking state. And what is the advaitic knowledge? That advaitam Brahman alone is reality. And everything else that I experience in the waking state that is not satyam, it is mitya. Therefore Brahman is advaitham not because of the absence of dvaitam. But because of the Mithyatvam of dvaitam. In spite of dvaita anubhava, the truth is Advaita and therefore Pujya Swamiji says advaita is not absence of dvaita them. It is in spite of Dvaita am let the dvaita am continue all the time. I will say there is only advaitam. Because the dvaitam happens to be as good as not there. Masthani sarva bhutani. They're all as good as not there because they don't have an existence of their own. There is only one thing which has got existence of its own. Brahman. This knowledge is important. We need not go to advaitic state because. And if NS 2 is called advaitic state. If NS 2 is called advaitic state, it is only a figurative expression. It is really not advaitic state, because even in NS 2 Brahman is there and the kāraṇa śarīram is there in which everything has merged and how do you know kāraṇa śarīram is there? How do you prove it? In NS 2, one may not know. But the very fact that after NS 2 this person again comes out. That means what mind was there in dormant form, thought was there in dormant form worries. Worries are there in dormant form. therefore let us note that ekādaśī only a figurative expression. This is what. Pitamber maharaj says.

(४७९) निर्विकल्पसमाधौ लयविक्षेपकषायरसास्वादरूपविघ्नचतुष्टयनिरूपणम् –

निर्विकल्पसमाधौ चत्वारो विघ्नाः स्युः। तन्निवृत्त्यर्थं तत्स्वरूपं कथ्यते। (१) लयः, (२) विक्षेपः, (३) कषायः, (४) रसास्वाद इति विघ्नाः चत्वारः।

Ekadeśī continues, remember all these discussions are Ekadeśī 's discussion. So निर्विकल्पसमाधौ in nirvikalpa samādhi viṣaya Saptami with regard to the Nirvikalpa samādhi. 4 obstacles are possible. So that is why Aṣṭāṅga Yoga will have to be practiced for very, very long time, because entering samādhi is not going to be easy. So many obstacles are there. And that is why I said the samādhi abhyāsa rūpa nididhyāsanam is one of the optional practices because samādhi abhyāsa is not that easy, you should be an expert in Aṣṭāṅga yoga. And fortunately, we can practice nididhyāsanam by other methods. Also, we can practice the Aṣṭāṅga yoga method also. And we have got śravana, brahmābhyāsarūpa rūpa, So many obstacles are there. विघ्नचतुष्टयनिरूपणम्, Nirūpanam means presentation. Vighna 4 obstacles are there. चत्वारो विघ्नाः स्युः। तन्निवृत्त्यर्थं तत्स्वरूपं कथ्यते। for removing the obstacles. You should know what are the obstacles unless you know you cannot remove it. And what are they number (१) लयः, (२) विक्षेपः, (३) कषायः, (४) रसास्वाद ? The Kaṣāyaḥ is not Ayurvedic kaṣāyaḥ. It is Vedantic kaṣāyaḥ. इति विघ्नाः चत्वारः। obstacles are there. Now he is going to elaborate all of them. We saw this in the MāṇḍūkyaKarika 3rd chapter.

तत्र लयः – आलस्येन निद्रया वा वृत्त्यभावो लय इत्युच्यते। तस्मिन्सति सुषुप्तितुल्यावस्था समाधिनिष्ठस्य जायते। ब्रह्मानन्दोऽपि तदा तिरोभवति। तस्मान्निद्रालस्यादिनिमित्तैर्यदा वृत्तिः स्वोपादानेऽन्तःकरणे लीयेत, तदा योगी सावधानः सन् निद्रादिकं निरुध्य वृत्त्युत्पादनं कुर्यात्। इदमेव श्रीगौडपादाचार्यैश्चित्तसम्बोधनमित्युक्तम्। लयरूपस्य विघ्नस्य विरोधि निद्रालस्यादिनिरोधकं वृत्तिप्रवाहरूपं जागरणमेव चित्तसम्बोधनम् ।

Among those four obstacles, layaḥ-The word layaḥ. literally the word layaḥ means dissolution dissolving. In this context, layaḥ is आलस्येन निद्रया वा, either because of laziness or because of sleep because of one of these 2 वृत्त्यभावो, means the absence of conscious thought in the mind. The thoughts, even worldly thoughts are resolved, of course. Vedantic thoughts are also resolved, so no thoughts are there in the conscious mind. वृत्त्यभावो लय इत्युच्यते।. So this resolution or dissolution of conscious thoughts is called layaḥ. तस्मिन्सति, even this layaḥ takes place सुषुप्तितुल्यावस्था, so he doesn't call it suṣupti, but he says this is a state which is very similar to suṣupti because this person is still sitting. सुषुप्तितुल्यावस्था. समाधिनिष्ठस्य जायते।. For the person who is practicing samādhi. For that person jayate this will happen. And naturally, ब्रह्मानन्दोऽपि तदा तिरोभवति। Brahmananda also is Tiro Bhavati is concealed. He does not experience Brahmananda, indicating he is talking about. Experiential Ananda, what about the original Brahmananda, which is our nature, that is there, but the experiential Brahmananda is not there. ब्रह्मानन्दोऽपि तदा तिरोभवति it is concealed/gone. तस्मान्निद्रालस्यादिनिमित्तैः therefore because of these reasons like laziness, sleep, etc. यदा वृत्तिः स्वोपादानेऽन्तःकरणे लीयेत, When the thoughts conscious thoughts are resolved in the mind. So if it is resolved in kāraṇa śarīram, he will call it sleep. So, since he doesn't want to call it a sleep, it is similar to sleep. He uses the word vṛtti are resolved in the mind, not in kāraṇa śarīram तदा योगी. So that means this person has not yet gone to sleep. The meditator has gone to sleep like state, and therefore he can try to awaken. सावधानः सन् immediately the meditator should become alert. I am dozing in the name of meditation. He must note that if he captures himself dozing. Savadhan san means with alertness. Savadhan means alertness, sun, निद्रादिकं निरुध्य. He should resist going to sleep. वृत्त्युत्पादनं कुर्यात्। he should deliberately entertain vṛtti. If it is some other state he can entertain worldly thought, but since he is in Vedantic meditation, he should deliberately produce vedāntic thoughts, either Brahmasatyam or Jaganmithya or. Aham brahmaivanaoparah. he should deliberately generate, and if required, he can bring some vedāntic slokas. Also loudly, he can chant Manobudhyahaṅkāra, and he awaken himself. इदमेव श्रीगौडपादाचार्यैश्चित्तसम्बोधनमित्युक्तम्। This process alone is described in MāṇḍūkyaKarika chapter 3-44

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः । सकषायं विजानीयात्समप्राप्तं न चालयेत्॥ ४४ ॥ नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।

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Mandu Kakarika, Ācārya, uses the word laye sambodhaye sambodhan means what awakening the mind. And what is the process of awakening? He is defining what is awakening. Awakening is

लयरूपस्य विघ्नस्य विरोधि निद्रालस्यादिनिरोधकं So विघ्नस्य विरोधि means whatever is enemical to the obstacle. The obstacles are enemical to meditation. Now what we have to do, we have to bring in the enemy to the obstacle. And what is the enemy to the obstacle? Whatever removes Nidra and Alasyam. So the remover of sleep and laziness is enemy to the obstacles-sleep. I hope you are getting. वृत्तिप्रवाहरूपं जागरणमेव चित्तसम्बोधनम् । Deliberately generating thoughts in the mind. And that is why learning some meditation slokas by heart will be very useful. I was quoting

आकाशवल्लेपविदूरगोऽहं

आदित्यवद्भास्यविलक्षणोऽहम् ।

अहार्यवन्नित्यविनिश्चलोऽहं

अम्भोधिवत्पारविवर्जितोऽहम् ॥ ४९९॥

Some shloka or other, you chant if required. Loudly. Also make sure nobody is sleeping nearby. In the name of your meditation, don't wake others. Let them sleep.. So the flow of thoughts. जागरणमेव चित्तसम्बोधनम् means Awakening alone is called चित्तसम्बोधनम्. That is the remedy for the first of the called layaḥ. Now we have to go to the second obstacle.

Topic 480. विक्षेपः

(४८०) विक्षेपः – यथा हि बहिर्मार्जारादिभयाच्चटका गृहान्तः प्रविश्य भयक्लेशव्याकुलतादिनिवृत्तियोग्यं स्थलं तत्कालं तत्रापश्यन्ती बहिरेव पुनरागत्य भयं वा मरणादिरूपं दुःखं वा प्राप्नुयात् तथैव बहिरनात्मपदार्थान् दुःखहेतुत्वेन बुद्ध्वाद्वैतानन्दं विषयीकर्तुं चित्तवृत्तिरन्तर्मुखीभूय, प्रत्यक्चैतन्यस्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् किञ्चित्कालमपि तत्र स्थैर्यमप्राप्य चैतन्यस्वरूपानन्दमननुभूय पुनर्बहिर्मुखीभवति। ईदृग्वृत्तिरेव बहिर्मुखीभूता विक्षेप इत्युच्यते।

This kind of elaborate discussion we don't find elsewhere even in Maṇḍukya kārika this very, very briefly the word vikṣepa and it's commentary are available. But here Niścala Dasa does very elaborately, of course, through the mouth of Ekadeśī. So vikṣepa, he wants to explain for that he gives an example. Example itself is a story and thereafter he will come to meditation. Data he so it is like the following story. What is that? यथा हि बहिर्मार्जारादिभयाच्चटका. Caṭaka means a Sparrow. A type of bird is called Caṭaka. So it sees a mārjāra means a cat outside which may attack. And what does it do out of the fear of cat? गृहान्तः प्रविश्य. they enter into the house to save itself. भयक्लेशव्याकुलतादिनिवृत्तियोग्यं स्थलं And the sparrow looks for his place within the house. And what type of place is safe place? And what the safe Place buy a playset? Bhayam means fear. klesha means pain vyakulata means disturbance. It is common to both Nivritti yogyam nivritti means to remove this fear, pain, etc. Nivritti Yogam Thalam, a place where these are absent. That means what a safe place. A safe place which is free from the fear and pain. And, तत् कालं at that time it is frantically looking because outside. cat is waiting. Therefore it is looking for a place where no such a threat or pain is not there. Sometimes it is able to find that we in our House. Also, sometimes you find the birds building nest and hung. And therefore in the window also top window there will be that again a very very. And the partially covered angular glasses will be there and the ideal place burden. So if such an ideal place it finds it is fine. But sometimes what happens it is not able to find that and therefore what does sparrow do. The Sparrow, which withdrew into the house again comes back, so it withdraws. All right, but again comes out. तत्कालं तत्रापश्यन्ती The singular. One sparrow is mentioned. That अपश्यन्ती means what? Not seeing a safe place within the house. Not finding a safe place within the house. What does it do? It doesn't have choice, even though it knows how outside the mārjāra is there, but still it comes out. बहिरेव पुनरागत्य Once again it comes out. भयं वा मरणादिरूपं दुःखं वा Naturally, it will again be frightened of the cat or it may be what next stage? The cat captures it and kills also. Therefore it can face either. Fear or it may face death itself. Up to this example.

Similarly, our thoughts are compared to this sparrow. And the thought was previously in the outside world. And what did the Vedantic meditator do? He studied Maṇḍukya kārika and there it was said duḥkham Sarvam anusmritya, a Kama bogan nivarthi E may you see the world as cause of sorrow. and seeing the external world which is like Mārjāra thought is like what Sparrow world is like. What cat? World it withdraws out of fear. What fear? World is Duḥkham. And it wants to go inside for the safe place. What is the safe place? ātmā or Brahman is Ananda svarūpa. Therefore the thought wants to go to Atman. it went in search of the safe place and the safe place is ātmā. Now look at this line. in the same way. प्राप्नुयात् तथैव बहिरनात्मपदार्थान् दुःखहेतुत्वेन बुद्ध्वा the thought, which saw the external world. Understood the external anātmā as dukha hetu. It is a cat. anātmā world. Dukhe hetu is the cause of duḥkham and Maranam also., अद्वैतानन्दं विषयीकर्तुं The mind wants to come to Chidananda Rūpa shivoham, Shivoham. It goes inside seeking Atma चित्तवृत्तिरन्तर्मुखीभूय, And he has chosen the right bird also. The bird is caṭaka kuruvi. It is weak and in Sanskrit the world caṭaka is strīliñga. Whether this Sparrow is male or female, the word caṭaka is strīliñga. vṛtti in Sanskrit, also in strīliñga. Vṛtti sparrow went inside prāṇamāyā manomāyā etc. प्रत्यक्चैतन्यस्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् Here alone is the problem. The vṛtti wants to objectify the Atman. But unfortunately Atma is not an object and it is the subject and what type of subject. It is extremely subtle which they they think they have form, colour, smell, taste, nothing. Therefore, Vritti finds it very difficult to entertain Brahmākāra. Because what type of vṛtti is required? Brahmākāra vṛtti? Atma kara vṛtti and Ātmākāra vṛtti is very subtle, therefore entertaining This vṛtti is difficult, therefore there is no safe place at all. And the. So किञ्चित्कालमपि तत्र स्थैर्यमप्राप्य ātmā which is the inner consciousness. being extremely subtle. the mind is not able to entertain aham Brahmasmi vṛtti. Or even if it is able to entertain this vṛtti it is not able to hold on to that vṛtti. Either that vṛtti doesn't come or vṛtti comes but doesn't stay. The safe place is gone. So safe place is not available. Therefore, what does it do? Again? Vṛtti comes back after all family is waiting and so many people are there. He compares family to mārjāra. Therefore the more you practice this meditation. You will begin to hate the family. That is another problem. So then in the samādhi gives a warning. The person who wants to sit in meditation all the time. He will start looking at the world as an enemy. Because world is an enemy to meditation. And therefore, gradually we will begin to dislike the world. And the husband becomes enemy, wife becomes enemy, children becomes, everything becomes enemy, because anything that produces worldly thought I see as an obstacle to becoming with varīyan variṣṭha. This person is so addicted to withdrawal. That world becomes an enemy. Remember, attachment to the world also is wrong. hatred of the world is also is wrong. What we say is you should be comfortable in meditation if you sit. Away from the family. Also, you should be comfortable. You should be equally comfortable with the family also. Pashyan shrunvan sprushan....Gita therefore anybody who is attached to samādhi. May gradually begin to. Dislike the world. Like the Sparrow. Looking at the cat, for the meditator, the whole world becomes a cat bhaya kāraṇam. This is an aside note Dayananda Swamiji gives. So be comfortable in withdrawal. Be comfortable in vyavahāra also, but Ekadeśī says you should not do.

Vicārasāgarah chapter 7 class 12 on 4th March 2023

स्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् किञ्चित्कालमपि तत्र स्थैर्यमप्राप्य चैतन्यस्वरूपानन्दमननुभूय पुनर्बहिर्मुखीभवति। ईदृग्वृत्तिरेव बहिर्मुखीभूता विक्षेप इत्युच्यते।

So the 7th chapter of this text. Has started with a debate between 2 groups of advaitin. One group I call ekadeśī. And the second group is Siddhānti. The author Niścala Dasa belongs to the Siddhānta group. Which means he disagrees with the view of the ekadeśī advaitins. And this ekadeśī advaitin is presenting his case very elaborately from page 321 which will go up to page 336. And the debate is after attaining jñānaṃ and jñāna niṣṭhā. How should a Jñānī jīvanmuktalead the rest of the life is the question. And ekadeśī answers that he must spend the entire life only in meditation and samādhi. And in samādhi he can enjoy the highest, ānanda. Which is called samādhi sukham which he called svarūpa sukham ātmā sukham, jīvan mukti sukham, etc. It is an experiential ānanda. He accepts and that ānanda is the highest ānanda experienceable in samādhi. And a jñānī must spend the rest of the life in remaining in samādhi alone. And of course, because of the power of prārabdha, he will come out of samādhi now and then. That prārabdha must be utilized only for the minimum necessity of life, like eating, cleaning, etc. Aim is to gradually increase the quality and the quantity of his samādhi. Thus becoming brahmavitvaraḥ varīyan variṣṭha and once he becomes variṣṭha, he will be permanently in samādhi, not coming out even for eating etc. Is completely oblivious of the world and surrounding. In fact, his samādhi and his videha mukti we cannot. even differentiate because both will appear the same. This must be the lifestyle of a jñānī is the contention of ekadeśī from which our siddhānti disagrees. And since the view is that a jñānī should spend the rest of the life in samādhi. Naturally, he must be an expert in aṣṭāṅga yoga and therefore he is elaborately discussing the aṣṭāṅga yoga top. And he talked about the culmination of the aṣṭāṅga yoga in the form of nirvikalpa samādhi.

There also she talked about 2 fold nirvikalpa samādhi. In one that is the bhavana is there Advaita bhavanātmaka nirvikalpaka and advaita avasthāna rūpa nirvikalpaka samādhi, , samādhi in which thoughts are totally absent. And after talking about the culmination of aṣṭāṅga yoga, now he has entered into the various possible obstacles in the practice of the samādhi, which is called samādhi vighna. obstacle Another word is Pratibandha,. And 4 obstacles he has enumerated, and now we are in the course of studying those obstacles. The first obstacle he has already covered, which is called layaḥ, should be translated as a sleep like situation in which a person does not practice meditation. Meditation doesn't happen. but sleep like situation. He doesn't call it sleep because in sleep one will fall down. If he sleeps, he will not continue to sit if he is continuing to sit, it means he is not sleeping, but it is sleep like state because he is not meditating. And the parihāram is the solution for this is laye sambodhaye citam. He quoted Gauda Pada ācāryas Māṇḍukya Karika sambodhi mean he has to awaken the mind by consciously deliberately invoking the Vedantic thoughts assuming here, that this person has gone through Śravaṇam and Mananam for long time, therefore he can. This is the parihāram a solution for layaḥ.

The second obstacle is called vikṣepa which means extrovertedness of the mind. Mind running out? And to convey this problem, he gave the example of a bird and the cat. So the bird sees a cat, or any other animal which is a threat to the world, and the bird caṭaka this Sparrow. What does it do? It looks for some safe place and with that intention, he. enters some house or the other. And inside the house, it looks for a safer place. If it finds it is wonderful, but if it doesn't find a safer place, what does it do? Again, it comes out similarly. The antahkaraṇa vṛtti is considered or compared to a bird. The external world of objects is compared to the cat because the very world is a threat because it will cause the rāga dveṣa etc etc. Therefore world is like mārjāra. Mind or thought is like the bird. Atma is this safe place? Atma inside, which is Ananda, which is ever secure, is the safe place, looking for the safe place. The thought is withdrawn from the external world and the thought wants to abide in Brahman, by entertaining Brahmākāra vṛtti. Thought residing in Brahman is called Brahmākāra vṛtti. This is the aim of the mind and thought, but what happened sometime, Brahman being extremely subtle. Very very sūkṣma Brahmākāra vṛtti is not that easily possible. Because if Brahman is very subtle, the thought also must be what very subtle, sūkṣma, Brahmākāra vṛtti,. And since it is very subtle. Therefore, the mind finds it difficult to remain in ātmākāra And therefore it flutters within for some time. And then not finding a safe place within the mind and thought comes out again. So this he is going to differentiate later 2 types of vikṣepa. In one type of vikṣepa, meditation doesn't happen at all. He doesn't go inwards. vikṣepa doesn't allow to go inward, is one type of problem. The second type is what it is. Not that serious problem. He is able to withdraw the mind and go inwards. But vikṣepa again comes from inside and take him out. for the first vikṣepa does not allow to go inwards. The second vikṣepa doesn't allow the mind to stay in. Are you able to see the difference? He going to say this later? In second vikṣepa, he is able to withdraw but he is not able to remain within and again comes out and this second vikṣepa is the problem faced by the meditator. Now look at this. This is what we were seeing in the last class,

page 333, top line

स्वरूपस्यात्मनोऽत्यन्तसूक्ष्मत्वात् since ātmā svarūpam is extremely subtle किञ्चित्कालमपि तत्र means that the mind is not able to remain steady in Brahmākāra vṛtti. he knows what is Brahmākāra vṛtti at the time of knowledge he has had Brahmākāra vṛtti. But the problem is that Brahmākāra vṛtti did not stay. स्थैर्यमप्राप्य. So not finding steadiness in Brahmākāra vṛtti. चैतन्यस्वरूपानन्दमननुभूय पुनर्बहिर्मुखीभवति । if he had stayed there, he could have enjoyed meditational ānanda Brahmākāra vṛtti pratibimbita ānanda , that Experiential ānanda he could have enjoyed. . But he is not able to enjoy that. Therefore, svarūpa ānandam meaning Brahmākāra pratibimba svarūpa ānandam अननुभूय not experiencing. बहिर्मुखीभवति again runs outwards. So ईदृग्वृत्तिरेव बहिर्मुखीभूता विक्षेप इत्युच्यते ।this running out of the mind after going inward. Second time running out of the mind. is called vikṣepa, which is the obstacle in meditation. If the vikṣepa is very serious, he will not be able to sit in meditation at all, but it is not that serious. He is able to sit, he is able to withdraw the mind, but the mind doesn't. Up to this, we saw in the last class continuing.

चित्तवृत्तेः स्थिरतां विना न स्वरूपानन्दस्य लाभो भवति। तस्मात् वृत्तावन्तर्मुखीभूतायामपि यावन्न सा ब्रह्माकारतां भजते, तावद्योगी नियतमानसो बाह्येष्वनात्मपदार्थेषु पुनः पुनर्दोषभावनया वृत्तिं निरुद्ध्य अन्तर्मुखामेव तां स्थापयेत्। विक्षेपरूपविघ्नविरोधी योगिप्रयत्नः शम इति गौडपादाचार्यैरुच्यते।

So now he discusses what is the Parihar a what is the solution for this problem that the mind comes inwards and then again it goes outwards. When it comes inside and goes outside. What is the solution? Is the is the solution is when the mind goes outside towards the external world, it is mainly because of some attachment to something. Because they're alone, the mind naturally run. What should we do whenever rāga is the problem? Attachment is the problem. Then you have to see the doṣa in those objects. 3 types of doṣa. What are the 3 types of doṣa imposition? Dukha miśritatvam, atṛptikaratvam, bandhakatvam. Therefore I should not get lost in anātmā. Therefore, I should meditate on ātmā, which alone is permanent, which alone is ānanda svarūpa. Thus we have to convince the mind and bring it inwards. Then what will the mind you do will remain inside and again. Again, bring in this tug of war. Should continue and a time will come when hopefully we will win the victory and the mind is able to abide in ātmā for a length of time, Kṛṣṇa said this in the 6th chapter of the gītā

यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 26॥

whenever the mind runs outwards, may you bring inwards. This bringing inwards exercise is called śamah mind discipline by Gauḍapāda ācārya.

चित्तवृत्तेः स्थिरतां विना if the mind does not abide in Atma, Ātmākāra vṛtti, न स्वरूपानन्दस्य लाभो भवति । one cannot enjoy the svarūpa ānanda. तस्मात् वृत्तावन्तर्मुखीभूतायामपि and therefore even if the thought has turned inwards, यावन्न सा ब्रह्माकारतां भजते,. If the mind does not entertain Brahmākāra vṛtti and stay there. Na bhajate na prapnoti tāvat so long. the effort must continue. Some other thought comes you have to entertain Vedantic thought. Non-Vedantic thought comes and again you have to bring in Vedantic thought. Non- Vedantic thought is called vijātīya vṛtti. Vedantic thought is called sajātīya vṛtti We have to keep on eliminating vijātīya vṛtti and keep on struggling to maintain sajātīya vṛtti. With mental discipline. Mental control. That's why in Sadhana Sampatti śamah has been included. He has to utilize that power.

नियतमानसो बाह्येष्वनात्मपदार्थेषु पुनः The mind should be told, don't think of anātmā. Anātmā is full of Doṣa. It will give you only saṃsāra and therefore come inside. We have to coax and cajole the mind like children playing outside. They have their mother keeps on calling. The child doesn't come even if the mother pulls. When the mother turned that side again, the child exactly like that. We have done all those things., बाह्येष्वनात्मपदार्थेषु पुनः पुनर्दोषभावनया वृत्तिं निरुद्ध्य अन्तर्मुखामेव तां स्थापयेत्। Convince the intellect. वृत्तिं निरुद्ध्य.

You should stop anātmā vṛtti. And अन्तर्मुखामेव तां स्थापयेत्।. And he should maintain ātmā vṛtti, which is called Antar Muka vṛtti.. It's that thought should be a retain mine should abide in the Atman. That is again said by Kṛṣṇa in the Gita.

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥ 25॥

The making the mind abide in Atma, one should not think of anything else. विक्षेपरूपविघ्नविरोधी योगिप्रयत्नः शम इति गौडपादाचार्यैरुच्यते this effort on the part of the meditator, to remove the vikṣepa obstacle. This effort on the part of the Yogi to remove the vikṣepa obstacle. Is called śamah. (in Gauḍapāda Ācārya Karika that advaita.pra -44

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४ ॥

So with this, the second obstacle and its remedy are over. layaḥ is the first obstacle vikṣepa is the second one. Now he is entering the 3rd one.

Topic 481 कषायः

(४८१) कषायः – रागादयो दोषाः कषाया इत्युच्यन्ते । ते च तत्र (१) स्त्रीपुत्रधनादिरूपा विषया वार्तमानिकाः, बाह्या उच्यन्ते । (२) त एव भूता भाविनो वा चिन्तामुपारूढा मनोराज्यमात्रसिद्धा आन्तराः । त एते द्विविधा अपि रागादयः समाधिप्रवृत्ते योगिनि न सम्भवन्ति ।

So the 3rd one is kaṣāyaḥ. Here the word kaṣāyaḥ does not refer to the Ayurvedic kaṣāyaḥ that is also called the kaṣāyaḥ because it is not. It is not a clear liquid, but it is a turbid one with a lot of minute medicinal particles floating for it is not clear, but the turbid, the mind also when it is in kaṣāyaḥ it is not a clear mind. It is a turbid mind with lot of floating thoughts cluttering the mind, so that lack of clarity is indicated by the word kaṣāyaḥ. And what are the floating turbidity? Turbidity is caused by floating particles. What are they? Rāgādayaḥ means attachment (dveṣa, kāma, krodha etc) means opposite of that. But the primary ones are rāga dveṣa. The others are only modifications of Ragha dveṣa. Therefore, generally we enumerate only 2, but you have to include the others.. रागादयो दोषाः कषाया इत्युच्यन्ते. They are called kaṣāyaḥ. Theater they are of 2 types. One is inside and the other is outside. 2 types of rāga dveṣa. स्त्रीपुत्रधनादिरूपा विषया वार्तमानिकाः which are centered on the external world which are alive and obtaining now the वार्तमानिकाः means what currently existing. external objects or external people, but the examples stree means wife in this context. And putra Putra means of poor children. Putra Putri Dhanam means varieties of property wealth viṣaya, varthamanika they are all alive now. They are alive and interactions are there. Interaction related issues are also they are very much live. They are called Bahya external, Raga dveṣa. Of course, Raga dveṣa cannot be external as it is in the mind only, but it is called external because it is centered on external object. Raga dveṣa centered on internal objects. And what type of internal objects he says.) त एव भूता भाविनो means what they are no more surviving now. They are gone. So they do not exist. For example, the spouse might have died. Even though now this spouse is not available, this spouse occupies the mind of the person for the rest of the life. Therefore, often the thought keeps on coming. So therefore, what type of wife Bhūta Bhūta means the past wife or the past possession past the relation? Anything past? Or bhāvinah means what the would be things which is not there but they are there in my imagination. So this fellow is a brahmacāri he imagines what type of wife he want to have. Pavam and how the married life should be all imagination building castles in the air and living in that. This is called bhāvinah. चिन्तामुपारूढा, which are occupying my cintan, my thought मनोराज्यमात्रसिद्धा which exist only in our mind which doesn't have external existence. Either belonging to the past or belonging to the future. And where are those objects in? Therefore, आन्तराः,. रागादयः त एते द्विविधा अपि. Both these problems. समाधिप्रवृत्ते योगिनि न सम्भवन्ति this problem is not there for a Yogi who has entered the meditation who has entered the meditation, who has. Withdrawn the bind. So what he wants to say is, I will tell you what he is trying to arrive at. If these external rāga dveṣa. Are internal rāga dveṣa are so powerful and they are making the mind extrovert, then he will not be able to sit in meditation at all. Because the rāga dveṣa will not allow him to sit.. And even if he sits, he cannot close the eyes, even if he closes the eyes, he cannot withdraw the mind toward the Atma. Therefore, when the vikṣepa is too powerful, he cannot sit in meditation and withdraw the mind. Whereas in certain cases, the vikṣepa is not that powerful, but they are dormant inside, they are passive. That's the rāgadveṣa. He is going to divide into 2 active rāgadveṣa which will not allow meditation itself. The second one is passive rāgadveṣa, which are not very much active, being passive and therefore he is able to withdraw into meditation. But what happens in the middle of the meditation or when he is trying to do the passive rāgadveṣa gets? The previous one is always active. Therefore he cannot sit in meditation at all. The second one is. Passive rāgadveṣa which are not active when he sits in meditation and he is in the process. But the moment he withdraws from the external world, all these because the external world is withdrawing. Therefore the passive rāgadveṣa gets activated. This passive rāgadveṣa he is going to call Kaṣāyaḥ. This will not to stop him from sitting in meditation.

In meditation he can even withdraw the mail but he will not be able to. continue the meditation because all the passive one start coming. And this is going to be called kaṣāyaḥ. Here he gives the introduction here he says rāgadveṣa is kaṣāyaḥ. He says later he will refine it and say rāgadveṣa itself is not kaṣāyaḥ. rāgadveṣa samskara, rāgadveṣa vāsana is kaṣāyaḥ. And what is the difference between rāgadveṣa and rāgadveṣa vāsana. rāgadveṣa is active, rāgadveṣa vāsana is passive.

And this. rāgadveṣa vāsana alone will start disturbing when a person is in the process of meditation. Active rāgadveṣa does not stop the meditation, therefore he says. त एते द्विविधा अपि रागादयः both these 2 types of rāgadveṣa. active rāgadveṣa.. समाधिप्रवृत्ते योगिनि न सम्भवन्ति. They will not stop this person from sitting in meditation. Therefore, he is able to enter meditate. But what will affect his meditation is not the active one. It is the passive one. And what is the name of the passive one? kaṣāyaḥ it is rāgadveṣa, but why do you call it kaṣāyaḥ? Because it is passive. Those details he is going to elaborately discuss that this topic is going to be elaborately discussed by borrowing a topic from yoga śāstra. So now we are going to. enter into a new topic taken from Yoga Sastra for explaining kaṣāyaḥ he is going to bringing in this talk. We will enter into that.

अन्तःकरणस्य पञ्च भूमयः – (१) क्षेपः, (२) मूढता, (३) विक्षेपः, (४) एकाग्रता, (५) निरोधभूमिका चेति चित्तस्य पञ्च भूमयः सन्ति ।

So these are all unique topics we will get in vicārasāgara borrowed from Yoga śāstra in the yoga śāstra. This is the primary topic. In fact, in the first sūtra itself. Are in the second sūtra itself. All the commentators introduced the this particular topic. It is the primary topic of yoga and what is that? अन्तःकरणस्य पञ्च भूमयः. There are 5 stages. Are 5 levels in the antahkaraṇa like a 5 storied building? Bhūmih means story or level. Mind has got 5 levels. It is a 5 story building. A very beautiful, informative topic we take mind for granted if you observe mind has got 5 level. The first one is called kṣepah. And this kṣepah alone is going to be called active rāgadveṣa? The second one? mūḍhata mūḍha means and, dullness. And the 3rd one is called vikṣepa. vikṣepa alone is going to be later called the disturbance caused by passive rāgadveṣa. Then the 4th one is ekagrata. Ekagrata mean there is no more vikṣepa there is no more distraction. One pointedness of the mind focus of the mind is called. Attention, we talk about the attention span. The problem with the modern children and the modern generation because of constantly handling the cell phone, there is a special arthritis called thumb arthritis doing constantly. What they have found is attention span has become lesser and lesser and lesser. Attention deficiency syndrome. ADS is a serious problem our children face, and we are also facing. We cannot focus. one hour class becomes impossible. 5 day test to match one day. If it can go for hours also, it is called ekagrata, and the final is nirodha. Means cessation of all the function. That is thoughtless stale. Which they called mind abiding in the ātmā without any thought. So nirodha bhūmika the word bhūmika should be added to each one. 5 levels are there. Now here he is explaining each one.

(१) लोकवासनादेहवासनाशास्त्रवासनादिरूपा रजोगुणपरिणामात्मिका दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते। (२) निद्रालस्यप्रमादादिस्तमोगुणपरिणामोऽन्तःकरणस्य मूढतेत्युच्यते। (३) ध्याने प्रवृत्तस्य चित्तस्य

कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते। (४) अन्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः समानाकारतापत्तिः एकाग्रतेत्युच्यते।

So the entire yoga śāstra. Is mainly intending to handle the mind only. That is why the first definition itself is yogah citta vṛtti nirodha. The stopping is one meaning of the word nirodha. Another is handling the mind and the thoughts of the mind and the entire yoga śāstra is specializing that therefore it is a fantastic study of psychology. The greatest psychology śāstra he is the yoga śāstra. It is extremely useful also. That's why in vedānta also we do borrow several ideas from yoga śāstra and here. He is talking about the antahkaraṇa parināma varieties of thoughts. The first one kṣepah here means when the mind is highly rajasic in nature, therefore constantly wondering a restless mind is the first stage and the restlessness is caused by. 3 areas of disturbance. And they have found it. These 3 areas as. Loka Vasana Deha vāsana śāstra vāsana adi etc. Also he says, but these are the 3 areas. Which the author doesn't explain in the footnote. That is explained what is Loka Vasana.

१. मैव निन्दतु लोको माम् ।

My prestige and the name in the society must be always maintained. For how the others will think of our family. So prestige maintenance become very important. That is why when some apamana comes, they will vacate to the place and go to another place where people are not known. that fear of losing the prestige and the status that is very, very powerful. That is very, Kṛṣṇa said in the first chapter of the Gita, सम्भावितस्य चाकीर्तिः, मरणादतिरिच्यते ll 34ll

After enjoying a particular status and the name in the society, if that name goes away, it is worse than death itself and why people commit suicide. And we hear honor killing also. Therefore, that order can be a very big reason for mental disturbances. Therefore, nobody should criticize me or criticize my family, which has a good name for generation. In villages, all families know all the families from onwards, they know. And this boy gets married to someone else. How to face this society? We belong to Ganapati family and the son has married a Chinese American. I am not saying they are bad or anything, but we have got certain cultural values this can be killing experience.. सर्वेऽपि मां स्तुवन्तु All the people in this society must have high regard for me and my family. इत्याग्रहयुक्तो दृढतरः संस्कारो so this particular samskara in the mind लोकवासनेत्युच्यते. This is called Loka Vasana or social prestige. And what is the second one?

Deha vāsana. So look at the footnote

२. स्थूलसूक्ष्मदेहनिष्ठरोगात्मकपापफलानि So in this sthūla and sūkṣma śarīram , several problems are there. Sthūla problems means diseases. Sūkṣma śarīram problems means what mental worries, etcetera. Mental problems, psycho and somatic. Psychosomatic problems. And all of them are because of what papa phalam because of poorva jenma pāpam or prārabdha or Agami. Malani all these impurities

मलानि मणिमन्त्रौषधादिना वा by using Mani money means special stones. If you go to a gemmologist there is a gemmologist. Whether you are problem gets solved or not, the more that this problem will be solved, he will get money. Therefore money mantra. Mantra is there. And varieties of medicine are there. तीर्थयात्रादिपुण्यकर्मणा वा or by going to various Rameswaram Kāśī Gaya.

So many places are there and astrologers are there waiting. You go here, go there etc constantly. What is he doing? Life long money mantra auṣadam astrologer this he runs.. निःशेषं निवर्तयामि,

I want to solve all the problems and once all the problems are solved thereafter, he lived happily forever. This is the hope that happily, forever. Is to come. It never comes.

इति वा देहेऽस्मिन् पुष्टिसौन्दर्यादिरूपं पुण्याद्यतिशयफलं सम्पादयामीति वा

so the previous one is what removing the problems. The next one is what? Beautifying the body? Of course, plastic surgeries are there, beauty parlors are there, and similarly in the Vedic rituals also there are so many rituals for improving the health study. śarīra kanti. That is glowing body. For that paneer snānam etc.

So दोष-अपनयनम् or गुण-आधानम् 2 types of effort.

दृढतरः संस्कारो देहवासनेत्युच्यते obsession with the looks, which includes dress also. So therefore, special consultants are there for deciding which dress for which occasion. I am getting into vikṣepa.

Let us come to our topic they have.

3rd one is śāstra vāsana. So vedānta is very clear. Even vedānta Śāstra can become an obsession, an addiction and the problem. Because Vedanta and Allied branches are so many and the number of books are also so many. Therefore what happens, they can create disturbance. Look at the footnote.

३. सकलशास्त्राणामध्ययनं पठनं वा, a I want to study all the textbooks of vedānta śāstra, mīmāmsā śāstra, tarka śāstra, vyakāraṇa śāstra, of course yoga śāstra. I so studying and regularly reciting. अर्थावधारणं, the first learning to chant them there after learning their meaning. And the तदनुष्ठानं 3rd and many of them like rituals etcetera, there is a tendency to do all the rituals mentioned. There is something called Shan Naviti Tarpanam 96 tarpaṇam per year. People do not know even what are the 96 dharmaśāstra they talk about and there are many people who value and they want to do all the 96 tarpaṇam. Every year. That is called Anuṣṭāna obsession. So recitation obsession. Study obsession Anuṣṭāna means what practicing them.

वा करोमीति दृढतरः संस्कारः शास्त्रवासनेत्युच्यते I want to do all of them. That becomes a very big tension. And in our calendar, there is always confusion. Also śrāddham which month to do? Two priests will give diagonally opposite opinion. Therefore many people are ritualistically tensed. What is the net result? No meditation because the topic is what meditation doesn't take place. Back to text...

लोकवासनादेहवासनाशास्त्रवासनादिरूपा रजोगुणपरिणामात्मिका दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते। all of them are rajo guṇa caused disturbances. They are called kṣepah . They are active disturbances in that one will not think of even practicing meditation. We will see in the next class. These are rare portions we don't study often. Therefore I thought I will go through them.

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अन्तःकरणस्य पञ्च भूमयः – (१) क्षेपः, (२) मूढता, (३) विक्षेपः, (४) एकाग्रता, (५) निरोधभूमिका चेति चित्तस्य पञ्च भूमयः सन्ति ।

(१) लोकवासनादेहवासनाशास्त्रवासनादिरूपा रजोगुणपरिणामात्मिका दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते ।

(२) निद्रालस्यप्रमादादिस्तमोगुणपरिणामोऽन्तःकरणस्य मूढतेत्युच्यते ।

(३) ध्याने प्रवृत्तस्य चित्तस्य कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते ।

(४) अन्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः समानाकारतापत्तिः एकाग्रतेत्युच्यते।

The debate between ekadeśī siddhānti is continuing. Ekadeśī is also a group of advaitins. Siddhāntīns too are advaitins. And the debate is with regard to the lifestyle of a jīvanmukta. So a person has gained jñānaṃ. Through nididhyāsanam gained jñāna nishṭhā also. Therefore, his spiritual journey is over and he or she is a jīvan mukta. What should be the lifestyle of such a person is the debate. And ekadeśī is claiming that a jīvanmukta should spend the rest of the life only in samādhi abhyāsa. And he should go on improving his samādhi qualitatively and quantitatively. And aim to sit in nirvikalpa samādhi. Number 2. Advaita avasthāna rūpa nirvikalpa, samādhi. He must spend most of the time, which is the highest form of experiential. ānanda he has to successfully practice this, he should be an expert in aṣṭāṅga yoga and therefore as a part of his discussion, he elaborately dealt with the aṣṭāṅga yoga, also leading to. nirvikalpaka samādhi, number 2. And now he is winding up to his discussion, which he had started long before. And the final topic of ekadeśī is what are the obstacles a meditator will face when he is attempting this NS2? And 4 obstacles are discussed in Maṇḍukya kārika 3rd chapter by Gauḍapāda ācārya. Those 4 obstacles he is discussing laya, vikṣepa, kaṣāyaḥ and Rasaswada. Of these 4 obstacles, laya, vikṣepa are over and now he is discussing the kaṣāyaḥ obstacle. And while discussing the kaṣāyaḥ obstacle he has come to a small diversion. The diversion is the discussion of 5 levels of the mind as presented in yoga śāstra. And the 5 levels are called cittabhoomāyāh. Bhumih means normally ground, but here the word means levels like a multi storied building. The mind also has got 5 stories. It is a 5 storied building. These 5 level fields are discussed part of the two obstacles, 2nd vikṣepa and 3rd kaṣāyaḥ So first he named them (१) क्षेपः, (२) मूढता, (३) विक्षेपः, (४) एकाग्रता, (५) निरोधभूमिका

Of them, the first one has been defined (१) लोकवासनादेहवासनाशास्त्रवासनादिरूपा which are रजोगुणपरिणामात्मिका which make the mind highly restless, wandering. Highly extrovert. It will not allow the mind to stay. in one area. This restlessness of the mind is called kṣepah . This is the result of rajo guna dominating mind. दृढतरानेकानात्मवासनाः क्षेपा इत्युच्यन्ते । And he uses the word dṛḍa tara, indicating that we are not able to. contain that mind remembering Arjuna's complaint in the 6th chapter.

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥६-34॥

That typical condition is called ksepah.

What is the second level of the mind, namely Muda, Muda is the opposite of that. (२) निद्रालस्यप्रमादादिः nidra means sleep. alasyam means dullness of the mind. pramadā means varieties of mistakes, negligence, oversight, etc, doing everything wrongly.

प्र +मद् 4th conjugation प्रमाद्यति is the verbal form Similar conditions and what is common to all of them. तमोगुणपरिणामोऽन्तःकरणस्य मूढतेत्युच्यते, they are all modifications of

Tamo Guna and that is called mudata. And this also can happen at the time of meditation.

Then the 3rd one is (३) ध्याने प्रवृत्तस्य चित्तस्य कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते ।

The first one is kṣepah , the 3rd one is vikṣepa. The difference? Between one and 3 is only very small difference. One is also Rajo Guna parināma. Only 3 also is Rajo Guna, parināma only. In the case of one, the disturbance is intense. In the case of the 3rd one, the disturbance is not intense and not continuous. And therefore a person who is in the 3rd state is able to sit in meditation. The first person cannot sit in meditation at all, even 2 minutes. He cannot sit, and even if he sits, he will be doing some movement or the other something or the other because of a restlessness. In the case of 3rd one, he is able to sit in samādhi external distractions. He is able to avoid and he is able to withdraw his mind also. But in the middle, before getting totally absorbed in the middle, some poorva vāsana, which is going to be called kaṣāyaḥ. Kaṣāyaḥ means what the passive, ragadvesha. Regarding some event that happened in 1987 at the time of wedding. Or some other time. That gets activated. Therefore, in the middle of the meditation, the mind gets into not the kṣepah. The 3rd level is called vikṣepa first Person will not sit in meditation. Therefore there there is no question of disturbed meditation. So for the first person, there is no question of disturbed meditation because he never comes to meditation. For the 3rd person there is disturbed meditation is able to practice but again disturbance.

As Kṛṣṇa said in the 6th chapter,
यतो यतो निश्चरति, मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्, आत्मन्येव वशं नयेत् ॥ 26॥
He withdraws and the disturbance comes, again withdraws, and again disturbance the tug of war happens in 3rd bhumika. That is why he uses the word कदाचित्. That word कदाचित् is crucial. That it means now and then? In the case of the first stage, not कदाचित् all the time disturbed. Here in the 3rd state, now and then one then disturbance. Therefore, कदाचिद्बाह्यप्रवृत्तिर्विक्षेप इति कथ्यते caused by kaṣāyaḥ । the this is the 3rd stage.

And the 4th stage. when a person is able to cross over the first 3 stages successfully. So the 4th stage indicates the success of meditation. What is that अन्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः समानाकारतापत्तिः एकाग्रतेत्युच्यते। Parināma literally means modification of the mind. We can translate it as antahkaraṇa vṛtti thought. atīta parinama means the previous thought, and vartamana parinama means the current thought. And when the previous thought and present thought are dealing with one and the same subject matter. If he is doing upāsya devata vṛtti previous thought also is upāsya devata. The current thought is also what upāsya, devata. That means it is not vijātīya vṛtti sajātīya only. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Kṛṣṇa. He is able to confine the mind to the Kṛṣṇa thought continuously. Thus the flow of thought is in the same area. And therefore, between one thought and the second thought, the object is not different. Therefore, he says atīta parinam one thought and vartamana parinama, and the second thought samana akara. Both of them are very similar only. And that is called the one pointedness of the mind, focus of the mind, concentration of the mind, convergence of the mind into the same area. So if it is vedāntic meditation, he is able to confine to vedānta. family thought does not come during meditation. It is called the 4th story called ekagrata concentration.

5th story has not yet come. This is the 4th stage called Concentration or better translated as absorption. A painter can be absorbed in the painting. And the best example is a chess player. When he is looking in the Board, International Championship is going on, he is dead to the entire universe. His mind is 100% absorbed in the current position. They are all called ekāgrata. It need not be religious or spiritual. Samadhi is possible even in secular field. And that, he explains, we will read.

अस्यायमर्थः – समाधिकाले योगिनोऽन्तःकरणे एकाग्रता जायते। सा चैकाग्रता न वृत्त्यभावरूपा। समाधिकालीनान्तःकरणपरिणामविशेषाः सर्वेऽपि ब्रह्मैव विषयीकुर्वन्ति। तत्रान्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः केवलब्रह्माकार-तापत्त्या समानाकारता जायते।

So first he gave a general definition of ekāgrata, namely absorption, and the absorption can be in the secular field as well. Absorption can be in religious area where iṣṭa devata absorption is there. Or it can be in vedāntic area also. Now in this portion he is talking about the absorption during vedāntic meditation. In vedāntic meditation, the aim of the meditator is absorption, and in Brahman, brahmākāra vṛtti, I am Brahman, he wants to dwell upon. I am father, I am mother. I am husband, I am wife, etc is there during vyavahāra, those vyavahāra personalities he wants to set aside and he wants to be in aham brahmasmi.. अस्यायमर्थः the following is the meaning of focus or absorption, but is that समाधिकाले at the time of practicing samādhi योगिनः here. yogi means jñānī or jīvanmukta. So योगिनः जीवन्मुक्तस्य अन्तःकरणे एकाग्रता जायते absorption takes place. And what is the absorption? He says. सा चैकाग्रता न वृत्त्यभावरूपा The absorption is not absence of thoughts. It is not a thoughtless state. It is not absence of. thoughts during absorption thoughts are there and that too not one thought, thought. flow is there. And then what is the difference at other times. In absorption here, thought to flow is there, but every thought is dealing with one and the same area or object only. Here the object being the very subject, Brahman itself, therefore he says. समाधिकालीनान्तःकरणपरिणामविशेषाः every thought of the thought flow. or every thought of the series of thoughts, सर्वेऽपि all the thoughts in the series ब्रह्मैव विषयीकुर्वन्ति। are dealing with Brahman only ब्रह्माकारवृत्ति only but in Vedanta. We give a concession. Need not be always aham brahma asmi some concession is given.? It can be अहम् शुद्धोस्मि, aham buddhosmi, अहं मुक्तः अस्मि, अहं सर्व अधिष्ठानरूपः अस्मि अहम् अरूपः अस्मि. Different thoughts, but all of them are different descriptions of what one and the same Brahman or Brahma lakṣaṇams तत्रान्तःकरणस्यातीतपरिणामवर्तमानपरिणामयोः केवलब्रह्माकारतापत्त्या S are many nityam, satyam, akarta, abokta, etcetera. But all of them are sajātīyam, means brahmajāteeya vritti. So therefore kevala केवलब्रह्माकारतापत्त्या is dealing with Brahman and Brahman only. Therefore, समानाकारता जायते।, they are all called similar. Thoughts or sajātiya vṛtti.

भेदभावनात् सोऽहमित्यसौ ।
भावनाऽभिदा पावनी मता ॥ upadeśasāram ८॥

and there that cittasya pravāhah like they give the example of tailadhāra. When the oil is flowing down, it looks like one line of oil is staying there. It appears. It is not staying because the first part of oil has already fallen down. It is replaced by the second, 3rd, etc. But for your experience it appears as though that oil is steadily standing in the atmosphere.

आज्यधारया स्रोतसा समम् ।
सरलचिन्तनं विरलतः परम् ॥ upadeśasāram ७॥

Better than meditation that recurs, in broken fits and starts is that which is a steady ceaseless flow, like to the course of falling oil or a perennial stream.

Continuing, now comes the 5th and final.

(५) अस्या एकाग्रतायाः प्रवाहवृद्धिरेव निरोध इत्युच्यते ।

So now comes the 5th state and in the yoga śāstra it is called nirodha. Literally the word nirodha means cessation, but there also grades are talked about. We have seen this before, Initially the absorption takes place consciously, deliberately, with the help of the will, which is called savikalpaka samādhi. Whereas in Nirvikalpa samādhi there is no thought or will involved. But it automatically continues, not at the conscious level, but at the subconscious level, it continues, which the meditator himself is not aware of. It is remembered later, as in sleep. But at that time, वृत्तयस्तु तदानीम् अज्ञाता. So thus from conscious absorption, it will become what subconscious absorption which is called nirvikalpa samādhi, number 1 NS1. And thereafter it becomes NS2 too. And according to yoga śāstra in complete nirvikalpa, they don't use the word nirvikalpa, samādhi, nirvikalpa samādhi we use in vedānta śāstra. In yoga śāstra the world nirvikalpa samādhi they don't use. They use the word nirodha samādhi, nirbeeja, a samādhi, etc. And the culmination in yoga śāstra is all those thoughts also subside. That nirodha means total cessation of thought. They talk about a thoughtless state. Ekadeśī also talks about this thoughtless state. ekadeśī totally follows yoga śāstra. Ekadeśī is yoga śāstra obsessed vedāntin. Therefore, he says. अस्या एकाग्रतायाः प्रवाहवृद्धिरेव निरोध इत्युच्यते, and this flow becomes intense, and at this subconscious level, culminating in this cessation of thoughts that is not said here. We have to add nirvrittika avasthā is nirodhah. So all the 5 stages have been said. Now keeping this 5 we have to explain the obstacle number 2 and 3. Keeping the 5 stages of yoga śāstra, we are going to explain obstacle number 2 and 3. Obstacle number 2. It is called viksepah. Article number 3 is kaṣāyaḥ. He wants to discuss that.

इमाश्च भूमयः पञ्चापि अन्तःकरणस्यैव अवस्थाविशेषाः। पञ्चभूमिका विशिष्टस्यान्तःकरणस्यैव क्रमात् क्षिप्तम्, मूढम्, विक्षिप्तम्, एकाग्रम्, निरुद्धमिति नाम। तत्र क्षिप्तमूढान्तःकरणयोर्नास्ति समाध्यधिकारः। विक्षिप्तान्तःकरणस्य त्वधिकारोऽस्ति। एकाग्रनिरुद्धान्तःकरणयोः सम्भवः समाधिकाले। एतत्सर्वं योगशास्त्रे विस्तरतः कथ्यते।

इमाश्च पञ्चभूमयः these 5 levels. अन्तःकरणस्यैव अवस्थाविशेषाः. All these are different conditions belonging to the mind only. They are all mental attributes. Antahkaraṇasya dharmāh, vishayāh. They have nothing to do with ātma. So Atma has nothing to do with all of them. They are all mental states. Avastha viśeṣa. And based on these conditions, the mind also is given different names. So when the first condition is. kṣepah Then the mind with this attribute is called kṣiptam. kṣepah is the name of the condition. kṣiptam is the name of the mind which is in that condition. Similarly, Mūḍāh is the name of the condition, mūḍām is the name of the mjnd. And similarly. vikṣepa is the name of the condition vikṣiptam is the name of the mind, and similarly ekāgrata is the condition. Is the condition ekagram is the name of the mind. Similarly, Nirodha is the name of the condition niruddham is the name of the mind. Therefore he says अन्तःकरणस्यैव क्रमात् means in the same order क्षिप्तम्, मूढम्, विक्षिप्तम्, एकाग्रम्, निरुद्धमिति नाम। this is the name. तत्र क्षिप्तमूढान्तःकरणयोर्नास्ति समाध्यधिकारः। So as long as a person's mind is in the first story and in the second story he is unfit to sit in meditation itself. He will not be able to meditate. Is like the monkey mind. So समाध्यधिकारः, नास्ति. He is an unfit candidate for meditation and therefore you cannot give him Upasana yoga as sadhana. For him, sadhana is karma yoga. Do more and more of Panchamahayagna you do noble activities. After all society needs such people also. Therefore, give him karma yoga with the hope that after some time he will come to the 3rd level of the mind Therefore, yoga śāstra very clearly define who can meditate, who can never meditate. So first two can never sit in meditation.

the 3rd one He says. विक्षिप्तान्तःकरणस्य. The 3rd one is not completely fit, but he is partially fit. He can try meditation, he can. Therefore, he says. विक्षिप्तान्तःकरणस्य त्वधिकारोऽस्ति। एकाग्रनिरुद्धान्तःकरणयोः सम्भवः समाधिकाले। एतत्सर्वं योगशास्त्रे विस्तरतः कथ्यते। so unlike the previous 2, the 3rd candidate adikāraha asti.

He can try meditation daily. Whether your meditation is successful or not. Sit the mind may be wondering. You might be doing anything other than meditation. Doesn't matter. Give time for sandhyavandanam or time for Hare Rama daily 10 minutes one session, 2 session or 3 sessions. Try to sit. That is the advice given to 3rd level person. And if the 3rd level person tries meditation after long, there is a possibility of. his mind going to the 4th level and the 5th level. There is a distant possibility. That's why in the 6th chapter Kṛṣṇa said.

अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ ६-35॥

practice. practice, practice and practice. Therefore, he says, Sambhavah there is the possibility of the 4th and the 5th stage, एकाग्रनिरुद्धान्तःकरणयोः सम्भवः समाधिकाले। How to know the details? I am not going to discuss the details here because this Niścala Dāsa is not ekadeśī, he is going to reject ekadeśī. According to him, you don't have to sit in Nirvikalpa samādhi all the time, you should have sufficient focus of mind to attend vedānta class. Nirvikalpa samādhi is not required. That kind of focus is more than enough for. Śravanam, Mananam and Nididhyāsanam. According to us Savikalpaka Samadhi and Nirvikalpaka samādhi are not required. We should have sufficient focus to do Śravanam and. receive the teaching. But if you want to get into Savikalpa nirvikalpa samādhi you have to practice aṣṭāṅga yoga for very long time and not only it is discussed in yoga śāstra. This is very elaborately discussed in

Jīvan Mukti. Viveka of Vidyāraṇya, where Vidyāraṇya takes the stand off ekadeśī. In Jīvan Mukti Viveka Vidyāraṇya joins the Ekadashi group of Vedāntins and he talks about samādhi, nirvikalpa, samādhi and one of the conditions he puts is you should be a Sanyasi. Otherwise, you won't get the time. Therefore, he puts the condition of becoming a sanyasi and practicing aṣṭāṅga yoga and how to become Vid Varīyan Variṣṭha. Thus Jīvanmukti viveka is ekadeśī vedānta specialized. So therefore yoga, एतत्सर्वं योगशास्त्रे in Jīvanmuktiviveka, विस्तरतः कथ्यते.

अत्राक्षेपः – ननु रागादिदोषदूषितमन्तःकरणं क्षिप्तमेव वर्तते। क्षिप्तान्तःकरणस्य च योगेऽधिकार एव नास्तीत्युक्तम्। तत्कथं रागादिदोषरूपः कषायः समाधिविघ्नरूप इत्युच्यते, इति चेत् उच्यते।

So the ekadeśī continues. All these are ekadeśī only. He started from page number 321. Ekadeśī is continuing. It will go on up to page number 336. Now we are in 334. Now, ekadeśī continues, and he himself raises a possible objection. A person may raise an objection. What is the objection? He explains अत्राक्षेपः means in the context of the discussion, the 3rd obstacle which is our topic in the context of kaṣāyaḥ discussion. the following of objection may be raised. What is that? ननु रागादिदोषदूषितमन्तःकरणं क्षिप्तमेव वर्तते। Their mind, which is polluted by raga dveṣa, is all the time disturbed. Kṣiptam disturbed mind meaning he is in the first level. He is in the first level Ragadveṣa means kṣiptam. kṣiptam means first level. क्षिप्तान्तःकरणस्य च योगेऽधिकार एव. So you are saying that whoever has got Ragadveṣa his mind is kṣiptam and a person whose mind is kṣiptam he is not a candidate. For meditation at all, because in first 2 levels one is not a candidate of meditation. योगेऽधिकार एव नास्तीत्युक्तम्। and you are defining what kaṣāyaḥ is an obstacle. And what is the definition of kaṣāyaḥ? You have defined kaṣāyaḥ as the ragadveṣa.. You define kaṣāyaḥ as ragadveṣa. And the one who has got ragadveṣa has got the kṣiptam mind. And he is not a candidate for meditation at all, and therefore the one who has got a kaṣāyam. is not a candidate for meditation. Kaṣāyaḥ is ragadveasa where there is rāgadveṣa. The mind is kṣiptam, the one whose mind is kṣiptam is not a candidate for meditation. Therefore the one who has got kaṣāyam is not a candidate for meditation. And if a person with kaṣāyam is not a candidate for meditation at all, kaṣāyam cannot be an obstacle for meditation. A person with kaṣāyam has got a kṣiptam mind. He is not a candidate for meditation, so he will never come to meditation. So a person with kaṣāyam will not come to meditation at all. Therefore, how can you talk about kaṣāyam as an obstacle for meditation. So that is the question I hope you understand the question though, so तत्कथं रागादिदोषरूपः कषायः समाधिविघ्नरूप इत्युच्यते, इति चेत् उच्यते। is an obstacle to the samādhi or meditation. How do you say so? If this is the question. No, the answer is being given. We will read the answer.

बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते। तस्य चान्तःकरणस्याधिकारो नास्ति योगे। तथापि अनेकजन्मसु

प्रागनुभूतबाह्याभ्यन्तरविषयकरागद्वेषादयो ये तेषां सूक्ष्मः संस्कारो विक्षिप्ताद्यन्तःकरणेऽपि सम्भवेत्। तस्मात्, रागद्वेषादीनां न कषाय इति नाम। किन्तु रागद्वेषादिसंस्कारस्यैव कषाय इति नाम।

So first I will give you the this talk of the reply. Then we will read see the meaning of the sentences. So what he wants to say. rāgadveṣa itself. is of 2 types. One is active rāgadveṣa . And the other is passive rāgadveṣa. Passive rāgadveṣa is called kaṣāyaḥ. And a person who has got active rāgadveṣa, he is at the first. Level and the his disturbance is called kṣepah. And his mind is called kṣiptam. So kṣiptam mind has got active rāgadveṣa therefore active disturbance and with an active disturbance he cannot even think of meditation. Then there is a second set of rāgadveṣa which is passive rāgadveṣa in Sanskrit, rāgadveṣa vāsana or rāgadveṣa samskara. And when rāgadveṣa are passive, they don't disturb the mind. Because they are not acting. And therefore this person is able to enjoy some calm mind and he is able to choose some time for meditation, because now he doesn't have any worldly distractions, are not there. Family situations are reasonably OK. Wife is OK. Husband is OK. So there her children are OK. Situations are OK means what? Reasonably. OK. Perfect. OK not possible, reasonably OK. And therefore I can think of sitting in meditation. Therefore, his mind is not kṣiptam mind first level, his mind is kaṣaya, uktam mind. And fortunately passive rāgadveṣa will not disturb. That is why it is called passive. It is like a sleeping dog or sleeping child. Child is sleeping, as one lady defined what is peace of mind, the gap between the child's sleep and your sleep. Mother gets some time to listen to talk or read a book or something. Therefore mind is undisturbed, mind because. Ragadveṣa is there, but it is not active. Therefore the mind is now not disturbed. But when he sits in meditation and he is absorbed vedāntic thoughts also have come. But the kaṣāyam can be activated at any time because of. any cause; external cause or because of internal cause called Karma. past memory can be triggered rāgadveṣa vāsana is called kaṣāyam. and when the rāgadveṣa vāsana is activated in Sanskrit it is called. udbuddha vāsana Activated. Stoked like stoking the fire. And this kaṣāyaḥ can become active anytime. But he is fit for meditation or not. Certainly he is fit for meditation. Why? Because he has got only kaṣāyam means what anudbuddha rāgadveṣa and this will not disturb the mind. Udbuddha rāgadveṣa alone will disturb the mind. Therefore the mind with active rāgadveṣa is in level 1 the mind with the passive rāgadveṣa in Level 3. A level one the mind is called kṣiptam. The Level 3 the mind is called the vikṣiptam. kṣiptam mind will not have rāgadveṣa obstacles in meditation because if the mind cannot meditate itself, vikṣiptam mind can meditate and it can get. The Kaṣāyaḥ activated anytime, so therefore kaṣāyaḥ obstacle is therefore there for all the meditators. This is going to be the answer. Look at this line. बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते। active rāgadveṣa caused by external distraction or internal memories. Active rāgadveṣa caused by external factors are internal factor are there only in kṣiptam For that mind with active rāgadveṣa with disturbed mind he is unfit for meditation, whereas there is a second group of rāgadveṣa which is called rāgadveṣa samskara rāgadveṣa vāsana which is called passive rāgadveṣa and how are they generated because of past experience they are not current problem. But past the problem, the children themselves, now the children are fine. That problem you remember now in meditation. This is the problem. There were here., whatever has been previously experience, I've been there either external factor or internal factor, the external factor is now dead and gone, but now it has become internal factor. Passive rāgadveṣa samskara the world sūkṣma is relevant. sūkṣma means passive. Samskara, 3rd level of meditation. it can happen if he is sitting for meditation for 10 minutes so it can. The disturbance can come in the 4th minute, 5th minute, 6th minute. With 7th minute anytime the passive rāgadveṣa can become active it is this activated rāgadveṣa which is the obstacle. active rāgadveṣa no meditation. But activated rāgadveṣa can obstruct the meditator. This is the subtle difference.

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बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते । तस्य चान्तःकरणस्याधिकारो नास्ति योगे। तथापि अनेकजन्मसु

प्रागनुभूतबाह्याभ्यन्तरविषयकरागद्वेषादयो ये तेषां सूक्ष्मः संस्कारो विक्षिप्ताद्यन्तःकरणेऽपि सम्भवेत् ।

Ekadeśī's view…A jñānī must remain in nirvikalpaka samadhi no 1 advaita bhava rūpa samadhi or NS 2 advaita avasthāna rūpa nirvikalpaka samādhi. He must do only minimal activities for maintaining his body. aṣṭāṅga yoga must be used for NS 1 and then NS 2. Verses 45-44 laya vikṣepa kaṣāyaḥ and rasāsvada mentioned in Maṇḍukya kārika.

Now discussion of kaṣāyaḥ and raga dveṣa being discussed. Active and inactive or passive raga dveṣa. Passive us raga dveṣa vāsana or samskāra. This passive one is called kaṣāyaḥ. Active is not called so. When a person's mind is in active rāgadveṣa, then mind is restless kṣiptam in yoga śāstra. Kṣiptam mind is unfit for meditation. We are not talking about such a person here. But passive raga dveṣa we are discussing. Such a person is a candidate for meditation, this passive raga dveṣa is a potential problem. It can get activated at any time. Therefore kaṣāyam is divided in to two types, passive raga dveṣa is kaṣāyam. Anudbuddha kaṣāyaḥ passive raga dveṣa, and udbuddha kaṣāyaḥ active raga dveṣa. Udbuddha kaṣāyaḥ can become an obstacle. A meditator may go into meditation with anudbuddha kaṣāyam but in middle due to some karma it can become converted into udbuddha kaṣāyam. So we are talking of 3rd level of obstacle, kaṣāyam..

बाह्यान्तर्भावेन विद्यमाना रागादयः क्षिप्तान्तःकरण एव जायन्ते। active raga dveṣa is there only in kṣiptam mind alone. Active raga dveṣa is there. तस्य चान्तःकरणस्याधिकारो नास्ति योगे। that mind is unfit for meditation. We are duscussing 3rd level. तथापि अनेकजन्मसु प्रागनुभूतबाह्याभ्यन्तरविषयकरागद्वेषादयो there are so many raga dveṣa acquired in the past, can be even pūrva jenmas. ये तेषां सूक्ष्मः संस्कारो sūkṣma samskara makes this different from 1st kevel. विक्षिप्ताद्यन्तःकरणेऽपि सम्भवेत्। 3rd level disturbance is also possible. It can turn into an obstacle in the middle of meditation.

तस्मात्, रागद्वेषादीनां न कषाय इति नाम । किन्तु रागद्वेषादिसंस्कारस्यैव कषाय इति नाम । स च संस्कारो यावदन्तःकरणस्यावस्थितिः, तावदनुवर्तेतैव। यद्यपि समाध्यवस्थायामप्यन्तःकरणं वर्तत एव। तथापि रागद्वेषादीनामुद्भूतः संस्कार एव समाधिविरोधी । न त्वनुद्भूतः । उद्भूतः = बहिः प्रकटीकृतः।

raga dveṣa by itself cannot be called kaṣāyaḥ. Only passive must be named. तस्मात्, रागद्वेषादीनां न कषाय इति नाम । किन्तु रागद्वेषादिसंस्कारस्यैव कषाय इति नाम । they are just there as passive, we don’t feel it during meditation. स च संस्कारो this samskara is therein everybody, a jñānī, a normal person, even a person in nirvikalpaka samadhi. In such a person raga dveṣa are passive. Kaṣāyaḥ is there in all the minds. यावदन्तःकरणस्यावस्थितिः, तावदनुवर्तेतैव। not only its there in all minds, but it will continue as long as one / mind is alive. (यद्यपि) put yadyapi in bracket. समाध्यवस्थायामप्यन्तःकरणं वर्तत एव। even while a person is practicing or in samadhi. Mind is also there kaṣāyaḥ is also there.। तथापि

रागद्वेषादीनामुद्भूतः as long as the kaṣāyaḥ lives in passive state, it is there. There are some people who put rangoli on the surface of water, it remains beautiful only when the water is stable. No wind or even our breathing disturbance should be there. It is like that rangoli, our mind has kaṣāyaḥ in passive form. Anytime the kaṣāyaḥ can get activated. Once it enters, meditation is gone.

Vidyāraṇya says lot of prārabdha operation is required. Nirvikalpaka samadhi for all people will not be possible for everybody. Vidyāraṇya says in Pañcadaśi अदृष्टासकृदभ्याससंस्कारः सचिराद्भवेत् ॥ १-५७॥

संस्कार एव समाधिविरोधी । न त्वनुद्भूतः । उद्भूतः = बहिः प्रकटीकृतः।

which has become manifested raga dveṣa.

अनुद्भूतः = अन्तःस्थितः। समाधिप्रवृत्तेन योगिना रागद्वेषादिसंस्कारोद्भवे स दोषदृष्ट्या दृढतरवैराग्यबलाच्चापनेयः ।

अनुद्भूतः = अन्तःस्थितः। that will not create any obstacle, meditator must be all the time alert, like going near the rangoli carefully. He should be constantly vigilant. समाधिप्रवृत्तेन योगिना by a meditator practicing samadhi रागद्वेषादिसंस्कारोद्भवे स दोषदृष्ट्या the minute it gets activated it has to be nipped in the bud.. दृढतरवैराग्यबलाच्चापनेयः he sees all the doṣatrayams and his vairagyam must be made stronger.

असक्तिरनभिष्वङ्गः, पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥गीता १३-10॥

with an improved vairagyam, you have to eliminate the activated raga dveṣa

विक्षेपकषाययोरयं भेदः – बाह्यविषयाकारवृत्तेर्विक्षेप इति नाम। योगिनः प्रयत्नवशादन्तर्मुखीभूतायामपि वृत्तौ रागादिदोषाणामुद्भूतसंस्कारात् सा प्रतिबद्धा सती ब्रह्म न विषयीकरोति, स एव संस्कारः कषाय इत्युच्यते। विषयेषु दोषदर्शनपूर्वकं योगिना प्रयत्नातिशयवशात् कषायविघ्नो निवारणीयः।.now difference between vikṣepa and kaṣāyaḥ. When obstacles are caused by external factors it is vikṣepa.. whereas internal disturbance is kaṣāyaḥ, somebody on the road shouts or somebody is cooking. The smell comes. This disturbs us. This is vikṣepa.

विक्षेपकषाययोरयं भेदः – बाह्यविषयाकारवृत्तेर्विक्षेप इति नाम। योगिनः प्रयत्नवशादन्तर्मुखीभूतायामपि वृत्तौ रागादिदोषाणामुद्भूतसंस्कारात्

Kaṣāyaḥ is not external factor, that kaṣāyaḥ also is internal. This yogi has avoided all the external disturbance-road side vendors etc., ac room no mosquito, no vendors etc. assume no vikṣepa comes. Even here his own mind which is more than enough he has to tackle. Happily he enters into meditation now.

Till now raga dveṣa were unmanifest but suddenly due to some karma he remembers some insult. सा प्रतिबद्धा सती antarmukha vṛtti is unable to go to ātmā level. vṛtti is blocked. ब्रह्म न विषयीकरोति, it is not able to think of brahma satyam or jagat mithyā.. स एव

संस्कारः कषाय इत्युच्यते। and that activated samskara is called kaṣāyaḥ. solution is the same for vikṣepa and kaṣāyaḥ. Doṣa darśaṇaṃ and dragging the mind back with effort. Remembering the verses is useful. Mano budhya..na mrtur…na mata na jenmah. Some such shloka you chant aloud and withdraw the mind with special effort. विषयेषु दोषदर्शनपूर्वकं योगिना प्रयत्नातिशयवशात् कषायविघ्नो निवारणीयः। may you eliminate all the kaṣāyaḥ obstacles. Now 4th obstacle.

Topic 482 रसास्वादः

(४८२) रसास्वादः – योगिनो ब्रह्मानन्दानुभवो जायते। विक्षेपरूपदुःखनिवृत्तिश्च अनुभूयते। क्वचिद्दुःखनिवृत्त्याप्यानन्दो जायते। यथा भारवाहिपुरुषस्य भारापनयादानन्दो जायते। न हि तदानन्दे विषयान्तरं कारणम्। भारप्रयुक्तदुःखनिवृत्त्या च 'सुखं मेऽभूत्' इति वक्ति।

Two meanings he is going to give for rasāsvada, here rasah means ānanda. In tai upa.. रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ।ब्र.वल्ली.२.७.१.

Tasting ānanda is the literal meaning. He talks about what normally happens in successful meditation. Rutti js able to think of brahman, disturbances are gone. Brahmākāra sātvika vṛtti is there it reflects the brahmānanda. Brahmākāra vṛtti pratibimbita brahmānanda, during meditation alone brahmākāra vṛtti is there, this us normal procedure.

रसास्वादः – योगिनो ब्रह्मानन्दानुभवो जायते। He experiences brahmānanda, he experiences anandamāyā kośa ānanda, विक्षेपरूपदुःखनिवृत्तिश्च अनुभूयते। he also enjoys freedom from the disturbances caused by vikṣepa, he wants to make a fine observation. Sometimes the vikṣepa disturbances are gone, his mind has not got into brahmākāra vṛtti yet. So this ānanda has not come. Dukha disturbance is not there. Dukha nivṛtti is there. This ānanda is dukha nivṛtti ānanda, not brahmākāra vṛtti pratibima ānanda. Sometimes the yogi remains and enjoys dukha nivṛtti ānanda. Because of this satisfaction he never comes to brahmānanda. This becomes an obstacle to brahmānanda. क्वचिद्दुःखनिवृत्त्याप्यानन्दो जायते। sometimes a person gets the ānanda from freedom from dukha or vikṣepa. यथा भारवाहिपुरुषस्य भारापनयादानन्दो जायते। a person is carrying something and he places down, he says appa, and takes deep breadth. In this happiness he has not got anything positive. He has not got water and got ānanda it is not viṣaya anubhava janya ānanda but dukha nivṛtti. न हि तदानन्दे विषयान्तरं कारणम्। in this ānanda cause is not a positive thing it is absence भारप्रयुक्तदुःखनिवृत्त्या च 'सुखं मेऽभूत्' इति वक्ति। now I'm relieved he says. Sane thing can happen in meditation also. Very relaxation gives joy like in sleep. It us an obstacle because I'm not meditating on brahman.

तथा योगिनोऽपि समाधौ विक्षेपजन्यदुःखनिवृत्त्यापि आनन्दो जायेत, सोऽनुभवो रसास्वाद इत्युच्यते । अस्मिन्नेवानन्दे यदि तृप्तः स्याद्योगी तदा सर्वोपाधिशून्य

ब्रह्मानन्दाकारा वृत्तिर्न स्यात्तस्य । ततस्तदधीनानन्दानुभवोऽपि न भवेत्। तस्मात् दुःखनिवृत्तिजन्यानन्दानुभवरूपो रसास्वादोऽपि समाधौ विघ्नः स्यात्।

तथा योगिनोऽपि as in the case of the person who kept the weight down for the vedāntic meditator while practicing samadhi समाधौ विक्षेपजन्यदुःखनिवृत्यापि आनन्दो जायेत, and all the thoughts are gone, ānanda rises. They get happiness. सोऽनुभवो रसास्वाद इत्युच्यते । enjoying that and being satisfied in that and claiming that as meditational ānanda, this is just enjoying silence. अस्मिन्नेवानन्दे यदि तृप्तः स्याद्योगी तदा सर्वोपाधिशून्य -if the meditator enjoys he is going to lose a superior ānanda ब्रह्मानन्दाकारा वृत्तिर्न स्यात्तस्य he cannot entertain brahmānanda ākāra vṛtti. Which is free from all attributes. । ततस्तदधीनानन्दानुभवोऽपि in brahmānanda vṛtti there is a reflected ānanda, in brahmānanda ākāra vṛtti there is a pratibimba ānanda that is called brahmānanda, that brahmānanda will not be there.. non experiential brahmānanda will always be there. न भवेत्। तस्मात् दुःखनिवृत्तिजन्यानन्दानुभवरूपो रसास्वादोऽपि therefore rasāsvada, bring satisfied with lesser ānanda is also an obstacle to samādhi. समाधौ विघ्नः स्यात्।

वाञ्छितार्थलाभेऽपि तद्विरोधिनिवृत्त्यानन्दो जायत इत्यत्र दृष्टान्तान्तरमुच्यते। भूमिस्थो निधिरत्यन्तं क्रूरेण विषधरेण कृष्णसर्पेण रक्ष्यते। तत्प्राप्तेः प्राक्तत्प्राप्तिप्रतिबिन्धस्य सर्पस्य निवृत्याप्यानन्दो जायते। सर्पनिवृत्तिजन्येनानन्देनैवालम्बुद्धिः सन्निधिलाभोद्यमं यदि त्यजति, तदा निधिलाभजन्यपरमानन्द प्राप्तिर्न स्यात्तस्य।

It is a belief. Sometimes under the ground there is a treasure money gold or diamond. It is believed that above that there is a black cobra. Generally, it will be there protecting. This person came to know about some treasure and he started digging. When he reached a certain level he saw the Kṛṣṇa sarpa. He had to struggle to drive it away, somehow he removed the snake. He is happy black cobra is gone. Suppose he withdraws from further digging. This happiness is lower happiness which is an obstacle for higher happiness. Similarly rasāsvada is lower happiness and missing brahmānanda anubhavaha... ekadeśī will call this way. But we must remember this as brahmākāra vṛtti pratibimba brahmānanda

वाञ्छितार्थलाभेऽपि तद्विरोधिनिवृत्त्यानन्दो by eliminating the obstacle to the nidhi theKṛṣṇa sarpah, happiness and satisfaction can be gone. जायत इत्यत्र दृष्टान्तान्तरमुच्यते। another example is given. । भूमिस्थो निधिरत्यन्तं under the ground sone treasure क्रूरेण विषधरेण कृष्णसर्पेण रक्ष्यते। very ferocious poisonous black snake is protecting that तत्प्राप्तेः प्राक्तत्प्राप्तिप्रतिबिन्धस्य सर्पस्य निवृत्त्याप्यानन्दो जायते। before getting the treasure he put lot of effort, in digging and then removing Kṛṣṇa sarpa, by this removal itself there is a relief. सर्पनिवृत्तिजन्येनानन्देनैवालम्बुद्धिः by the ānanda gained by removal of Kṛṣṇa sarpa suppose a person is satisfied, this is enough, अलम् इति buddhih yasya sah; refers to such a person. सन्निधिलाभोद्यमं यदि त्यजति, तदा निधिलाभजन्यपरमानन्द प्राप्तिर्न स्यात्तस्य। being satisfied, he gives up further effort forgetting the nidhi. Paramananda prāpti...superior ānanda of finding treasure is gone... brahman thought gives superior ānanda.

Vicārasāgarah chapter 7 class 15 on 25th March 2023

वाञ्छितार्थलाभेऽपि तद्विरोधिनिवृत्त्यानन्दो जायत इत्यत्र दृष्टान्तान्तरमुच्यते। भूमिस्थो निधिरत्यन्तं क्रूरेण विषधरेण कृष्णसर्पेण रक्ष्यते। तत्प्राप्तेः प्राक्तत्प्राप्तिप्रतिबिन्धस्य सर्पस्य निवृत्त्याप्यानन्दो जायते। सर्पनिवृत्तिजन्येनानन्देनैवालम्बुद्धिः सन्निधिलाभोद्यमं यदि त्यजति, तदा निधिलाभजन्यपरमानन्दप्राप्तिर्न स्यात्तस्य।

Three obstacles to samādhi we have seen. Laya vikṣepa and kaṣāyaḥ. Kaṣāyaḥ is generated through passive raga dveṣa. It gets activated now and then in samādhi or practice of samādhi. Vikṣepa and kaṣāyaḥ he distinguished, vikṣepa is due to bahya hetuh and due to internal reasons is kaṣāyaḥ.

Śaṅkarācārya also says kaṣāyaḥ is passive raga dveṣa. How it affects the meditator he looks at differently. Niścala Dāsa says kaṣāyaḥ becomes obstacles when udbhuddha and then we have to handle. Śaṅkarācārya in Maṇḍukya karika bhāṣyam says suppose a meditator has overcome laya and vikṣepa and then has to enter ātmā dhyānam, sometimes this coming to ātmā jñānaṃ does not happen. this intermediary stage or the condition of the mind he refers as antarala rūpa avasthā yasya manaha. Limbo state. This is because of kaṣāyaḥ. Makes the mind stuck. This also he says one has to get out.

Swamiji sats one should deliberately invoke vedāntic thoughts. Kaṣāyaḥ in śaṅkara bhāṣyam and here there is a difference on how it obstructs. This is an aside note.

Now we are in rasāsvādaḥ ... we are seeing the first explanation. When meditator gets over vikṣepa. This relaxed condition itself gives joy. This is not real joy of meditation. Suppose this intermediate joy if meditator enjoys, this enjoyment is rasāsvādaḥ. Tasting freedom from disturbance. This is obstacle as since meditator is satisfied he will not come to brahmākāra vṛtti, he gave example of a person carrying load. Nidhi example was also given.

तदा निधिलाभजन्यपरमानन्दप्राप्तिर्न स्यात्तस्य। that person who is satisfied with removal of cobra will not get treasure

तद्वदत्राद्वैतब्रह्मरूपो महानिधिर्देहाद्यनात्मपदार्थप्रतीतिरूपेण विक्षेपसर्पेणावृतो वर्तते। विक्षेपरूपसर्पनिवृत्त्यापि अवान्तरानन्दरूपो रसास्वादो भवति। अयमेव च निधिरूपेऽद्वैतब्रह्मप्राप्तिजन्यपरमानन्दलाभे विघ्न इत्युच्यते ।

तद्वदत्राद्वैतब्रह्मरूपो as in the case of the example, there is a great nidhi called brahma, advaitabrahmarūpaha, advaita brahmākāra rūpa pratibimbita ānanda you should interpret, that is the treasure. महानिधिर्देहाद्यनात्मपदार्थप्रतीतिरूपेण विक्षेपसर्पेणावृतो वर्तते। black cobra here is mind getting into anātmā vṛtti, dehadi anātmā, any one of the kosa or family or profession, appearance of the padartha vṛtti, that is the vishepa which is sarpa. It is protecting the brahma ānanda. Thats why they are kosas or sheaths, विक्षेपरूपसर्पनिवृत्त्यापि suppose a meditator goes to thoughtless state. Quietitude itself is like removal of black cobra. अवान्तरानन्दरूपो that silence gives an ānanda which is secondary ānanda which is not purpose of vedāntic meditation. His intention is brahmānanda. रसास्वादो भवति। this getting satisfied is rasāsvādaḥha tasting ānanda. अयमेव च निधिरूपेऽद्वैतब्रह्मप्राप्तिजन्यपरमानन्दलाभे this nidhi ...advaita brahma prāpti... aham brahmasmi iti vṛtti.. a produced pratibimba ānanda.. samādhi sukham which is experiential ānanda. With regard to this the avantara ānanda is विघ्न इत्युच्यते lan obstacle.one should say I'm nit here to enjoy the silence but to invoke my higher nature, that vṛtti will generate joy in the mind. One explanation.

अथवा – सविकल्पसमाध्यनुष्ठानोत्तरं निर्विकल्पसमाधिः प्रसिद्ध्यति। सविकल्पसमाधौ त्रिपुटी प्रतीयते । अत एव सोपाधिकोऽयं समाधिरिति वक्ष्यते । निर्विकल्पसमाधौ तु त्रिपुट्यभावादेव निरुपाधिकानन्दो जायते । इत्थं सविकल्पसमाध्यारम्भदशायां सोपाधिकः सविकल्पसमाध्यानन्दोऽपरिहार्यतयानुभूयते । स एव रसास्वाद इत्युच्यते ।

Second explanation. Both are considered valid by author. Final step is savikalpaka samadhi. Destination is nirvikalpaka samadhi angee. Savikalpaka samādhi is anga. Here itself there is ānanda. Reflected ānanda is there. This is an invariable step before the nirvikalpa samadhi. Here author says this also gives ānanda sopādhika ānanda because tripuṭī is manifest, meditator is very much active. In nirvikalpa samadhi there is no effort. Withorarabdha favouring it happens. Tripuṭī is not manifest in nirvikalpaka samadhi like in deep sleep state. It us unmanifest therefore nirupādika ānanda. Author says nirupādika is superior to sopādhika ānanda. If the meditator is satisfied with sopādhika ānanda that is called rasāsvādaḥh, that becomes an obstacle to go to nirupādika anandam.

अथवा – सविकल्पसमाध्यनुष्ठानोत्तरं after going to savikalpa samadhi निर्विकल्पसमाधिः प्रसिद्ध्यति। nirvikalpaka samadhi happens. No other way. सविकल्पसमाधौ त्रिपुटी प्रतीयते in savikalpaka samadhi tripuṭī manifests or is evident. Meditator knows I'm meditating. । अत एव सोपाधिकोऽयं therefore this samādhi is called sopādhi.... समाधिरिति वक्ष्यते । निर्विकल्पसमाधौ तु however in nirvikalpaka samadhi त्रिपुट्यभावादेव due to absence of tripuṭī ...unmanifest.. निरुपाधिकानन्दो जायते nirupādika ānanda arises. unrestrained ānanda is born. He does not know at that time. । इत्थं सविकल्पसमाध्यारम्भदशायां in this manner in the begining of savikalpa samadhi सोपाधिकः सविकल्पसमाध्यानन्दोऽपरिहार्यतयानुभूयते on the way to nirupādika ānanda, sopādhika ānanda happens inebitably. It is unavoidable.। स एव रसास्वाद इत्युच्यते ।this is called rasāsvādaḥ. Even within house, it happens. You go to room for something else, you got lost in something else and come back. Mk.. ***** na svāda.....

तस्माद्विक्षेपनिवृत्तिजन्यानन्दानुभवो वा, सविकल्पसमाध्यानन्दानुभवो वा रसास्वाद इत्युच्यते। स द्विविधोऽपि रसास्वादो

निर्विकल्पसमाधिजपरमानन्दानुभवविरोधित्वाद्विघ्नो भवति। अतः स परित्याज्य एव । एवं निर्विकल्पसमाधौ सम्भवत् विघ्नचतुष्टयं सावधानतया परिहृत्य यः समाधिजं परमानन्दमनुभवति स एव जीवन्मुक्तः।

तस्माद्विक्षेपनिवृत्तिजन्यानन्दानुभवो वा, therefore rasāsvādaḥ can be dye to tasting the silence ānanda or सविकल्पसमाध्यानन्दानुभवो वा enjoying the very process of meditation savikalpaka samādhi ānanda रसास्वाद इत्युच्यते। स द्विविधोऽपि रसास्वादो both rasāsvādaḥs निर्विकल्पसमाधिजपरमानन्दानुभवविरोधित्वाद्विघ्नो भवति। are obstacles, why? Both types of rasāsvādaḥ is virodhi to enjoyment of highest experiential abanda born out of nirvikalpaka samādhi. अतः स परित्याज्य एव therefore one should give up rasāsvādaḥ of both kinds. Ekadeśī is now consolidating. । एवं निर्विकल्पसमाधौ सम्भवत् present active participle, विघ्नचतुष्टयं सावधानतया all four types of obstacles परिहृत्य must be carefully eliminated, after that यः समाधिजं परमानन्दमनुभवति one who enjoys the highest experiential ānanda obtaining in nirvikalpaka samādhi ānanda...he is not talking of original brahmānanda whichis always there. स एव जीवन्मुक्तः।is a jīvanmukta. He calls it jīvanmukti sukham the highest experiential ānanda obtaining only in nirvikalpaka samādhi. He says only such a person is jīvanmukta. Ekadeśī is saying. A new narrative. In jīvanmukti viveka this is how it proceeds. Normally we say.. pashyan śṛṇvan ...he does not forget himself, such a jñāna nishtā person is jīvan mukta we say. Ekadeśī group says no. A jñāna nishṭhā in vyavahāra does not deserve title jīvanmukta. He says it should only be given to people jñānīs who enjoy jīvanmukti sukham . The titke jīvan muktaha is being restricted. Almost become a new school. Yoga pradhāna... if a jñānī does not vote for samādhi sukham, he will not be a jīvan mukta but videha mukti is guaranteed. All these are based on jīvan mukti viveka. A viśeṣa sukham available only for such people. Now he is consolidating everything in next topic/para. Started in page 321. Topic 465.. now in topic 483 he completes the discussion.

Topic 483 ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः

(४८३) ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः – ज्ञानिनश्चित्तं निरालम्बनतया न तिष्ठति । प्रारब्धबलात्समाधेरुत्थितस्यापि समाध्यनुभूतपरमानन्दस्मृतिः स्यादेव । तस्मादुत्थानसमयेऽपि ज्ञानिनश्चित्तं न निरालम्बं भवति। भोजनादिप्रवृत्तिरपि ज्ञानिनः केवलं प्रारब्धकर्मजन्यैव। तथापि भोजनादिव्यवहारेषु दुःखमस्तीति ज्ञात्वैव ज्ञानी प्रवर्तते। भोजनादिप्रवृत्तिरपि यस्य समाधिसुषुप्तिविरोधित्वेन शरीरनिर्वाहकतया प्रतीता खेदरूपैव भवति । तस्य न तत्राधिका प्रवृत्तिर्जायते ।

Until now he said jñānī should have nivṛtti alone. One has to follow this as a rule, he said, now he says if such a rule is nit there, jñānī will go to brahmānanda only. Samādhi ānanda only he will enjoy. Even when he is forced to eat due to prārabdha, he only painfully goes through the motion. His mind is only in samādhi ānanda only. All the time relishing samādhi sukham. Like a person being disturbed in deep sleep for taking a tablet.

ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः – ज्ञानिनश्चित्तं निरालम्बनतया न तिष्ठति । jñānī ..page 327 last two paras we saw nirālambanam..mind should be engaged. Nirālambanam mind does not exist, for a jñānī mind is engaged in ātmānanda. प्रारब्धबलात्समाधेरुत्थितस्यापि समाध्यनुभूतपरमानन्दस्मृतिः he will be remembering the samādhi ānanda, whatever he does is mechanical. स्यादेव । तस्मादुत्थानसमयेऽपि ज्ञानिनश्चित्तं न निरालम्बं भवति। even in the uttana time, out of samādhi, his mind is not blank. भोजनादिप्रवृत्तिरपि ज्ञानिनः केवलं प्रारब्धकर्मजन्यैव। even when he is engaged in bhojanam, his mind is not conscious of the food and eating. Mind is in the smruti memory of samādhi ānanda. तथापि भोजनादिव्यवहारेषु दुःखमस्तीति ज्ञात्वैव ज्ञानी प्रवर्तते। even when he does that, his attitude towards food is this is all cause of duḥkham. Even though initially say for vairagyam you treat it this way, later we normally say sarvam brahmamāyām .. some mahatmas says coming out of samādhi is like scorpions stinging. 1000.in this approach we get hatred towards the world too. भोजनादिप्रवृत्तिरपि यस्य make it tasya, for a jñānī समाधिसुषुप्तिविरोधित्वेन why does he see food as enemy , they are all upsetting the samadhi like when you are in deep sleep state, sees the whole world as virodhi.. शरीरनिर्वाहकतया प्रतीता even that eating, which is meant for survival of the body खेदरूपैव भवति even that maintenance of body activity for him this is pain. Everything is pain except samādhi. । तस्य न तत्राधिका प्रवृत्तिर्जायते । and therefore he would like to keep the eating process to shortest period. He does not spend more time on other activities.

Vicārasāgarah chapter 7 class 16 on 1st April 2023

(४८३) ज्ञानिनो बाह्यप्रवृत्तिर्न सम्भवतीत्याक्षेपः – ज्ञानिनश्चित्तं निरालम्बनतया न तिष्ठति । प्रारब्धबलात्समाधेरुत्थितस्यापि समाध्यनुभूतपरमानन्दस्मृतिः स्यादेव । तस्मादुत्थानसमयेऽपि ज्ञानिनश्चित्तं न निरालम्बं भवति। भोजनादिप्रवृत्तिरपि ज्ञानिनः केवलं प्रारब्धकर्मजन्यैव। तथापि भोजनादिव्यवहारेषु दुःखमस्तीति ज्ञात्वैव ज्ञानी प्रवर्तते। भोजनादिप्रवृत्तिरपि यस्य समाधिसुषुप्तिविरोधित्वेन शरीरनिर्वाहकतया प्रतीता खेदरूपैव भवति । तस्य न तत्राधिका प्रवृत्तिर्जायते ।

Ekadeśī discussion is going on. Topic 465 onwards up to topic 483. He is concluding this. Aṣṭāñga yoga samadhi savikalpaka and nirvikalpaka samadhi two types all discussed. How to remain in nirvikalpaka samadhi most of the time. He is almost a videha mukta. Technically his life is nothing other than the samādhi. Even when he comes out for eating, he does not want an elaborate course for eating. Even eating he considers as an obstacle to samādhi.

एवमनेके आचार्या इममेव पक्षं स्वीकुर्वन्ति। जीवन्मुक्तानन्दोऽपि बाह्यप्रवृत्तौ न जायते। किन्तु निवृत्तावेव जायते। अतो जीवन्मुक्तिसुखार्थिनो ज्ञानिनो बाह्यप्रवृत्तिरेव न स्यात्।

जीवन्मुक्तानन्दोऽपि बाह्यप्रवृत्तौ न जायते। when he is engaged in any external activity, including teaching etc, his mind will become extrovert therefore the experiential ānanda (not original ānanda) does not arise किन्तु निवृत्तावेव जायते। samādhi ānanda will come only when he withdraws and sits in meditation. अतो जीवन्मुक्तिसुखार्थिनो

therefore a jñānī who seeks samādhi ānanda, viśeṣa sukham or vilakṣaṇa sukham, an ānanda which is not like any other worldly ānanda ज्ञानिनो बाह्यप्रवृत्तिरेव न स्यात्। he will naturally will not be interested in any worldly activity. एवमनेके in this manner, all that been described, in the current advaitic tradition, many acāryas vote for this approach. Samādhi Priya acāryas. आचार्या इममेव पक्षं स्वीकुर्वन्ति। ekadeśī paksha only they take. Brahmavit, varīyan, variṣṭha they like. Here after Niścala Dāsa is going to talk of siddhānti.

Aside note: this Ekadeśī group seems to be heavily influenced by Vidyāraṇya's jīvanmukti viveka. Which is based on yoga vāśiṣṭam. More than 30000 verses, Vaśiṣṭa and Rama dialogue. Known as jñāna vāśiṣṭam. also. Even though Vidyāraṇya has influenced this heavily, he by himself has not been a ekadeśī. Reason is in pañcadaśī. Tṛpti dīpa prakaraṇam, chapter 7. Verses 267 to 270, Vidyāraṇya talks on behalf of a jñānī,

व्यवहारो लौकिको वा शास्त्रीयोऽप्यन्यथापि वा ।

ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥ 7-२६६॥

there he says, jñānī thinks let the body be engaged in any vyāvahāra, laukika or any other śāstric or any other vyāvahāra according to prārabdha. Thinking is mama akartuhu ममाकर्तुरलेपस्य ...I'm akarta, I'm not engaged in any transaction.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥

As Kṛṣṇa said- तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ ४-13॥ anātmā acts according to prārabdha, I have no connection with karma or karma phalam

गुणा गुणेषु वर्तन्ते, इति मत्वा न सज्जते ॥ ३-28॥ इन्द्रियाणीन्द्रियार्थेषु, वर्तन्त इति धारयन् ॥५- 9॥. Here he says body can engage in any thing, if he is interested in samādhi, let him be. This indicates Vidyāraṇya is not in ekadeśī camp.

Second point is even though he talks of samadhi, in many of his works, Vidyāranya presents alternative views also equally in his other works. In pañcadaśī chapter 1, in nididhyāsanam, he talks about nididhyāsanam as samādhi abhyāsa rūpa nididhyāsanam. Verses 52 to 64. Dharma-megha-samadhi. That which showers puṇyaṃ like cloud. Based on chapter 6 of gītā.

यथा दीपो निवातस्थः, नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य, युञ्जतो योगमात्मनः ॥ ६-19॥

like a flame the mind of a meditator remains stable. The same Vidyāraṇya discusses in chapter 7 verses 113 to 123, nididhyāsanam. Here he describes nididhyāsanam as brahmābhyāsarūpa nididhyāsanam. The third type is śravaṇābhyāsarūpa rūpa nididhyāsanam. So samādhi is only one option. Alternative is mind should focus on brahman thoughts. 28.46

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ पञ्चदशी ७-१०५॥

Can be teaching, discussing, thinking anything. Like now we are engaged in vedāntic discussion. We are not talking of postures. शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ६-11॥

Posture is not compulsory.

For saguṇa upāsanam, posture, place, direction is important. Upasana is meant for adṛṣṭa phalam. When puṇyaṃ is involved all these are important. Nididhyāsanam is meant for dṛṣṭa phalam, habitual identification with body has to be reduced. Vidyāraṇya says samādhi abhyāsa rūpa nididhyāsanam is very very tough. He says it is difficult. चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ ६-34॥

In chapter 7, of pañcadaśī, yoga vāśiṣṭam shloka , keeping mind in one area is so difficult, you can even drink the ocean and lifting the Himalayas. There are alternatives, तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ....tai upa, kena upaniṣad anything you can focus on...wide area is there instead of just aham brahmasmi...

Vidyāraṇya therefore really does not belong to ekadeśī. Now Niścala Dāsa is going to disagree with ekadeśī.

Topic 484 आवर्तेषु कृतशङ्कायाः समाधानम्

(४८४) (४६५-४८३) आवर्तेषु कृतशङ्कायाः समाधानम् –ज्ञानिनो निरङ्कुशप्रवृत्तेः प्रारब्धवशाद्व्यवहारः सिद्ध्यतीति तद्व्यवहारनिवृत्तौ नियमः कर्तव्य इति शङ्कासमाधानम्।

आवर्तेषु (465 to 483) in these topics कृतशङ्कायाः a counter view was raised by ekadeśī समाधानम् the reply comes now.—Niścala Dāsa quotes ekadeśī... ज्ञानिनो निरङ्कुशप्रवृत्तेः if a jñānī is allowed to do activities governed by prārabdha he will get engaged in unrestrained other activities also. निरङ्कुशप्रवृत्तेः bahuvreehi nirankushā pravṛtti yasya saha प्रारब्धवशाद्व्यवहारः सिद्ध्यतीति many vyavaharas will go on. Somebody starts an institution, he has to travel to get funds etc.. therefore a śāstra vidhi is required, jñānī should not engage in pravṛtti, only in nivṛtti. Such a rule is required.. Mahout uses añkuśam to restrain the elephant. Ekadeśī says añkuśam is śāstra vidhi here. तद्व्यवहारनिवृत्तौ for restraining the jñānī from worldly activities, a rule must be prescribed नियमः कर्तव्य इति शङ्कासमाधानम् such a view has been raised by ekadeśī. Certain shlokas are quoted.

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ 17॥ (chapter 3)

Yastu ātmaratirevasyāt, he should all the time revel in ātmā and be contented only with ātmā. Even for jokes he should not laugh. Kṛṣṇa does not say it is a rule.

Another they quote

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥ २-55॥

तद्बुद्धयस्तदात्मानः, तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥ ५-17॥

chapter 5 of gītā. Everyone will get a quotation. Don't unnecessarily poke your nose in other areas. These two sentences summarise ekadeśī. Now our samādhānam.

ज्ञानिनो निवृत्तावपि नियमसद्भावोक्तिरसङ्गता। निवृत्तौ वा प्रवृत्तौ वा वेदस्य आज्ञारूपो विधिर्न ज्ञानिनोऽस्ति। तद्व्यवहारे नियमाभावाज्ज्ञानी निरङ्कुशः। तद्व्यवहारः सर्वोऽपि प्रारब्धायत्त एव।

Solid statements now. ज्ञानिनो निवृत्तावपि नियमसद्भावोक्तिरसङ्गता। it is not correct, ekadeśī's statement is not correct. "there is a rule for jñānī, don't go out. Sit in meditation". There is no such rule. In śukāṣṭakam, every shloka ends with a common line. निस्त्रैगुण्ये पथिविचरतः कोविधिः कोनिषेधः? Where is the dos and don'ts for a jñānī? निवृत्तौ वा प्रवृत्तौ वा वेदस्य आज्ञारूपो विधिर्न ज्ञानिनोऽस्ति। no rules govern the jñānī. Doing or avoiding.. commandment of the veda..

jñānīs do not have these rules. तद्व्यवहारे नियमाभावाज्ज्ञानी śāstric rules are not there. So what governs his lifestyle. निरङ्कुशः। he does not have any aňkuśam in the form of śāstra vidhi. तद्व्यवहारः सर्वोऽपि प्रारब्धायत्त एव। all his vyavaharas as a sādhaka he continues. Like getting up early morning and doing japa etc. he is free to follow or not. He is controlled by prārabdha only.

(१) यस्य ज्ञानिनः प्रारब्धं भिक्षाभोजनादिफलमात्रहेतुस्तस्य भिक्षाभोजनादिमात्रे प्रवृत्तिर्जायते। (२) यस्य तु प्रारब्धमितोऽप्यधिकभोगहेतुः तस्याधिकेऽपि व्यापारे प्रवृत्तिर्भवति।

यस्य ज्ञानिनः प्रारब्धं भिक्षाभोजनादिफलमात्रहेतुस्तस्य suppose his prārabdha is such that he has only got bhikṣa vyāvahāra, either ajagara vṛtti like python or madhukara vṛtti like honey bee. In kaupina pañcakam, वेदान्तवाक्येषु सदा रमन्तो भिक्षान्नमात्रेण च तुष्टिमन्तः ।

विशोकमन्तःकरणे चरन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥ १॥

between two bhikshās they revel in vedānta vakyams. Due to vāsana. Another jñānī, before vedānta could have done upāsana, that can also run in the mind. Jñānī may enjoy saguṇa upāsana. Madhusoodana sarasvati says after advaitam, dvaita puja gives joy. **** poojārtham kalpitam dvaitam advaitāpi sundaram...

even if he does that, he does not forget that worshipper and worshipped are both mithyā. If all jñānīs sit in samādhi there will be no gurus.. then you will get only ajñāna Parampara.

भिक्षाभोजनादिमात्रे प्रवृत्तिर्जायते। यस्य तु प्रारब्धमितोऽप्यधिकभोगहेतुः cause for vyapara is based on prārabdha, worldly people also want the jñānī gurus teach. तस्याधिकेऽपि व्यापारे प्रवृत्तिर्भवति।

Vicārasāgarah chapter 7 class 17 on 7th April 2023

(१) यस्य ज्ञानिनः प्रारब्धं भिक्षाभोजनादिफलमात्रहेतुस्तस्य भिक्षाभोजनादिमात्रे प्रवृत्तिर्जायते। (२) यस्य तु प्रारब्धमितोऽप्यधिकभोगहेतुः तस्याधिकेऽपि व्यापारे प्रवृत्तिर्भवति।

In the beginning of chapter 7 debate is going on between two groups of advaitins, ekadeśī and siddhānti. Upto 483 was ekadesi's view. From 484 topic onwards siddhānti is presenting his view in which he disagrees with ekadeśī. Topic is jñānī jīvan muktah, he has gone through śravaṇam mananam nididhyāsanam and he is jñānan nishṭā and he does not need any more sadhanas. He will spend rest of ghis life as per prārabdha. ekadeśī says this jñānī is governed by nivrtti rule withdrawal from worldly vyavaharas. He should devote his life only for ātmā jñānaṃ and samādhi. That too advaita bhavana rūpa nirvikalpa samādhi and avasthāna rūpa. This ānanda he should enjoy the rest of his life. His aim should be to improve quality and duration. Varīyan variṣṭha etc. from topic 484 onwards, siddhānti says no such rule is there. Shukacarya's shukashtakam…he repeatedly says निस्त्रैगुण्ये पथिविचरतः कोविधिः

कोनिषेधः? Where is the dos and don’ts for a jñānī? Prārabdha karma and vāsana will influence the activity. If it is loka saṅgraha...

नैव तस्य कृतेनार्थः, नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु, कश्चिदर्थव्यपाश्रयः ॥ गीता 3-18॥

He can doing any work, writing, teaching, worldly transactions like schools colleges etc. लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ गीता-३-20॥ some will feel like withdrawing and remain quietly. We don’t say jñānī should not do meditation.

If prārabdha is such that he will only confine to bhiksha bhojanam, bhoga must be translated as vyavahāra – can be involved in spiritual or religious transaction. His mind set is नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ॥ गीता-५-८
. Anātmā and anātmā are interacting. I'm the paramārthika satyam. नवद्वारे पुरे देही, नैव कुर्वन्न कारयन् ॥ गीता-५-13॥.

अत्राक्षेपः – ननु यस्य प्रारब्धं भिक्षाभोजनमात्रहेतुस्तस्यैव ज्ञानं जायेत। यस्य पुनः प्रारब्धमधिकव्यापारहेतुर्नैव तस्य ज्ञानं जायेत। तस्माद्भिक्षाभोजनादि-व्यापारादधिकव्यापारो न ज्ञानिनो युज्यते। यस्याधिकव्यापारे प्रवृत्तिरस्ति, स नैव स्याज्ज्ञानीति।

Ekadeśī says you say some people have prārabdha for doing some few things and others are engaging in more worldly activities. He says because a person is so engaged in worldly activities, he will find no time for jñānaṃ and can never become jñāna nishṭā. A jñāna nishṭā having prārabdha for worldly vyavahāra is a contradiction. He would have removed vyavahāra and become a sanyasi. He is trying to say gṛhastha cannot become jñānīs. अत्राक्षेपः – ननु यस्य प्रारब्धं भिक्षाभोजनमात्रहेतुः prārabdha is favorable that he is involved in bhikṣa, indirectly he says he is a sanyasi. तस्यैव ज्ञानं जायेत। there is a possibility of jñānaṃ for only these people. यस्य पुनः प्रारब्धमधिकव्यापारहेतुर्नैव तस्य ज्ञानं जायेत। तस्माद्भिक्षाभोजनादिव्यापारादधिकव्यापारो so more vyapara न ज्ञानिनो युज्यते। for a jñānī it is not possible. यस्याधिकव्यापारे प्रवृत्तिरस्ति, one who is more engaged स नैव स्याज्ज्ञानीति। he will not be a jñānī. Even if he studies vedānta in between, he will not have sufficient impact to make him jñānī. Iti should be connected to atra ākṣepa.

समाधानम् – नेयं सम्भवति शङ्का । यतः श्रीरामकृष्णयाज्ञवल्क्यजनकादयो ज्ञानिन उच्यन्ते। तेषु च सभायां विजयेन धनसङ्ग्रहव्यवहारे याज्ञवल्क्यस्य, तथा राज्यपरिपालनादिव्यापारे जनकस्य च प्रवृत्तिः कथिता। अपि च वासिष्ठादिग्रन्थेष्वनेकेषां ज्ञानिनां व्यवहारो नानाप्रकारः कथ्यते। तस्माज्ज्ञानिनः प्रवृत्तौ वा निवृत्तौ वा नैवास्ति नियमः।

Very important for gṛhastha, box items. When we study Śaṅkarācārya's bhāṣyams, we see this emphasis for sannyāsa. In aitareya introductory bhāṣyams, ācārya will say sannyāsa is very important. This is more for jñāna-karma-samucchaya vādis. When you get a doubt, read the following portions. Pages...

समाधानम् – नेयं सम्भवति शङ्का this particular objection is not correct because यतः श्रीरामकृष्ण- quotes several śāstric examples, śāstra pramāṇam for gṛhastha jñānīs existence. Sri Rama, Kṛṣṇa (maha example-60000 wives) याज्ञवल्क्यजनकादयो ज्ञानिन उच्यन्ते। all of them are said to be jñānīs by śāstra pramāṇam. तेषु Among them च सभायां विजयेन bṛhadāraṇyaka chapter 3, Janaka called for a huge seminar, so many vedic scholars from different places, he has 1000 cows with horns covered with real gold.

यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ।

Whoever is a great vedic scholar can take these cows.

एताः सोम्योदज सामश्रवा३ इति ....॥ 3.1.2 ॥

Yagnavalkya calls his student and says take all these cows.

All these people wonder and one by one challenges him. Shakalya looses his head also. Yagnavalkya engaged in vyavahāra and gathered wealth. All mahatmas who established gurukulams needed wealth. Monthly expenses run to lakhs. Even though they are jñāna nishṭā they earn for loka saṅgraha. In taitiriya shikshavalli avahanti homam is there, it is conducted for getting more money and students. Sabhā refers to chapter 3 of briha upa. धनसङ्ग्रहव्यवहारे याज्ञवल्क्यस्य, cattle wealth with gold तथा राज्यपरिपालनादिव्यापारे जनकस्य Janaka was engaged in rajya paripalanam. Chapter 4 is entire dialogue. Yagnavalkya asks Janaka to ask for a boon. I should get freedom to ask any question and learn from you. Svayamjyoti brahmanam is dialogue between janaka and Yajñavalkya. He found time for deep vedānta dialogue. Even grhasthas and kings can find for vedānta. Janaka is given a title that he has attained mokṣa. Guru gives certificate. Sannyāsa is advantageous, but in gṛhastāśram jñānaṃ and nishṭā are possible. For vedānta sanyasi is mukhya adhikaris. Others are also adhikārī. च प्रवृत्तिः कथिता। अपि च वासिष्ठादिग्रन्थेष्वनेकेषां in yogavashishthā etc ज्ञानिनां व्यवहारो नानाप्रकारः कथ्यते। so many jñānīs are talked about different types of vyavaharas are talked about. In briha chapter 2 section 1 gargya-ajatasatru brahman, gargya a brahmana ācārya goes to Ajatasatru and says I want to teach you. Ajatasatru says I will learn from you and learns saguṇa brahma from him. he says oh only saguṇam brahman yo know. Then Gargya requests for reversal of role. Ajatasatru is kshatriya. However since he surrendered Ajatasatru teaches avasthātraya viveka. Most important part of bṛhadāraṇyaka upa. Neti neti also comes here. Bottomline is a gṛhastha king can not only be a jñānī but can be a guru to brahmana disciple too. Several kings are teachers in bri and chan. Upaniṣad. तस्माज्ज्ञानिनः प्रवृत्तौ वा निवृत्तौ वा therefore a jñānī has no rule that he has to be sannyāsa only. नैवास्ति नियमः। Gita chapter 4. Gṛhastha jñānī

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ गीता ४-23॥

all gṛhastha must remember...for a gṛhastha who is liberated and free from family attachment and his mind is well-established in jñānaṃ, he continues pañca maha yagna. For such a gṛhastha jñānī karmas will not produce adrushta phalam. Karmas will dissolve.

यद्यपि याज्ञवल्क्यः सभायां जयं लब्ध्वा पश्चात् विद्वत्सन्न्यासरूपां निवृत्तिं दधे। प्रवृत्तौ च नानाप्रकारा दुःखहेतुभूता दोषाः कथिताः। तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते । ज्ञानं प्रागप्यासीदेव। जीवन्मुक्तिसुखं परं न तेन प्राप्तम् । तस्माज्जीवन्मुक्तिसुखावाप्तये सर्वस्वसङ्ग्रहपरित्यागमकरोत् ।

Here he is making a finer observation. Ekadeśī people argue that no doubt Yajñavalkya was great etc, according to bri upa, in maitreyi brahmanam, he says he wants to take sannyāsa. So why should Yagnavalkya want to take sannyāsa. So jñānaṃ was incomplete. Ekadeśī is visualizing all these. Only brahmavit is possible, varaha varīyan variṣṭha is possible only through meditation. Therefore nididhyasana sukham is possible only when vyavahāra is reduced. Siddhānti says that's true. If he wants to enjoy this peace then he has to give up vyavahāra. Siddhānti says he is still not a samsārī, both are jñānīs jīvanmuktas. Some jīvanmuktas choose to enjoy meditational ānanda. Ekadeśī says a person is jīvanmukta only if he isa varīyan variṣṭha etc. (यद्यपि) याज्ञवल्क्यः सभायां जयं लब्ध्वा Yagnavalkya got victory in janaka sabha पश्चात् thereafter he taught students विद्वत्सन्न्यासरूपां निवृत्तिं दधे। and then approached his wives. Maitreyi asked with these cows can I get mokṣa. Then she says if vittam cannot give and only jñānaṃ gives liberation therefore before taking sannyāsa you teach me. Yagnavalkya teaches his wife. “स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषस एह्यास्स्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ २.४.४ ॥“ You are very dear to me asking a dear question. Come and sit, I shall teach. Maitryi brahmanam is a fantastic brahmanam, a dialogue between husband and wife. Everyone can have knowledge if there is dedication. Vidwat sannyāsa rūpa, he took to. (dadhe-lit) In sannyāsa āśrama there is no vyavahāra, so time is there. Vyavaharas involve lot of headaches. प्रवृत्तौ च in worldly transactions नानाप्रकारा दुःखहेतुभूता दोषाः कथिताः। there are so many problems causing stress. तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते lin any type of activity, headache is there. Sannyāsa ashram has less transactions. Even though this is a fact, you cannot conclude that sanyasis alone can be jñānīs and jīvanmuktas. That I will not agree. In spite of disadvantages, grhasthas can gain jñānaṃ and jñāna nishṭā. विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते In the case of Yagnavalkya he was a jñānī earlier also, but his vāsana was such that before vidvat sannyāsa, he wanted to have an ashram. He calls samashrava, an expert in sama veda. He had vāsana to teach veda and vedānta. After that vāsana got exhausted then he said enough and decided to take sannyāsa. He would have been jīvan mukta any case. Ekadesi's view was Yagnavalkya was a scholar. Here siddhānti is saying he was a jñānī as a gṛhastha. Such a statement that he was mere scholar is not true. ज्ञानं प्रागप्यासीदेव। before and after sannyāsa he was jīvanmukta. He did not have any time when he had an ashram. Guru will have to settle issues also. He could not enjoy meditational ānanda. He thought let me spend some time in meditation also. Presence and absence of meditational ānanda will not make any difference to quality of jīvanmukti. जीवन्मुक्तिसुखं

meditational ānanda परं न तेन प्राप्तम्।alone he did not have. तस्माज्जीवन्मुक्तिसुखावाप्तये refers to meditational ānanda or samādhi sukham, Yagnavalkya could not enjoy this. For enjoying meditational sukham सर्वस्वसङ्ग्रहपरित्यागमकरोत् all the forms of wealth he renounced.

Vicārasāgarah chapter 7 class 18 on 15th April 2023

यद्यपि याज्ञवल्क्यः सभायां जयं लब्ध्वा पश्चात् विद्वत्सन्न्यासरूपां निवृत्तिं दधे। प्रवृत्तौ च नानाप्रकारा दुःखहेतुभूता दोषाः कथिताः। तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते। ज्ञानं प्रागप्यासीदेव। जीवन्मुक्तिसुखं परं न तेन प्राप्तम्। तस्माज्जीवन्मुक्तिसुखावाप्तये सर्वस्वसङ्ग्रहपरित्यागमकरोत्।

Debate between two groups of advaitin is going on. They are all post-Śaṅkarācārya topics. Ekadeśī elaborately presented upto topic 483. Ekadeśī said that this jñāna nishṭā is also bound by vedic rules and he must withdraw from all worldly transactions, only eating sleeping and max time in advaita avasthāna rūpa nirvikalpaka samadhi. The ānanda he names as jīvan mukti sukham. Meditational ānanda the jīvan mukta enjoys for rest of his life. From 484 Niścala Dāsa is refuting his view. Agreement is there on :meditation and samādhi gives ānanda” clear pramāṇam is gītā chapter 6

यत्रोपरमते चित्तं, निरुद्धं योगसेवया।

यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ 20॥

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 21॥

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥ 22॥

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यः, योगोऽनिर्विण्णचेतसा ॥ 23॥

6-20 to 23. Siddhānti accepts jīvanmukti sukham.

The disagreement is with regard to two important points.

1 A jñāna nishṭā must spend **all his time** in meditation, we disagree. Some may be interested some may be engaged in loka saṅgraha he says. Śukāṣṭakam... निस्त्रैगुण्ये पथिविचरतः कोविधिः कोनिषेधः? Where is the dos and don'ts for a jñānī? is the pramāṇam.

2 ekadeśī discusses the consequences of jñāna nishṭā engaging in worldly transactions. Ekadeśī says jñāna niṣṭhā will lose jīvanmukti sukham. Siddhānti has to agree with this. Yes he will lose meditational ānanda. This pratibimbānanda he wont get. Brahmākāra vṛtti pratibimbita ānanda. Since jīvanmukti sukham is lost ekadeśī says jīvanmukti is also lost. Then he says therefore jñāna nishṭā does not have jīvanmukta status also. Ekadeśī says Jīvanmukta status, jīvanmukti and jīvanmukti sukham all 3 are possible only with meditation. Therefore Yagnavalkya in Janaka's

court, was not practicing meditation, according to ekadeśī he was jñānī during the debate but was not a Jīvanmukta, did not have jīvanmukti and jīvanmukti sukham. Although he was a jñāna nishṭā, he got all these after he took to vidvat sannyāsa after getting permission from Maitreyi. Then only he got Jīvanmukta status, jīvanmukti and jīvanmukti sukham. Ekadeśī says all this.

Siddhānti says, if a gṛhastha or non gṛhastha, active or any other jñāna nishṭā, if he does not meditate he will not have experiential ānanda in the mind. That he agrees. But says **he does not lose jīvanmukti and jīvan mukta status**. Gṛhastha jñānī, certainly daughter in law son in law problems will be there. Jīvan mukti sukham is not there, yes, he does not have time for meditating. Definition of jīvan mukti –sukham does not define, but he has jñānaṃ that all these transactions and transactional problems belong to anātmā.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ gītā 5-8॥
I’m neither anātmā and their problems don’t touch me.

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।

सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ ब्रह्मज्ञानावलीमाला २॥..

jñānaṃ (manobudhyahaṅkāra) can coexist with mental disturbance. Like the physical conditions of a jñānī. Like groaning to old age related pain. He can be a jīvan mukta despite the pain. Similarly emotional problems also cannot deny jīvan mukta status. Jīvan mukti has nothing to do with presence or absence of experiential happiness.

2nd point. Ekadeśī says active and gṛhastha jñānī loses Jīvanmukta status, jīvanmukti and jīvanmukti sukham. Siddhānti says a jñānī loses only the sukham. Yagnavalkya was jīvanmukta and had jīvanmukti, only jīvanmukti sukham he did not have. Later he wanted to have sukham, his prārabdha vāsana led him to sannyāsa.

वेदान्तवाक्येषु सदा रमन्तो, भिक्षान्नमात्रेण च तुष्टिमन्तः ।

विशोकमन्तःकरणे चरन्तः, कौपीनवन्तः खलु भाग्यवन्तः ॥ १॥

Śaṅkarācārya is a standing example for an active jīvanmukta.

In sadhana pañcakam...

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां

पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।

प्राक्कर्म प्रविलाप्यतां चितिबलान्नाप्युत्तरैः श्लिष्यतां

प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५॥

you can sit quietly and spend time in invoking the vedānta jñānaṃ. Both kinds enjoy equal jīvanmukti which is centred on ātmā. One enjoys meditation and another gets enjoyment of serving and śiṣyas benefitting.

तथापि याज्ञवल्क्यस्य विद्वत्सन्न्यासात्प्राक् ज्ञानाभावोक्तिर्न युज्यते। you cannot say Yajñavalkya did not have jīvanmukti ज्ञानं प्रागप्यासीदेव। जीवन्मुक्तिसुखं परं only jīvanmukti sukham he did not have as a gṛhastha. न तेन प्राप्तम्। after some time, he wanted to have that sukham. Dwelling on the teaching. तस्माज्जीवन्मुक्तिसुखावाप्तये jīvanmukti sukham to get, सर्वस्वसङ्ग्रहपरित्यागमकरोत्। he decided to abolish his PORT. Possessions, obligatory duties, relationships and transactions.

(९) याज्ञवल्क्यस्य प्रारब्धं किञ्चित्कालमधिकभोगहेतुरासीत्, पश्चात्स्वल्पभोगहेतुरासीत्। तस्मात् प्रथमं याज्ञवल्क्यस्य विनैवारुचिं भोगाधिक्यम्, पश्चादत्यन्तारुच्या सर्वभोगत्यागश्चाभूत्।

First example Yagnavalya in first part of life he did not have jīvan mukti sukham, it was not free will but prārabdha vāsana. याज्ञवल्क्यस्य प्रारब्धं किञ्चित्कालमधिकभोगहेतुरासीत्, first half, bhogaha - vyavahāra or transactions (Swamiji specifically translates here) even if the person is sannyasi, with a gurukulam the transactions are minimum 10 times more than gṛhastha. पश्चात्स्वल्पभोगहेतुरासीत्। then later same prārabdha changed, made him exposed to limited transaction, bhikṣa pānam. तस्मात् प्रथमं याज्ञवल्क्यस्य विनैवारुचिं because of that kind of prārabdha, he enjoyed these transactions. Without dislike or getting vexed. He was very driven. He enjoys expansion of gurukulams etc. भोगाधिक्यम्, more and more transactions, thereafter पश्चादत्यन्तारुच्या सर्वभोगत्यागश्चाभूत्। transferred/gives up responsibility and quietly withdraws without any distaste. In Sringeri, the senior ācārya gradually transitions to junior ācārya.

Janaka was just the opposite. (Swamiji says I'm supporting all of you. Enjoy vacations with your grandchildren!!!!!)

(२) जनकस्य प्रारब्धं तु आमरणं राज्यपरिपालनादिरूपविशेषभोगहेतुरासीत्। तस्मात् तस्य भोगत्यागो नाभूत्कदाचिदपि। नाप्यरुचिर्भोगेषु सञ्जाता।

जनकस्य प्रारब्धं Janaka had a huge empire, he was Videha Raja. तु आमरणं until death राज्यपरिपालनादि governance of the kingdom रूपविशेषभोगहेतुरासीत् that was his prārabdha। तस्मात् तस्य भोगत्यागो नाभूत्कदाचिदपि। He never thought of renouncing it. Even in Raghuvamsa Kalidasa says in sarga 1

शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् ।
वार्द्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥८॥
रघूणामन्वयं वक्ष्ये

All during young age they got all their education, skills, veda etc, in youth they enjoyed everything wife included, in vanaprastha they withdrew after handing over to next king, and at end through vedānta jñānaṃ, they renounced their bodies, died as jīvanmukta.. kings can take to vanaprastha, but Janaka's prārabdha was that he could not do that. नाप्यरुचिर्भोगेषु सञ्जाता। he never gave up and he never complained about vyavahāra. When prārabdha is adverse, there is no pint in getting vexed. There is no vexation in a jīvanmukta, prārabdha is for the body. So no aruchi..never complain about bad prārabdha.. no complaints about transaction. Many grandparents get extra duty with grandchildren. Telling stories, taking them to pool, school etc. enjoy the experience. We will be able to enjoy if we have jñānaṃ and jñāna nishṭā. In Naiṣkarmyasiddhi I used the word neighbourisation. Janaka's story is opposite of Yagnavalkya.

(३) वामदेवादिप्रारब्धं स्वल्पभोगहेतुरासीत् । अतस्तेषां सदारुच्युत्पत्तेर्भोगेषु प्रवृत्तिरेव नाभूत्।

In Yagnavalkya vyavahāra was there in the beginning and reduced later, Janaka had throughout. In the case of Vama deva, he never started never ended.

In footnote: all types are discussed no starting of vyavahāra itself in case 3, simple vyavahāra right through. Sometimes even after sannyāsa transactions increasing. Varieties of combinations are possible due to prārabdha not free will. वामदेवादिप्रारब्धं स्वल्पभोगहेतुरासीत्। अतस्तेषां सदारुच्युत्पत्तेर्भोगेषु प्रवृत्तिरेव नाभूत्। they never like vyavahāra throughout life. Generally they don't enter gṛhastāśram. They don't even take up loka saṅgraha karmani in sannyāsa ashram. There were no transactions right through. Very unique topics. Only here you find.

(४) शिखिध्वजस्य ज्ञानानन्तरं राज्यादिष्वधिका प्रवृत्तिः कथ्यते वासिष्ठे। इत्थं ज्ञानिनां नानाप्रकारा विलक्षणव्यवहाराः कथिताः। सर्वेषामपि तेषां सममेव ज्ञानम्। फलमपि मोक्षरूपं समानमेव। व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। व्यवहारलोपाज्जीवन्मुक्तिसुखमधिक्रियेत। व्यवहाराधिक्ये जीवन्मुक्तिसुखं न्यूनतां व्रजेत्।

In yoga vāśiṣṭam, we see śikhidvaja. He became a jñānī. After jñānaṃ vyavahāra increased. शिखिध्वजस्य ज्ञानानन्तरं राज्यादिष्वधिका प्रवृत्तिः he became King and engages in more and more transactions in yoga vashiṣṭam we see कथ्यते वासिष्ठे।

Now consolidation. इत्थं in this manner ज्ञानिनां नानाप्रकारा विलक्षणव्यवहाराः all the jñānīs (any āśrama) are involved in varieties of transactions. Widely different. Can be secular (setting up old age homes) or religious (paṭaśāla temples etc) or spiritual (setting up gurukulam, printing books etc.. कथिताः। following is the difference. सर्वेषामपि तेषां सममेव ज्ञानम्। the quality of the knowledge is same in all. फलमपि मोक्षरूपं समानमेव। mokṣa or jīvanmukti is same across. It is not measured based on mental state, it is dependent on ātmā jñānaṃ which is free from all emotions. व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। vyavahāra are different. Among all jñānīs there will be difference in one aspect. The sukham will be graded. Jīvanmukti sukham. All of them are not uniformly sitting in meditation. Time allotted for meditation is different. Some may not spend any time at all. Therefore gradation is there. You can use four words, brahmavit, brahmavitvaraḥ, varīyan, variṣṭha. No gradation in jīvan mukti or being a jīvan mukta only in jīvan mukti sukham.

Vicārasāgarah chapter 7 class 19 on 22nd April 2023

सर्वेषामपि तेषां सममेव ज्ञानम्। फलमपि मोक्षरूपं समानमेव। व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। व्यवहारलोपाज्जीवन्मुक्तिसुखमधिक्रियेत। व्यवहाराधिक्ये जीवन्मुक्तिसुखं न्यूनतां व्रजेत्।

Different types of jñānīs and their lifestyles were discussed. Active versus withdrawn lifestyles. According to their prārabdha they led life. Jñānaṃ however is uniform and how the jñānī looks upon himself is uniform. Body ahaṅkāra etc have prārabdha karma. "I, the ātmā am nitya muktah". सर्वेषामपि तेषां सममेव ज्ञानम्। an active jñānī is not going to say my jīvan mukti is less or vice-versa. The jñānaṃ is the same. फलमपि मोक्षरूपं समानमेव। the jñāna phalam (aham nityamuktah asmi), is the same across jñānīs. व्यवहारास्तु प्रारब्धभेदान्नानाप्रकाराः। the activities which belong to the ātmā, paśyan, śṛṇvan etc they are many and varied, they are governed by prārabdha bheda... at anātmā level there will be difference. A jñānī who spends most time in meditation enjoys meditational ānanda more; no difference in svarūpa ānanda. A non meditating jñānī will not have that ānanda. Mental experiential ānanda which is mitya ansd vyavaharikam, in that there will be difference. व्यवहारलोपाज्जीवन्मुक्तिसुखमधिक्रियेत। in the passive jñānī in whom transactions have come down, jīvan mukti sukham which is pratibimba sukham is more व्यवहाराधिक्ये जीवन्मुक्तिसुखं न्यूनतां व्रजेत्। when vyavahāra increases, he has no time for meditation, this experiential ānanda will be less only. Take bhikṣā ānanda, grossest experience. It will vary from one person to another and it will vary from one day to another day.

Topic 485 ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते

(४८५) ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते – अत्र केचनाक्षिपन्ति – जीवन्मुक्तिसुखं त्यक्त्वा तुच्छविषयभोगे प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा वैकुण्ठादिलोकेच्छया तत्तल्लोकमपि प्राप्नुयादिति।

Here the siddhānti is answering a possible objection raised by ekadeśī. If siddhānti argues any kind of life governed by prārabdha, there is a possible danger. Because of prārabdha vāsana he may enter various kinds of viṣaya ānanda. He may develop a desire for swargaloka ānanda or brahma loka ānanda. Due to prārabdha vāsana it may come. Once this jñānī votes for these ānanda, then he will have punar jenma. Then there is a possibility of brahma loka iccā and prāpti. So you close your eyes and sit in meditation otherwise you may slip and miss videha mukti. ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते – (such a possibility is not there, jñānī renouncing videha mukti and desiring paraloka) अत्र केचनाक्षिपन्ति – in this context, some of them ekadesis raise this objection जीवन्मुक्तिसुखं त्यक्त्वा suppose this person renounces jīvan mukti sukham- meditational ānanda and engages in loka saṅgraha

तुच्छविषयभोगे he goes after the ānanda coming out of loka saṅgraha, teaching in schools colleges etc say. प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा these are ephemeral as compared to jīvan mukti sukham, he may renounce videha mukti alsso वैकुण्ठादिलोकेच्छया he may develop a desire for vaikunṭa loka or तत्तल्लोकमपि प्राप्यनुयादिति। he may develop a desire for manuṣya loka. I want to spread brahma vidya to more colleges etc, I want to teach vicārasāgara again and again. We may develop desire for vicārasāgara.. because some students say next jenma also you should be our guru!!!!

Why? A jñānī can have no desire for any loka because jñānī does not look upon himself as anātmā at all. So he is not bothered about rebirth etc. they are from standpoint of travelling sūkṣma śarīram.

नैवायं सम्भवत्याक्षेपः – (१) जीवन्मुक्तिसुखत्यागो भोगप्रवृत्तिश्च ज्ञानिनः प्रारब्धबलात् सम्भवति । (२) विदेहमुक्तित्यागः परलोकगमनं च तस्य नैव सम्भवति। यतः (१) ज्ञानिनः प्राणा बहिर्न गच्छन्ति। “न तस्य प्राणा उत्क्रामन्ति” इत्यादिश्रुतेः। तस्मान्न परलोकगमनं ज्ञानिनः सम्भवति।

नैवायं सम्भवत्याक्षेपः – such an objection of ekadeśī is never correct (१) जीवन्मुक्तिसुखत्यागो if this jñānī does not sit and meditate and is engaged in any other activity, writing, teaching, āśrama etc, these are not because of apūrṇatvam. They are based on prārabdha vāsana only. भोगप्रवृत्तिश्च bhoga meaning vyavahāra worldly transactions due to prārabdha he has. ज्ञानिनः प्रारब्धबलात् सम्भवति।

his vairagyam for paraloka ānanda is already established as a seeker (sadhana catuṣṭayam.. no desire for worldly things) prajahati yathā kāmān..no such desire will be there.. even he does not feel if I do not teach vedānta also, it is ok. (२) विदेहमुक्तित्यागः परलोकगमनं loss of videha mukti and travelling to another loka cannot happen to a jñānī, regardless wherever he dies, how he lives, mode of death, jñānī is free from punarjenma (śāstra pramāṇam) च तस्य नैव सम्भवति। यतः (१) ज्ञानिनः प्राणा बहिर्न गच्छन्ति। jñānīs prāṇa does not travel.. (entire sūkṣma kāraṇa śarīram will not leave the body) "न तस्य प्राणा उत्क्रामन्ति" इत्यादिश्रुतेः। we saw the śruti.. bri ārthabhaga brahmana 2nd chapter 2nd section and 4.4. तस्मान्न परलोकगमनं ज्ञानिनः सम्भवति। there is no question of going to paraloka. His stula śarīram merges into virāṭ, viśvarūpa īśvara. Jñānīs subtle body merges into hiraṇyagarbha, causal body into antaryāmi. Vyaṣṭi into virāṭ. Viśva into virāṭ, taijasa inti hiraṇyagarbha, prājña into antaryāmi, enclosed consciousness into unenclosed consciousness

(२) विदेहमोक्षत्यागश्च न सम्भवति। यतो ज्ञानेन निःशेषाज्ञाननिवृत्तौ प्रारब्धभोगानन्तरं स्थूलसूक्ष्मशरीराकारपरिणतस्य मूलाज्ञानस्य स्वाधिष्ठानचैतन्ये निःशेषप्रविलय एव विदेहमोक्ष इति कथ्यते। स चाज्ञाननाशेऽवश्यं भवति।

विदेहमोक्षत्यागश्च tyaga is the loss of videha mukti, even that will not happen न सम्भवति। यतो because ज्ञानेन निःशेषाज्ञाननिवृत्तौ through jñānaṃ he has completely wiped out ignorance प्रारब्धभोगानन्तरं after exhaustion of prārabdha स्थूलसूक्ष्मशरीराकारपरिणतस्य मूलाज्ञानस्य the kāraṇa śarīram, which is upādāna kāraṇam of sthūla sūkṣma śarīram is mūlā ajñānaṃ has disappeared into caitanyam (or māyā) ; Brahmasūtra discusses should we say jñānī merges into īśvara or jñānī merges into brahman? Both are correct. स्वाधिष्ठानचैतन्ये in brahman, the adhiṣṭhāna caitanyam, (shows jñānī need not travel to reach caitanyam), brahman is adhiṣṭhānam of kāraṇa śarīram, in Kaṭhopaniṣad it is said here and now he merges into brahman निःशेषप्रविलय एव विदेहमोक्ष इति कथ्यते। without any karma remaining, videha mukti स चाज्ञाननाशेऽवश्यं भवति। whatever be the lifestyle jñānaṃ is more than enough for videha mukti.

मूलाज्ञानेऽवशिष्टे, निवृत्तस्याज्ञानस्य पुनरापाते वा, विदेहमुक्तिर्न सिद्ध्येत्। मूलाज्ञानविरोधिज्ञानोदयसमकालमेव चाज्ञानं नावशिष्यते। प्रमाणतो नष्टमज्ञानमपि न पुनरुत्पद्यते, ततो न विदेहमोक्षाभावः सम्भवति।

Here he is discussing about possibility of punar jenma. Only two conditions. Author says both conditions are not possible. Therefore jñānī cannot have punarjenma.

One condition is self-ignorance remaining. Prārabdha karma gets exhausted but self-ignorance continues in a normal person ajñānī.

Second condition: Suppose in case of jñānī self-ignorance is destroyed and the destroyed self-ignorance suppose it comes again. Due to worldly transactions he has not attended classes and listening even on-line, he forgot and ignorance came back. Whereas ekadeśī will not forget because he is meditating..

Siddhānti says both these conditions are not possible for a jñānī... if one does not study or enjoy, he will not get meditational or class attending ānanda, there is no question of ignorance continuing or coming back. मूलाज्ञानेऽवशिष्टे, if self-ignorance continues निवृत्तस्याज्ञानस्य पुनरापाते वा or it disappears and appears again, विदेहमुक्तिर्न सिद्ध्येत्। videha mukti may be lost मूलाज्ञानविरोधिज्ञानोदयसमकालमेव चाज्ञानं नावशिष्यते। in the case of a jñānī, once he has jñānaṃ, understanding the maha vākyam message, aparokṣa jñānaṃ, there will never be ignorance. प्रमाणतो नष्टमज्ञानमपि ignorance destroyed through pramāṇam..vedanta maha vākyam pramāṇam, न पुनरुत्पद्यते, cannot raise again (through repeated śravaṇam mananam and nididhyāsanam); like we never say Sun goes around earth although we experience. We don't meditate upon it everyday. ततो न विदेहमोक्षाभावः सम्भवति। loss of videha mukti never happens for a jñānī.

विदेहमोक्षत्यागो परलोकगमने च ज्ञानिन इच्छा न जायेत। यतो ज्ञानिन इच्छापि तावत् केवलं प्रारब्धाधीनैव जायते। यावतीं सामग्रीं विना ज्ञानिनः प्रारब्धभोगो न जायेत, तावतीमेव सामग्रीं प्रारब्धं जनयति। न हीच्छां विना भोगो जायेत। तस्माज्ज्ञानिन इच्छापि प्रारब्धफलभूतैव।

Suppose a jñānī desires to do loka saṅgraha out of prārabdha vāsana. Ekadeśī said this may take him to desire paraloka, siddhānti says no such possibility is there. Prārabdha vāsana will create desire for loka saṅgraha, type of desire produced depends on what type of prārabdha puṇyaṃ or pāpam he has to exhaust. Suppose certain prārabdha pāpam is there and he has to go through that difficulty, such a desire will be produced. (like Swamiji setting up āśrama!!; another Swamiji wanted to walk to Badrinath). Prārabdha karma and prārabdha vāsana will create such a desire which will help the world and help jñānī to exhaust the prārabdha of current jenma. No desire will be associated with punarjenma because prārabdha is meant for exhausting in this jenma only. Punar jenma is never possible. Therefore there is no loss of videha mukti.

Vicārasāgarah chapter 7 class 20 on 24th June 2023

विदेहमोक्षत्यागो परलोकगमने च ज्ञानिन इच्छा न जायेत। यतो ज्ञानिन इच्छापि तावत् केवलं प्रारब्धाधीनैव जायते। यावतीं सामग्रीं विना ज्ञानिनः प्रारब्धभोगो न जायेत, तावतीमेव सामग्रीं प्रारब्धं जनयति। न हीच्छां विना भोगो जायेत। तस्माज्ज्ञानिन इच्छापि प्रारब्धफलभूतैव।

We are in the first part of the 7th chapter of vicārasāgara. Lifestyle of a jīvanmukta going on. A debate between siddhānti and ekadeśī is going on. Both are advaitins only. Ekadeśī has been arguing vehemently that a jīvanmukta must lead nivṛtti pradhāna life withdrawing from all worldly activities and be in nididhyāsanam only. And this nididhyāsanam will give a unique joy in which mind is in brahmākāra vṛtti आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् -gītā 6.25॥ In that mind there will be brahma pratibimbita caitanyam, of course it is highest experiential ānanda generated by ātmā dhyānam and preferable he remains in nirvikalpaka samadhi. His aim must be to prolong the samādhi as much as possible upto brahma variṣṭha. If at all, he gives a break for this samadhi anuṣṭāṇam, it is a minimum break for maintenance of the body. In fact according to him in brahmasvit variṣṭha state even there is no śarīra yatra activities. It is almost like videha mukti. This is the lifestyle suggested by ekadeśī who is a pūrvapakṣī for us. We are not going to accept this. Our reply is what we are seeing.

We say jñānī is a jīvanmuktah once he has gained jñānaṃ. When he looks at himself he does not look at from standpoint of anātmā. He is not bothered about whether my body is active or not whether my mind is involved in anything or not. Pravṛtti = active life and nivṛtti = withdrawn life both are conditions of anātmā only. My liberation os based on the knowledge that I'm not the anātmā. Vyavahāra or no vyavahāra I'm liberated. Jñāna nishṭā is jīvannmukti. It has got nothing to do with the condition of anātmā. Veda also gives complete freedom to jīvanmukta. Ko vidhih ko niṣedha. We don't say he must be active we don't say he must not be active. Vedic injunctions do not govern a jñānī's activities. Prārabdha vāsana and karma govern the jñānīs life. A jñānīs ahaṅkāra chooses to be active or passive based on this. The set up or consequences are decided by prārabdha karma , prārabdha vāsana affects the karta. Vāsanas and karmas will influence jñānīs activities as well as experiences. No rule with regard to the lifestyle. Ekadeśī raised another purvapakṣa in page 338 "(४८५) ज्ञानिनो विदेहमोक्षत्यागः परलोकेच्छा च न जायते – अत्र केचनाक्षिपन्ति – जीवन्मुक्तिसुखं त्यक्त्वा तुच्छविषयभोगे प्रवृत्तो विदेहमोक्षमपि त्यक्त्वा वैकुण्ठादिलोकेच्छया तत्तल्लोकमपि प्राप्यनुयादिति।" objection raised was if jñānī does not sit in meditation and becomes active as per prārabdha, he may get more and more involved in loka saṅgraha and he may not be interested in even videha mukti.

शास्त्रं शरीर मीमांस देवस्तु परमेश्वरः। आचार्यः शन्कराचार्यः सन्तु जन्मनि जन्मनि।

My ācārya must be Śaṅkarācārya again and again. This jñānī because of prārabdha pressure may lose videha mukti. He may get higher loka etc. videha mokṣa tyaga may take place due to desire caused by prārabdha vāsana. For that the answer is given. We were seeing in last class.

Answer: there is no losing of videha mukti. Aparokṣa jñānaṃ will remove punar jenma at the time of knowledge. Its not connected with post jñānaṃ lifestyle.

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा। ज्ञान-सम्प्राप्ति-समये मुक्ताऽसौ विगताशयः। Tattvabodha

Even antakala smaraṇam does not affect if he is jñānī. How do I know if I'm jñānī or not? You only have to decide. If I know I'm brahman where is the question of punarjenma, I'm nitya videhah. I'm the eternal consciousness who has no connection with anybody at any time. शरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ छा ८.१२.१ ॥ Next point he adds , even though jñānī may have different types of desires to serve the world for loka saṅgraha. Those desires are caused by prārabdha vāsana. Vasanas are such that prārabdha puṇya pāpam have to be exhausted. The desires will be such that the puṇya prārabdha will be exhausted through happy experiences, papa prārabdha too will be exhausted. Prārabdha is linked to current life therefore it is exhausted. So no question of taking future jenmas. There are shlokas written by ajñānī people who write I want you to be my guru in next jenma too.

We are saying न जायते म्रियते वा कदाचित्----

मय्येव मन आदत्स्व World is born in me..

Such desires such as I should be born again a jñānī cannot think. His eye is always expanded I. whenever desires happen it is the expanded I only..

विदेहमोक्षत्यागो परलोकगमने च ज्ञानिन इच्छा न जायेत। jñānī will not have such silly desires of rebirth etc. some even vedāntic students ask if their wives will be again their wives in next jenma. They ask for my blessing as well!!!!!

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ गीता २-29॥

Therefore such desires same wife, same children show ajñānaṃ. All these things theological systems – Pujya Swamiji says- stop the thinking. Devotion which destroys reasoning is a dangerous obstacle. Never tell these bhaktas anything. After knowing aham brahmasmi the knowledge must be firm.

यतो ज्ञानिन इच्छापि तावत् केवलं प्रारब्धाधीनैव जायते। jñānīs desires are confined to this jenma only and prārabdha will be exhausted in this jenma only. यावतीं सामग्रीं विना ज्ञानिनः प्रारब्धभोगो न जायेत, if these types of loka saṅgraha desires do not come, that prārabdha will not be exhausted and society will also not benefit. While exhausting the prārabdha he would go through painful struggles also. Therefore they require loka saṅgraha iccā. तावतीमेव सामग्रीं conditions including desires प्रारब्धं जनयति।arises from prārabdha including wonderful bhikṣā. In forest he may eat anything. That bhikṣā is also ok. He has to exhaust that prārabdha too. It has got nothing to do with videha mukti but only current jenma only. Without the desire he cannot enter the field to exhaust them. न हीच्छां विना भोगो जायेत। like Śaṅkara's lifestyle. Adi Sanjara himself travelled all over, ekadeśī is not thinking of him. 72 purvapakṣa systems were there which ācārya dismissed. तस्माज्ज्ञानिन इच्छापि प्रारब्धफलभूतैव। aside noteH jñānīs desire is caused by prārabdha. Ajñānī's desire is caused by avidyā (ignorance) ahaṅkāra apūrṇatvam and kāmah. Jñānī does not have any of these. No अपूर्णजनित-अशुद्ध-कर्. No binding desires. Jñānī's kamas are śuddha kama.

लोकान्तरे वा, इहलोके वा शरीरान्तरसम्बन्धोऽपि ज्ञानिनः प्रारब्धाधीनो न जायते इत्येतत् प्रागेवास्मिन् तरङ्गे प्रतिपादितम्। तस्माज्ज्ञानिनः प्रारब्धबलादपि विदेहमोक्षत्यागे वा परलोकगमने वा नैवेच्छा सम्भवति।

Therefore, लोकान्तरे वा, इहलोके वा शरीरान्तरसम्बन्धोऽपि ज्ञानिनः the jñānī will not have punarjenma in bhūlokā or any other loka , no association with another body प्रारब्धाधीनो न जायते prārabdha cannot be responsible for another jenma. Only from sañcita new bunch od prārabdha should come, but that has been burnt. Therefore jñānī will never pray for rebirth etc. he does not tell loudly. He knows. इत्येतत् प्रागेवास्मिन् तरङ्गे प्रतिपादितम्। this idea I have already talked about this in this chapter itself. Reference: page 325 topic 467 this idea has been given, also in the previous para Page 339 first para. तस्माज्ज्ञानिनः प्रारब्धबलादपि because of prārabdha influence a desire for giving up videha mukti will never arise (desire for punarjenma or going to another place, both won't happen). विदेहमोक्षत्यागे वा परलोकगमने वा नैवेच्छा सम्भवति। If a person has understood vedānta all these kind of desires become a joke.

Topic 486 ज्ञानिनो मन्दप्रारब्धवशाज्जीवन्मुक्तिसुखविरुद्धा प्रवृत्तिः

A very important observation. We said jīvan muktas life cannot be governed by any rule we said. Only prārabdha governs this. Even gṛhastha jñānīs are possible. They will do all the karmas.

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म, समग्रं प्रविलीयते॥4-23॥

Krsna says: A gṛhastha jñānī will continue pañca mahayagna. No puṇyaṃ or pāpam is produced.

Active jñānīs as well as passive withdrawn jñānīs both are possible. What is common to both and not common? Clarity in this regard is required between active jñānī and meditating jñānī. Ekadeśī says only the person sitting in samādhi alone is jīvan mukta. An active jñānī cannot be considered as jīvanmukta because he has desires. Yagnavalkya himself became jīvanmukta after he took sannyāsa he was not jīvanmukta during bṛhadāraṇyaka upaniṣad story time. This is ekadeśī's view.

We are going to say regardless of active or inactive jīvanmukti is common. Worldly life may require debate or even war. As a gṛhastha you have to be mentally involved in lots of strenuous activities also. jīvanmukti is not determined by lifestyle but jñānaṃ that I'm ever free ātmā.

Then he adds one difference. An active jñānī does not have time to dwell upon vedānta jñānaṃ. (Relishing and savoring ānanda svarūpam). Nididhyāsana-pratibimba-sukham is not there...any type. He has to solve many problems in his life. Mind has to exercise in worldly activities. Therefore he is losing ānanda of dwelling in vedānta. न मे द्वेषरागौ न मे लोभमोहो ....

In his sub-conscious mind, it will always be there. He has chosen a lifestyle in which he does not allot much time for nididhyāsanam or vedānta. He knows he is free from saṃsāra all the time. Niścala Dāsa says the *meditational ānanda ekadeśī has named jīvanmukti sukham*. This is pratibimba sukham. Niścala Dāsa retains this name. he says active jñānī has got lesser jīvanmukti sukham. Whereas withdrawn jñānī has got more jīvanmukti sukham. Suppose a person in sleep is shouting “thief thief” will his neighbor wake him up or run after the thief? Same thing applies. Passive jñānīs will teach whoever comes they won’t be chasing loka saṅgraha because there is no loka. Both jñānīs are great. Never compare. Jīvanmukti is common to both, but jīvanmukti pratibimbita sukham is there for passive jñānī.

He adds, between these two prārabdha which prārabdha is superior? Active’s or passive’s prārabdha. If you think loka saṅgraha is benefitting so many people, then active jñānī’s prārabdha is great. From personal angle, an active jñānī is missing out on quietly living and enjoying (वेदान्तवाक्येषु सदा रमन्ते). Since a passive jñānī has advantage of enjoying this special sukham, a passive jñānīs prārabdha is superior. Author is taking the second standpoint here(passive jñānīs prārabdha is superior).

यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ ३-17॥

his prārabdha is utkṛṣṭa prārabdha. Active jñānīs prārabdha is called manda prārabdha.

Vicārasāgarah class 21 on 1st July 2023.

(४८६) ज्ञानिनो मन्दप्रारब्धवशाज्जीवन्मुक्तिसुखविरुद्धा प्रवृत्तिः –

जीवन्मुक्तिसुखस्य विरोधिनी वर्तमानशरीरस्थाधिकभोगेच्छा भिक्षाभोजनादिवत् जनकादीनां सम्भवति।

Last point was on what really is the difference between these two. Siddhāntī says there is a difference. A passive jñāna niṣṭhā is jñānī will not be involved in activities. Active jñānī will not have time for nididhyāsanam so won't have pratibimba ānanda. He will be denied meditational happiness. Active jñānī does not have regrets. Both jñānīs have no complaints about this.

...आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ।। ६-25।।

Author names this happiness as jīvanmukti vilakṣaṇa sukham. A passive jñānī can enjoy this sukham. We are going to see this.

Then on the prārabdha, which prārabdha is superior? One way of looking at it is an active jñānī is contributing to preserving and propagating vaidka dharma in society.

यद्यदाचरति श्रेष्ठः, तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते, लोकस्तदनुवर्तते ।। ३-21।।

One important teaching from the other person who is quiet is to be happy you require only yourself.

Passive jñānī does not even teach. He thinks even that is too difficult. Students will bother him. In anubhūtiprakāśa, chand upaniṣad, Vidyāraṇya says this, Niścala Dāsa is heavily influenced by Vidyāraṇya.

An active jñānī will have to engage in stressful and strenuous physical and mental activities.

***यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥ ३-17॥...

Gradation of varīyan variṣṭha etc is based on availability of meditational happiness.

Niścala Dāsa uses the term manda prārabdha (active) becomes an obstacle for jīvanmukti vilakṣaṇa sukham. (Virodhi prārabdha). The whole world is indebted to him.

ज्ञानिनो मन्दप्रारब्धवशाज्जीवन्मुक्तिसुखविरुद्धा प्रवृत्तिः – because of manda prārabdha there will be lot of worldly activities. जीवन्मुक्तिसुखस्य विरोधिनी opposed to meditational ānanda वर्तमानशरीरस्थाधिकभोगेच्छा mindset of the jñānī (Swami chinmāyānanda's biography: Tapovan maharaj had tendency to withdraw, never came down from UttarKāśī, completely withdrawn, an embodiment of nivṛtti, he encouraged nivṛtti, when Chinmāyāji wanted to spread his knowledge, his guru strongly discouraged him, later when he had fund problems, he used to say this, his prārabdha directly made him do publicity, travel etc, many orthodox people protested, but he persisted, if you are now attending vicārasāgarah class it is because of this, you are listening because of that so called manda prārabdha. Such a jñānī cannot resist the tendency to come out) An active jñānī goes after students, like going after bhikṣā alone भिक्षाभोजनादिवत् जनकादीनां सम्भवति। janaka etc had manda prārabdha and ruled the country.

अत्रायमभिप्रायः – ज्ञानिनो बाह्यप्रवृत्तिर्न जीवन्मुक्तिविरोधिनी। किन्तु जीवन्मुक्तिविलक्षणसुखविरोधिनी। आत्मा हि नित्यमुक्तः। भ्रान्त्याविद्योत्थया तस्मिन्बन्धः प्रतीयते । यदा पुनर्ज्ञानं जायते तदैवाविद्याजन्यबन्धभ्रमोऽपि निवर्तते। ज्ञानोत्पत्त्यनन्तरमपि न बन्धभ्रमो जायते।

अत्रायमभिप्रायः – this is the message I want to give refuting the ekadesi,

1 ज्ञानिनो बाह्यप्रवृत्तिर्न active life style of a jñānanishthā (jñānī) is not opposed to jīvan mukti जीवन्मुक्तिविरोधिनी। (unlike what ekadesi said)

2 active lifestyle of a jñānī is opposed to jīvanmukti vilakshanasukham, किन्तु जीवन्मुक्तिविलक्षणसुखविरोधिनी। on the other hand meditation ānanda is opposed to that.

आत्मा हि नित्यमुक्तः। both active and passive jñānī have one knowledge, as ātmā I'm nitya muktah irrespective of the conditions of the anātmā. भ्रान्त्याविद्योत्थया तस्मिन्बन्धः प्रतीयते । because of the confusion born out of ignorance, in Me who is ever-free ātmā, bondage appears to be there. यदा पुनर्ज्ञानं जायते when the knowledge arises, bondage does not go, notion that I'm bound goes away. A false notion goes away. We know it has gone because the notion is in our intellect, and now I know I'm not bound and incapable of being bound. A jñānī enjoys this regardless of active or inactive life. तदैवाविद्याजन्यबन्धभ्रमोऽपि निवर्तते। the notion once gone is gone for ever. ज्ञानोत्पत्त्यनन्तरमपि न बन्धभ्रमो जायते। the binding will not be born again.

बन्धभ्रान्त्यभाव एव सशरीरस्य ज्ञानिनो जीवन्मुक्तिरित्युच्यते। देहादिप्रवृत्तिनिवृत्त्यादौ चिदात्मनि बन्धभ्रान्तिर्न ज्ञानिनः सम्भवति। तस्माद्बाह्यप्रवृत्त्यापि जीवन्मुक्तिर्न निवर्तते।

Very important para, definition of jīvanmukti is not based on whether a person is active or inactive. Definition of jīvanmukti is absence of notion "I'm saṃsāri". With or without body does not matter. Conditions of body mind do not impact jīvanmukti. Therefore statement of ekadeśī is incorrect. They even discredit yagnavalkya until he took to sanyāsa.

Manobudhyahaṅkāra....

बन्धभ्रान्त्यभाव एव सशरीरस्य ज्ञानिनो जीवन्मुक्तिरित्युच्यते। for a jñānī who is alive and functioning, he is jīvanmukta regardless of his activity.

***नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।५-८

Kṛṣṇa never says you have to be a sanyasi, you can happily be a gṛhastha.

**गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ ४-23॥

Even āśrama does not decide liberation. Condition is search your intellect. Guru cannot do this. देहादिप्रवृत्तिनिवृत्त्यादौ whether body is active or passive चिदात्मनि in Me the ātmā बन्धभ्रान्तिर्न ज्ञानिनः सम्भवति।a jñānī will never say I'm a samsari, I want mokṣa. He will not pray for jīvanmukti or videha mukti. तस्माद्बाह्यप्रवृत्त्यापि जीवन्मुक्तिर्न निवर्तते। therefore even if external activities are continuing, it is ok. If a person wants to reduce and lead a quiet life its ok. Nigrahah kim karishyati..

***सदृशं चेष्टते स्वस्याः, प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि, निग्रहः किं करिष्यति ॥ 3-33॥.

Even jñānī will act according to his prārabdha only. Pujya Swamiji never tries to restrain anybody..

Activity is opposed to jīvanmukti vilakṣaṇa sukham.

तथापि बाह्यप्रवृत्तौ जीवन्मुक्ते विलक्षणं सुखं न जायते। एकाग्रतापन्नान्तःकरणपरिणामवशादेव तत्सुखं जायते। स चैतकाग्रतापरिणामो बाह्यप्रवृत्त्या प्रतिबध्यते।

तथापि बाह्यप्रवृत्तौ when extrovert activities are there जीवन्मुक्ते विलक्षणं सुखं special joy of quietly sitting and meditating (samādhi sukham) न जायते। he cannot have एकाग्रतापन्नान्तःकरणपरिणामवशादेव only when mind has got one pointed thought तत्सुखं जायते। that ātmānanda he can savor again and again. That person who savored coffee, wrote coffee pañcakam. स चैतकाग्रतापरिणामो बाह्यप्रवृत्त्या प्रतिबध्यते। very activity will obstruct meditation.

Vicārasāgarah class 22 8th July 2023

Jñāna niṣṭhah is the person. Jñāna niṣṭhā refers to his mental state, abidance in jñānaṃ. This non losing sight of vedānta is jñāna niṣṭhā which is common to active and passive jñānī. Jīvanmukti and videha mukti are also common to both. What is uncommon is in the case of active jñānī he does not have time to dwell on the teaching, he is very much aware in the subconscious. It can coexist with vyāvahāra. Invocation of the awareness is a conscious act, it cannot coexist with vyāvahāra. Nididhyāsanam is a conscious action. It requires withdrawal for all worldly activities. Videha mukti is already guaranteed him. This consciousness awareness of the fact does not give him videha mukti or jīvanmukti but ātmā pratibimba ānanda named vilakshana or viśeṣa sukham. Between active and passive jñānī who will get this sukham, only nivṛtta will get. Active jñānī cannot afford to have this special sukham only passive jñānī will get that. Active jñānī is aware of that he does not miss that. He is happy with loka saṅgraha teaching. It is a vyāvahārika sukham. Passive jñānī also does not have any regrets. There are 100s of jñānīs who are not known. They do not miss popularity. Śaṅkarācārya writes this in jīvanmukta ānanda lahari.

https://www.kamakoti.org/shlokas/kshlok23.htm

पुरे पौरान्पश्यन्नरयुवतिनामाकृतिमयान्
सुवेषान्स्वर्णालङ्करणकलितांश्चित्रसदृशान् ।
स्वयं साक्षाद्दृष्टेत्यपि च कलयंस्तैः सह रमन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १॥

> Seeing, like pictures, the people of the city consisting of men and young women of different forms clad in attractive dress and decked with ornaments of gold, Realising that he is actually seeing them and mixing merrily with them. The sage, with ignorance dispelled by Guru's grace (dèkshá), is not at all deluded

4th line goes as मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः; this jīvanmukta is never disturbed by anything because his ignorance is dispelled by Guru's teaching..sometimes engaged in debate, sometimes playing, sometimes teaching, whatever be the situation he is not disturbed.

***एषा ब्राह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि, ब्रह्मनिर्वाणमृच्छति ॥ २-72॥...

No more complaints..5th capsule of vedānta. Vilakṣaṇa sukham is not possible for active jñānī. When there is an active life, in a jīvanmukta purusha meditational happiness is not possible. Meditational happiness is obstructed by the loka saṅgraha activities of a active jñānī.

Now the conclusion. A jñānī can have any type of life.

इत्थं प्रारब्धभेदवशाज्ज्ञानिनो व्यवहारो नानाप्रकारः। परन्तु यस्य प्रारब्धमधिकप्रवृत्तिहेतुः, तस्य तन्मन्दप्रारब्धमित्युच्यते। यतो हि अधिका

प्रवृत्तिरेकाग्रताविरोधिनी। अन्तरेण चैकाग्र्यं निरुपाधिकानन्दो न प्रतीयेत। एतच्च समाधिनिरूपणप्रकरणे कथितम्।

इत्थं in this manner to conclude because of the differences in prārabdha vāsana, although jīvanmukti and videha mukti are common, their activities are of different types.

Now aside note: between the two prārabdha vāsana if you want to grade them. Which one is superior? We can say either is superior depending on the standpoint. If you consider meditational happiness is superior you can say passive jñānīs prārabdha is superior. If you take loka saṅgraha, active jñānīs prārabdha is superior.

Acāryas take the meditational ānanda producing prārabdha of passive jñānī as superior. Author, Vidyāraṇya etc. **ekante sukham....even for enjoying meditational sukham prārabdha has to be congenial. Even nivṛtti life does not guarantee samadhi sukham. Some of these jñānīs fall sick due to lack of balanced food. Active jñānī is deprived of samadhi sukham therefore inferior prārabdha, प्रारब्धभेदवशाज्ज्ञानिनो व्यवहारो नानाप्रकारः। परन्तु यस्य प्रारब्धमधिकप्रवृत्तिहेतुः, whosever prārabdha is cause of extrovert activities, that prārabdha is said to be तस्य तन्मन्दप्रारब्धमित्युच्यते। manda prārabdha. When a jīvanmukta is extroverterdly active, he cannot enjoy samadhi ānanda. यतो हि अधिका प्रवृत्तिरेकाग्रताविरोधिनी। this will not allow him to sit in meditation. अन्तरेण चैकाग्र्यं

निरुपाधिकानन्दो न प्रतीयेत। without focused meditation, nirupadhka ānanda will not appear in his mind. एतच्च we have discussed in ashtanga yoga. Kṣiptam advaita vṛtti rūpa nirvikalpaka samadhi then avasthāna rūpa etc. समाधिनिरूपणप्रकरणे कथितम्। while talking about samadhi of ashtanga yoga. Topic 406. Page 205. Page 335, last para too.

(आ. ४८७-४८८) ज्ञानिनो व्यवहारोऽनियतः – we are asserting the fact that jñānī can be active or passive, ekadeśī previously gave an argument. A jñānī cannot be active he said. Because he knows entire world is mithyā. Why should you waste your energy in removing the rope snake in dream? Special people to catch? So if loka is not there where is the question of loka saṅgraha.

Topic 487

(४८७) (१) यदुक्तं ज्ञानिनः सकलानात्मपदार्थेषु मिथ्याबुद्धिसद्भावात् न रागः सम्भवति। अतः प्रवृत्तिरेव न स्यादिति । नैतद्युज्यते । कुतः, यथा देहे मिथ्यात्वबुद्धौ सत्यामपि ज्ञानिनो देहानुकूलभिक्षादौ केवलं प्रारब्धबलात् प्रवृत्तिर्जायते, तथा यस्य ज्ञानिनोऽधिकभोगार्थं प्रारब्धं वर्तते, तस्याधिकापि प्रवृत्तिर्जायेतैव।

यदुक्तं ज्ञानिनः सकलानात्मपदार्थेषु मिथ्याबुद्धिसद्भावात् A jñānī has developed the vision of mithyātvam in every object in creation. Because of this internalization, न रागः सम्भवति। he cannot develop raga or dveṣa अतः प्रवृत्तिरेव न स्यादिति । all pravṛtti are due to raga or dveṣa since it is all mithyā he does not have this. Therefore active jñānī is an oxymoron according to ekadeśī. Page 321 last para. We are quoting ekadesis argument. नैतद्युज्यते। this argument is not appropriate. कुतः, you yourself ekadeśī have made another statement यथा देहे मिथ्यात्वबुद्धौ सत्यामपि ज्ञानिनो देहानुकूलभिक्षादौ a jñānī -passive should spend time in samadhi only. Even though he knows body is mithyā as well as bhikṣā is mithyā. He will now and then go for bhikṣā. How did he develop raga for bhikṣā and śarīram? Ekadeśī says no it is not because of raga but due to prārabdha. Siddhānti now says one can have pravṛtti towards bhikṣā without raga. Siddhānti says same can be extended to loka saṅgraha. केवलं प्रारब्धबलात् प्रवृत्तिर्जायते, A bhikṣā which is favorable for the protection of the body. तथा यस्य ज्ञानिनोऽधिकभोगार्थं प्रारब्धं वर्तते, तस्याधिकापि प्रवृत्तिर्जायेतैव। extending, there can be another type of jñānī and can have another type of prārabdha making him active in loka saṅgraha. If a jñānī has a flare for teaching, jñānī is guru due to prārabdha. Gurudom is due to prārabdha. Disciples also have prārabdha to study under such a guru. Such a jñānī will have extra activities in addition to bhikṣā. Never compare jñānīs.

यथा च ऐन्द्रजालिकमायां मिथ्येति जानन्तोऽपि तद्दिदृक्षया सर्वे जनाः प्रवर्तन्ते। तथा सर्वेष्वपि पदार्थेषु मिथ्यात्वबुद्धौ सत्यामपि तद्भोगार्थं ज्ञानिनः प्रवर्तन्ते ।

Once you know something is mithyā, you cannot have raga therefore no pravṛtti was earlier argument. So it is prārabdha based.

Another example. After mithyatva jñānaṃ raga and pravṛtti is not possible that also is not correct. A magic show. Whatever the magician does is not real. Fiction novels like Harry Potter. Children stood in queue to buy and read. Even movies were based on this. Even with mithyā jñānaṃ, generalizing that people will not have desire for mithyā you cannot say. Similarly jñānī can have desires, non binding ones. Like Bhagavan knows whole thing is mithyā but creates. Sokamāyāta...tapatotapyata...

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Now author is refuting two arguments ekadeśī had given earlier. 1st was when we know something is mithyā pravṛtti or nivṛtti can't be there. Like shell silver. Once I know its not silver I will not have pravṛtti nivṛtti also will not be there. Jñānī knows the world is mithyā then why should he work for improvement of the world. Therefore he will not waste his time on mithyā loka. Siddhānti is giving the answer in the words of pūrvapakṣī. Jñānī will then only go for bhikṣā. Does the meditating jñānī know bhikṣā is mithyā or not? Bhikṣā is for body which is mithyā? Then why should he eat or go after bhikṣā. PP intelligently answers. He says jñānī eats not for desire or raga, he knows it is mithyā, it is because of prārabdha. Then siddhānti asks even without raga, one can have pravṛtti because of prārabdha. Jñānī knows loka and saṅgraha are mithyā but he can still do it due to prārabdha. He can still be jīvanmukta jñāna niṣṭhā jñānī.

**naiva tasya krute.

He gave a worldly example of a magic show. Everybody loves to go to magic show even though it is mithyā.

Śaṅkarācārya established so many maths, wrote so many shlokas etc.

यथा च ऐन्द्रजालिकमायां magic show मिथ्येति जानन्तोऽपि knowing it is mithyā तद्दिदृक्षया with a desire to see magic show सर्वे जनाः प्रवर्तन्ते producers spend crores of money on mithyā ponniyin selvan!!! तथा same way सर्वेष्वपि पदार्थेषु मिथ्यात्वबुद्धौ सत्यामपि even though jñānī has mithyātvam jñānaṃ तद्भोगार्थं ज्ञानिनः प्रवर्तन्ते he is engaged in loka saṅgraha activities.

2nd argument.

Topic 488 अत्राक्षेपसमाधाने

(४८८) अत्राक्षेपसमाधाने – यस्य पुनः यस्मिन् पदार्थे दोषदृष्टिरस्ति तत्र तस्य राग एव न भवेत् । तस्मात्प्रवृत्तिरपि तस्य तदधीना न स्यादिति चेत्, तत्रेदं समाधानम्

If I know something is having doṣa we won’t get attached to that object. Like smoking awareness campaign/awareness. More the person understands it is harmful it becomes vairagya kāraṇam. Prvrtti is only due to raga. Doṣa darśaṇaṃ will remove attachment therefore activities prvrtti will get reduced, you will go to śāstram.

**yadā hi nedriyarthe,,,,saha karma saṅkalpa sanyasi ..ucyate

Pūrvapakṣī is quoting this. Jñānī is one who has jñānaṃ. He has Sādhanacatuṣṭaya sampatti therefore vairagyam therefore doṣa darśaṇaṃ.

***Ābrahmaloka paryantam,, kakavishtha ///

Therefore argument 1 was mithyatva darsanāt, here 2 is doṣa darśaṇaṃ. trivida doṣa he has seen.

अत्राक्षेपसमाधाने – यस्य पुनः यस्मिन् पदार्थे दोषदृष्टिरस्ति if a person has seen problems with regard to an object (harmful) तत्र तस्य राग एव न भवेत् lhe will never go into that. तस्मात्प्रवृत्तिरपि तस्य तदधीना न स्यादिति if raga is not there activity towards that will also not be there. चेत्, तत्रेदं समाधानम् look at the world itself. Even doctors smoke in spite of doṣa darśaṇaṃ the pravṛtti continues. If it is not due to raga then it is due to vāsana, agami or prārabdha vāsana is the reason even after doṣa darśaṇaṃ. jñānī knows when he involves in any administration there will be issues. Like Swamiji started Aim for seva. Cātrālaya. he knew there are difficulties, therefore he will do. Others will not do. Conversion issues have to be addressed. Everybody runs away from these, but Swamiji tried to address.

– यस्यापथ्यस्य सेवनेनान्वयव्यतिरेकाभ्यां रोगाधिक्यं तत्र दोषनिश्चये सत्यपि यथा प्रारब्धवशाद्रोगिणो जानतोऽपि प्रवृत्तिर्जायते, प्रारब्धबलात् तथा ज्ञानिनोऽपि सर्वव्यवहारेषु प्रवृत्तिः सत्यामपि दोषदृष्टौ जायत एव।

He gives an example of someone with health issues. Take diabetic a person. He knows he should not eat sweets. He still ate at a wedding.

– यस्यापथ्यस्य सेवनेनान्वयव्यतिरेकाभ्यां by consuming something wrong for ones health. Through anvaya vyatirekha . consumption of sugar will increase diabetis. रोगाधिक्यं तत्र दोषनिश्चये सत्यपि he has understtod sweet is enemy to me, he knows यथा प्रारब्धवशाद्रोगिणो due to prārabdha or agami vāsana even an informed rogi जानतोऽपि jānatah roginah प्रवृत्तिर्जायते, प्रारब्धबलात् तथा ज्ञानिनोऽपि सर्वव्यवहारेषु any vyavaharam is a headache.

** sarvarambhana doshena.. every activity has saṃsāra like fire and smoke they go together. Because of non binding desire jñānī chooses to do that action. प्रवृत्तिः सत्यामपि दोषदृष्टौ जायत एव। with this he has answered all the arguments. Now conclusion of the debate.

इत्थं ज्ञानिनो व्यवहारे न नियमः अस्ति। अयं च पक्षः सविस्तरं तृप्तिदीपे विद्यारण्यस्वामिभिः प्रतिपादितः। तस्मात्तत्त्वदृष्टेर्ज्ञानिनो व्यवहारोऽनियत एव। अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास।

In this manner (debate being concluded) इत्थं ज्ञानिनो व्यवहारे न नियमः अस्ति। for a jñānī with regard to vyavahāra, engaging or not engaging, there is no rule, nothing to bind.

***Nistraigunye..shukashtakam

अयं च पक्षः सविस्तरं तृप्तिदीपे विद्यारण्यस्वामिभिः प्रतिपादितः। this has been given by Vidyāraṇya in pañcadaśī. Samadhi pradhāna vedānta is being propagated. People think vedānta means nirvikalpaka samādhi. This paksha is elaborately discussed in chapter 7 in pañcadaśī. 298 verses. Truptidīpa prakaraṇam. Foot note has verse nos. 143-162 verses. Vidyāraṇya has also written jīvan mukti viveka. Same person has written about sapta bhumika, varīyan variṣṭha etc. trupti dīpa you say this and in jīvan mukti viveka you say other way. Swamiji resolves in this manner. If your prārabdha makes you interested in withdrawal, don't want to continue gṛhastāśram and want to be in samadhi, we say study jīvan mukti viveka. If you are not inclined, don't study jīvan mukti viveka or nirvikalpaka samadhi. It addresses two types of jñānīs. So there is no contradiction because of jñānī prārabdha bhedah. Vidyāraṇya does not say this in his text. Swamiji would have been happy if he had done that. In our teaching samadhi is not at all compulsory. तस्मात्तत्त्वदृष्टेर्ज्ञानिनो because of this reason व्यवहारोऽनियत एव। we say a jñānī who has tattvadarshi may sit in meditation or not. In page 321, para 2 last two lines. Ekadeśī has elaborately presented his view. Jñānī should sit in meditation, his aim should not be loka saṅgraha. 5 stages of mind etc were discussed. Siddhānti jñānī is Tattvadṛṣṭi, student of chapter 4 who has aparokṣa jñānaṃ. अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास। after hearing samadhi prescription by pūrvapakṣī. He smiled in parihasam. परस्. लिट्. परस्. लिट् १.१ samadhi abhyāsa rūpa nididhyāsanam is only one type of nididhyāsanam.

**** शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ६-11॥

....

Two more there. Śravaṇābhyāsarūpa nididhyāsanam (after mahāvākya śravaṇam, you should convert brahman's discussions as referring to yourself). In Naiṣkarmyasiddhi Sureśvarācārya speaks about this. In chapter 7 itself Vidyāranya talks that brahmābhyāsarūpa nididhyāsanam is better than samadhi rūpa. Smile when somebody insists on samadhi, don't argue. This is the first topic and main topic jīvanmuktācārya...with this vedānta is over.

What is coming in the next 40 pages? He is going to pick up the 4 characters. Śubhasantati, Tattvadṛṣṭi, Adṛṣṭi, Tarkadṛṣṭi. king had wanted to take sannyāsa. He wanted to handover the kingdom to the children. Children had a meeting and decided kingdom is saṃsāra. These three sons decided to leave the kingdom and went to a Guru. They studied and we had 3 chapters because of difference in qualifications. What happened to these 4? Tattvadṛṣṭi enjoys dies and gets videha mukti. Adṛṣṭi does not get aparokṣa jñānaṃ does upāsana goes to brahmaloka. Tarkadṛṣṭi wants to study more and has doubts, therefore he studies all other śāstras. Then he goes to another guru and he confirms his knowledge and becomes jñānī jīvanmukta. Śubhasantati does upāsana and wants to know who is greatest God. He calls so many scholars and therefore he is confused. Tarkadṛṣṭi after wandering goes back to his father and educates father on upāsanas and he becomes a great upāsaka and goes to brahma loka. Adṛṣṭi and Śubhasantati therefore attain kramamukti. Tattvadṛṣṭi jīvan and videha mukti. Finally, Tarkadṛṣṭi also enjoys jīvanmukti and gets videha mukti.

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इत्थं ज्ञानिनो व्यवहारे न नियमः अस्ति। अयं च पक्षः सविस्तरं तृप्तिदीपे विद्यारण्यस्वामिभिः प्रतिपादितः। तस्मात्तत्त्वदृष्टेर्ज्ञानिनो व्यवहारोऽनियत एव। अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास।

Main topic of जीवन्मुक्तचर्या is over, lifestyle of jīvanmukta. Pūrvapakṣī pointed out that jīvanmukta must spend rest of l;ife in meditation alone. 15 pages.. ashtanga ypga also was discussed. Savikalpaka samadhi first then nirvikalpaka samadhi then advaita avasthāna rūpa nirvikalpaka samadhi all these were discussed. Then siddhānti refuted all these and established there are no niyamas. Now he is concluding the topic. Tasmat… activity or conduct of Tattvadṛṣṭi who is a jñānī, here it is not referring to son of Śubhasantati but any jñānī. अनियतः … not governed by any rule at all. The 4th student therefore smiled at the pūrvapakṣī ekadeśī yoga/samadhi pradhāna people. This topic is over. Winding up portion..first son and third son will have jñānaṃ jīvanmukti and videha mukti. Adṛṣṭi and Śubhasantati upāsana and krama mukti

Topic 489 तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः

(४८९) तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः – इत्थं कञ्चित्कालं तत्र तत्र सञ्चारं कृत्वा सम्यग्ज्ञानवान् तत्त्वदृष्टिः प्रारब्धभोगं बुभुजे। ततस्तत्प्राणास्तत्रैव लिल्युः। प्रारब्धभोगानन्तरं ज्ञानिनां प्राणानां कुत्रापि गमनाभावात्, तत्त्वदृष्टेः प्राणोऽपि स्वोपादन एव लीनोऽभूदिति उक्तं भवति।

तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः – Tatvadrshtis videha mukti does not depend on any mode time or place of death. Unconditionally he shall get. इत्थं कञ्चित्कालं तत्र तत्र सञ्चारं कृत्वा for some time, having moved around सम्यग्ज्ञानवान् तत्त्वदृष्टिः as a jñāna nishṭā abiding in the knowledge प्रारब्धभोगं बुभुजे। he went through all the experiences of prārabdha. (लिट् प्रयोगः) ततस्तत्प्राणास्तत्रैव लिल्युः। after exhausting the prārabdha, his prāṇa entire sūkṣma śarīram merged into samaṣṭi, it did not leave the physical body. लिल्युः -ली परस् लिट् प्र.१. लिलाय लिल्यतुः लिल्युः dissolved ---प्रारब्धभोगानन्तरं ज्ञानिनां प्राणानां for a prāṇa of a jñānī कुत्रापि गमनाभावात्, तत्त्वदृष्टेः प्राणोऽपि स्वोपादन prāṇa of Tattvadṛṣṭi also dissolved into its upādāna kāraṇam like pot merging into clay. Jñānīs sthūla bhootam merged into virāṭ sthūla prapañca, sūkṣma śarīram into sūkṣma prapañca or hiraṇyagarbha, kāraṇa śarīram into māyā or antaryāmi. एव लीनोऽभूदिति उक्तं भवति। jñānīs sakṣi caitanyam into all pervading brahma caitanyam, word merge is just a verb, no movement or change is involved, like ghaṭākāśa into mahakāśa. It has been said so in the upaniṣad.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ मुण्. ३.२.७ ॥

This is the idea. He wants to make general observations.

(१) ज्ञानिनां शरीरत्यागार्थं न कालविशेषादिनियमापेक्षास्ति। उत्तरायणे अथवा दक्षिणायने तेषां शरीरपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव ।

ज्ञानिनां शरीरत्यागार्थं for dropping the body jñānī need not wait for a particular time. न कालविशेषादिनियमापेक्षास्ति। there is no requirement of any condition. No pañcangam required. only for loka saṅgraha he follows rules. उत्तरायणे अथवा दक्षिणायने तेषां शरीरपातः सम्भवेत्। let the body fall at any time. सर्वथाप्यसौ मुक्त एव । under all circumstances he gets videha mukti definitely.

(२) तथा, देशविशेषनियमापेक्षापि नास्ति। काश्यादिपुण्यदेशेषु वा, अत्यन्तमलिनदेशेषु वा ज्ञानिनां देहपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव।

तथा, देशविशेषनियमापेक्षापि नास्ति।now no particular place. Only religious folks are concerned about dying in Kāśī Tiruvorur Tiruvannamalai etc काश्यादिपुण्यदेशेषु वा, अत्यन्तमलिनदेशेषु वा ज्ञानिनां देहपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव। A jñānī has no such botheration also. He does not talk about this also. In Tattvabodha also we saw, house of chandala, dog eater's house.

(३) तथा, आसनविशेषनियमापेक्षापि नास्ति। भूमौ वा शवासने वा सिद्धासने वा स्थित्वा देहपातः सम्भवेत् । सर्वथाप्यसौ मुक्त एव ।

तथा, आसनविशेषनियमापेक्षापि नास्ति। final sentence is same in each one. Unconditionally liberated. भूमौ वा शवासने वा सिद्धासने वा स्थित्वा देहपातः सम्भवेत् । he need not be seated in any particular asana.

** ओमित्येकाक्षरं ब्रह्म, व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं, स याति परमां गतिम् ॥ ८-13॥

Chapter 8

In lying position on bed or hospital bed or ground or in a siddha asanam body may fall सर्वथाप्यसौ मुक्त एव । He is unconditionally liberated

(४) तथैव, सावधानमना ब्रह्मध्यानेन रोगादिना व्याकुलान्तः करणो हाहेति विलपनेन वा देहं त्यजेत्। सर्वथाप्यसौ मुक्त एव।

A very unique. Nobody else makes this point., A jñānī may not meditate upon brahman at the time of death. Because of physical condition. With a concentrated mind, cidanandarupoham.. he may leave the body, sometimes this may not be possible due to तथैव, सावधानमना ब्रह्मध्यानेन रोगादिना a disease giving pain, mind also will be drawn towards that, in distress, may be lamenting or screaming in pain व्याकुलान्तः करणो हाहेति विलपनेन वा देहं त्यजेत्। regardless of all these (in subconscious mind this knowledge will be there due to long nididhyāsanam) or he may be in coma सर्वथाप्यसौ मुक्त एव। He (a jñānī) is unconditionally liberated no doubt in this. A jñānī is not even bothered about it. When he says I'm brahman, from his point sthūla śarīra, sūkṣma śarīram, kāraṇa śarīram have lost their relevance. (nirmamah nirahankārah) Jñānī knows videha mukti is sure but is not concerned.

यदैव ज्ञानिनो ज्ञानेनाज्ञानं निवर्तते, तदैव स ज्ञानी मुक्तो भवति। एवं ज्ञानिनो विदेहमुक्तौ न देशकालासनादिनियमापेक्षास्ति। यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव।

यदैव ज्ञानिनो ज्ञानेनाज्ञानं निवर्तते, तदैव स ज्ञानी मुक्तो भवति। at the time of jīvan mukti itself he is guaranteed videha mukti.

एवं ज्ञानिनो विदेहमुक्तौ in this manner, with regard to videha mukti of a jñānī न देशकालासनादिनियमापेक्षास्ति। there is no rule at all with respect to deśa kala यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव।with respect to śravana manana nididhyāsanam also no rules. Facing east etc are not required. only for religious activities niyamas are involved. Whether I know I'm brahman or not is dṛṣṭa phalam or adṛṣṭa phalam, you must be clear it is dṛṣṭa phalam. They think guru can find out. I don't know whether I'm junior or senior, I'm jñānī or not...उपासकस्य तु देशकालाद्यपेक्षा स्यादेव। if jñāna, happens in ātmā when Śaṅkarācārya gets jñānaṃ, everybody would have got. Jñānaṃ has to take place in antahkaraṇam alone.

Drshyate tu agraya... with a sharp buddhi one has to gain this knowledge. Śamādiṣaṭka sampatti is for getting the mind ready for this clear doubtless understanding. Any event happening in the mind, who knows and how will he know? Mental events are called sākṣi pratyakṣam. External events are called indriya pratyakṣam. What happens in the mind is sākṣi pratyakṣam. Īśvara sākṣi is one jīva sākṣi are many. Therefore only I will know if I'm a jñānī. Samādhi obsessed people will never accept aparokṣa jñānaṃ. Pañcadaśi Vidyāraṇya clearly says

अवान्तरेण वाक्येन परोक्षब्रह्मधीर्भवेत् ।

सर्वत्रैव महावाक्यविचारात्त्वपरोक्षधीः ॥ ७-६९॥

With regard to śravaṇam mananam nididhyāsanam you can do anywhere. If you are doing upāsana it is part of karma kāṇḍa all rules apply..

Vicārasāgara on 29th July 2023

एवं ज्ञानिनो विदेहमुक्तौ न देशकालासनादिनियमापेक्षास्ति। यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव।

The author is now winding up his teaching. Jīvanmuktacarya topic, lifestyle of a jīvan mukta is over. Having talked about Tattvadṛṣṭi videha mukti, some general observations are being made. Time place or mode of death do not impact the jīvan muktas videha mukti. As soon as he gets jñāna niṣṭhā both are guaranteed. As there is no deśa kalādi niyama for videha mukti, there is no compulsion for śravana manana nididhyāsanam too for a jñānī. It is different from religious life. Jñānaṃ ana ajñānaṃ are both sakṣi pratyakṣam. Whether a person needs mananam or not can be answered only by the student not guru. Viparyayah meaning whether I mistake the body or have deha-abhimānam is also sākṣi pratyakṣam only. Śravaṇam mananam nididhyāsanam all function in dṛṣṭam area only. Where ever there are less mosquitoes it is good, it won't disturb the śravaṇam yes. Desa kaladi can be contributory causes to śravaṇam.

Whereas upāsana comes under adṛṣṭa puṇyaṃ, it is a karma. So wherever śāstra says you must do sandhyavandanam, you have to do. It is apauruṣeya viṣaya. तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव। upāsana and nididhyāsanam both are meditation. Rules are important for upāsana. Not for nididhyāsanam. Mind is dwelling on the fact I'm free all the time. Vicārasāgara heavily borrows from Pañcadaśi. See footnote quotations.

Topic 490 अत्राक्षेपसमाधाने

(४९०) अत्राक्षेपसमाधाने –

भीष्मादयो ज्ञानिनः स्मर्यन्ते । तत्र भीष्मस्तूत्तरायणं विना कुतः प्राणान्न जहौ इति चेत् । शृणु । भीष्मादयो ह्याधिकारिकाः पुरुषाः । ते च उपासकानामुपदेशार्थमेव देशकालविशेषप्रतीक्षां चक्रुः ।

अत्राक्षेपसमाधाने – requirement of condition with respect to death, reply to the objection (dvanda samāsa, pra.dvivacanam). in Mahābhārata we find Bhīṣma was particular about uttarāyanam. He had a boon of death at will too. He wanted to use that and waited for uttarayanam. He was a jñānī. In śānti parva, they learn so many lessons from Bhīṣma. He taught this biggest section is santi parva. Wonderful portion is mokṣa dharma. Fantastic verses, Śaṅkarācārya borrows from here. Bhīṣma must have been a jñānī and he is going to get videha mukti any time. भीष्मादयो ज्ञानिनः स्मर्यन्ते । Bhīṣma and others are known to be jñānīs from smṛti pramāṇam. Many people are self declared avatars. We don't know, here it is as per smṛti. Scriptural characters are accepted as avatar based on scriptural pramāṇam. Non scriptural characters being avatars are based on beliefs. We don't require avatars for mokṣa. You require śāstra and guru. Great relief. Smaryante means smṛti pramānāt jnyāyate. तत्र भीष्मस्तूत्तरायणं विना Bhīṣma wanted to give up his prāṇa only in uttarayana कुतः प्राणान्न जहौ (ha..dhatu pars lit 1.1 did not give up) इति चेत्। शृणु। listen. He introduces an aside topic- ādhikārika purushāha..certain great ṛṣis and saints..specially engaged people by Bhagavan (Brahmasūtra talks of this). They become special because of their extraordinary tapas. Bhagavan gives them roles to help the society. भीष्मादयो ह्याधिकारिकाः पुरुषाः। vyāsa talks about Bhīṣma. Even after jñānaṃ they will take repeated jenmas during the current shrushti. In every jenma they will be jñānī jīvan muktas. They may teach they bring vedas to humanity. Their prārabdha is a unique prārabdha. Type of birth is also as per their wish. ते च उपासकानामुपदेशार्थमेव Bhīṣma wanted to serve as a model for upāsakas to go to brahmaloka as part of krama mukti. ādhikārika purusha can be taken as similar to avatar. (Rama may have cried but he still stood strong and is a avatar purusha.) देशकालविशेषप्रतीक्षां चक्रुः।

वसिष्ठभीष्मादीनामाधिकारिकपुरुषत्वात्तेषामनेकानि जन्मानि अभवन्। आधिकारिकपुरुषाणामेककल्पपर्यन्तं प्रारब्धमवतिष्ठते। अन्तरेण कल्पावासानं न तेषां विदेहमोक्षो भवति। कल्पान्तरालकाल एव तेषामनेकानि जन्मानीच्छावशाज्जायन्ते। तथापि आत्मस्वरूपे जन्ममरणादिवत्त्वभ्रान्तिर्न तेषां सम्भवति। तस्माज्जीवन्मुक्ता एव ते। तेषां व्यवहारः सर्वोऽपि परोपदेशनिमित्त एव। ज्ञानिनां व्यवहारे नान्यः कोऽपि नियमोऽस्ति। अनेनैवाभिप्रायेण तत्त्वदृष्टेर्देहपाते देशकालासनादीनामन्यतमदपि नोक्तम्।

He takes this opportunity to deal with the topic of ādhikārika purusha. They are jīvas who become ādhikārika purushas because of special tapas. Avatars are īśvara but avatārika are jīvas. वसिष्ठभीष्मादीनामाधिकारिकपुरुषत्वात्तेषामनेकानि Bhīṣma Vashishtha etc are people endowed with special powers. Thy had many jenmas. जन्मानि अभवन्। आधिकारिकपुरुषाणामेककल्पपर्यन्तं they will be there for 1 kalpa, one day of Brahmaji. 8th chapter of Gita. 436 crore years is 1 kalpa. They will be born multiple times. Present kalpa is svetavaraha kalpa. 28th kali yuga. प्रारब्धमवतिष्ठते। they are jīvas, similar to avatar अन्तरेण कल्पावासानं other than end of kalpa they will never get videha mukti. न तेषां विदेहमोक्षो भवति। कल्पान्तरालकाल

within the one kalpa of caturyuga एव तेषामनेकानि जन्मानीच्छावशाज्जायन्ते। they will have many jenmas, they can order next jenmas not based on their desire, it will be based on loka saṅgraha.. तथापि आत्मस्वरूपे जन्ममरणादिवत्त्वभ्रान्तिर्न तेषां सम्भवति। even though bodies come repeatedly, they will never say I’m born I’m going to die etc. no self-delusion. तस्माज्जीवन्मुक्ता एव ते। they will be jīvanmukta in every jenma. They are born jīvanmuktas. तेषां व्यवहारः सर्वोऽपि all their vyavaharas will be for setting example -teaching through precept and practice. परोपदेशनिमित्त एव। ज्ञानिनां व्यवहारे नान्यः कोऽपि नियमोऽस्ति। it is not governed by veda vidhi and nishedha. अनेनैवाभिप्रायेण तत्त्वदृष्टेर्देहपाते देशकालासनादीनामन्यतमदपि नोक्तम्। In the case of Tattvadṛṣṭi, (he is not ādhikārika purusha) he is not bound by deśa kaladi asana niyamaha for videha mukti. Anyatamat-anyone of the three or many. 3 genders are there. Here neuter gender anyatamat sabda.

Topic 491 अदृष्टेर्देशकालाद्यपेक्षो देहपातः

(४९१) अदृष्टेर्देशकालाद्यपेक्षो देहपातः –

Story of Adṛṣṭi (ajñānī upasaka)- chapter 5 student-focus was on oṅkāra upāsana. Including nirguṇa brahma upāsana. Adṛṣṭi was not a jñānī but a upāsaka therefore a candidate for brahmaloka praptu. If it is sakāma upāsana then it is return otherwise jñānaṃ and krama mukti. Lots of rules are there for death. Desa kala prakara or mode niyama.

द्वितीयः शिष्यस्त्वदृष्टिर्गङ्गातीरे एव शुभस्थाने एकान्ते सुपवित्रे च देशे ब्रह्मध्यानेन त्यक्त्वा स्वं देहं प्रागुक्तेनोत्तरायणमार्गेण ब्रह्मलोकं गत्वा क्रमेण ब्रह्मीभूय निरतिशयमानन्दमवाप। उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु वा यदा शरीरमुपासकः परित्यजति, तदैव उपासना फलिष्यति।

Adṛṣṭi learnt upāsana. Author has spoken of nirguṇa brahma upāsana, chapter 9 of pañcadaśī. द्वितीयः शिष्यस्त्वदृष्टिर्गङ्गातीरे adṛṣṭi the second student, एव शुभस्थाने in Ganga teera, a Shubha sthānam, in solitude, ekanta (without smart phone) एकान्ते सुपवित्रे च देशे in the auspicious spot ब्रह्मध्यानेन त्यक्त्वा स्वं देहं meditating on brahman without jñānaṃ gave up his body प्रागुक्तेनोत्तरायणमार्गेण in uttarayana kalam, through Śukla gati (uttarayana mārgam) ब्रह्मलोकं गत्वा reached brahmaloka (immediately no time gap; see chandu pa chapter 7 or 8) क्रमेण ब्रह्मीभूय in brahmaloka because he was a mumukṣu, nishkama upāsana. He did not spend time on sense pleasures. All siddhis are also inbuilt. He looked for vedānta classes. Brahmaji's classes.. by attending within a short period due to extraordinary puṇyaṃ, with just listening once became brahman निरतिशयमानन्दमवाप। he attained hughest brahmānanda not experiential but original by claimg I'm brahmanandam. Avap..āp dhatu ..paras lit 1.1. Some general observations now.

For krama mukti one should die in uttama place.उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु or in sacred time like Śukla paksha uttarayanam etc वा यदा शरीरमुपासकः परित्यजति, when he gives up his body तदैव उपासना फलिष्यति। only then upāsana will work

Vicārasāgarah class 26 5th August 2023

द्वितीयः शिष्यस्त्वदृष्टिर्गङ्गातीरे एव शुभस्थाने एकान्ते सुपवित्रे च देशे ब्रह्मध्यानेन त्यक्त्वा स्वं देहं प्रागुक्तेनोत्तरायणमार्गेण ब्रह्मलोकं गत्वा क्रमेण ब्रह्मीभूय निरतिशयमानन्दमवाप। उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु वा यदा शरीरमुपासकः परित्यजति, तदैव उपासना फलिष्यति।

Life journey of the 4 characters are being discussed. Some corollaries are also being discussed. Certain teachings as well as academic information is covered. First he completed Tattvadṛṣṭi as he was uttama adhikārī.. it was straight forward case.

Second is Adṛṣṭi who was student of chapter. The author had concentrated on brahma upāsana both saguṇa and nirguṇa brahma upāsana. Some vedāntic acāryas do not accept nirguṇa brahma upāsana. (most) Pujya Swamiji also says this. In pañcadaśī Vidyāranya speaks about this nirguṇa brahma upāsana. Adṛṣṭi followed nirguṇa brahma upāsana. How do we know it is not nididhyāsanam? Because of uttarayana mārga mentioned it is clear he is ajñānī only. In the case of kramamukti rules of death are important, place time and mode of death are important. उत्तमेषु देशेषु, place must be sacred उत्तरायणादिषूत्तमेषु कालेषु uttarayana or daytime Śukla paksha (one of these conditions) वा यदा शरीरमुपासकः परित्यजति, (consciously drops the body).. chapter 8 of gītā thinking of God ...

ओमित्येकाक्षरं ब्रह्म, व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं, स याति परमां गतिम् ॥ ८-13॥

तदैव उपासना फलिष्यति। do upāsana for some time, don’t use upāsana for krama mukti use for sadhana catuṣṭayam sampatti.

यद्यपि ज्ञानिनो मरणसमये ज्ञेयस्मृतिमत्त्वाद्यपेक्षा नास्ति तथापि उपासकस्य तदा ध्येयादिस्वरूपस्मरणापेक्षा वर्तते।

Author is comparing jñānī’s maraṇam and upāsaka’s maraṇam. jñānī’s requires no conditions. Here maraṇam requires smaraṇam. यद्यपि ज्ञानिनो मरणसमये ज्ञेयस्मृतिमत्त्वाद्यपेक्षा नास्ति (no requirement for deśa kala etc) तथापि उपासकस्य तदा (at time of death) ध्येयादिस्वरूपस्मरणापेक्षा (invoking upāsya devata becomes important, therefore upāsaka also must have detachment)

असक्तिरनभिष्वङ्गः, पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥13-10॥

वर्तते। a jñānī may or may not invoke knowledge.

Both krama mukti and videha mukti require detachment.

(९) यो यादृशध्येयविषयकं ध्यानं पूर्वमसकृदकरोदुपासकः तस्य तादृशध्येयविषयकस्मृतावन्ततः सत्यामेव उपासनाफलं सिद्ध्यति।

He must be a upāsaka of saguṇa brahman or nirguṇa brahman. Saguna brahman can be virāṭ hiraṇyagarbha or antaryāmi. So with help of oṅkāra he has to remember saguṇa brahman. Author says whichever one upāsaka has practiced throughout life

तस्मात्सर्वेषु कालेषु, मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिः, मामेवैष्यस्यसंशय: ॥ 8-7॥

This will go to the subconscious

यादृशध्येयविषयकं ध्यानं whichever devata he has meditated पूर्वमसकृदकरोदुपासकः repeatedly -asakrut , he need not use his will, from subconscious mind it will come. तस्य for that upasaka तादृशध्येयविषयकस्मृतावन्ततः such a memory of that particular devata तादृशः ध्येयः ; तादृशध्येयः ; तादृशध्येयः विषयः यस्याः स्मृताः ; karmadhāraya bahuvreehi karmadhāraya 21-50 सत्यामेव only if that smṛti is there उपासनाफलं सिद्ध्यति। benefit of upāsana can be accomplished

(२) यथोपासकस्यान्तकाले ध्येयस्मृतिरपेक्ष्यते, तथा ध्येयब्रह्मप्राप्तये पञ्चमतरङ्गोक्तमार्गचिन्तनमप्यपेक्ष्यते मार्गचिन्तनस्याप्युपासनाङ्गत्वात्। ज्ञानार्थे श्रवणादौ देशकालासनाद्यपेक्षा नास्ति। ध्याने तु उत्तमदेशनिरन्तरकालसिद्धाद्यासनप्रभृतीनामपेक्षा वर्तत एव । तस्मादेवादृष्टेरुत्तमदेशभूतगङ्गातीरस्थितिः, तत्रैवैकान्ते निरन्तरब्रह्मध्यानं देहत्यागश्च कथितः।

He should not only remember upāsya devata but one more aspect he has to remember. In chapter 5 he talked of going to brahma loka through Śukla gati. Upaniṣad talks of so many intermediate stations. List of lokas are given in veda. List is given for upasaka to remember the list. 14 stations. Marga cintanam. Stations.

यथोपासकस्यान्तकाले ध्येयस्मृतिरपेक्ष्यते, just as he should remember the upāsya devata तथा ध्येयब्रह्मप्राप्तये to become one with upasyam brahma and attain krama mukti पञ्चमतरङ्गोक्तमार्गचिन्तनमप्यपेक्ष्यते । enroute stations must be remembered मार्गचिन्तनस्याप्युपासनाङ्गत्वात्। remembering the stations is part of the ritual. Upasana is a vedic ritual. A mānasa ritual. All steps in a ritual are important. That's why Kṛṣṇa says in chapter 8 you have to do all this to get kramamukti, and then follows in chapter 9 राजविद्या राजगुह्यं, पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं, सुसुखं कर्तुमव्ययम् ॥ 9-2॥..

For jñānaṃ you do not have to follow any tough condition. Jñānaṃ is easier in comparison to alternative methods of mokṣa.

ज्ञानार्थे श्रवणादौ देशकालासनाद्यपेक्षा नास्ति। ध्याने तु उत्तमदेशनिरन्तरकालसिद्धाद्यासनप्रभृतीनामपेक्षा वर्तत एव। तस्मादेवादृष्टेरुत्तमदेशभूतगङ्गातीरस्थितिः, तत्रैवैकान्ते निरन्तरब्रह्मध्यानं देहत्यागश्च कथितः।

He compares between jñānaṃ and upāsanam. Knowing and meditating. You should listen with an undistracted mind, that's the only condition. Time does not matter, āsanam is not important. Listening is important. In meditation class posture is important. Lots of conditions. ज्ञानार्थे श्रवणादौ when you are doing śravaṇa mananam nididhyāsanam (jñānaṃ comes under dṛṣṭa phalam as it is sakṣi pratyakṣam), no condition of time place āsanam etc, posture has to be stable in meditation. Is your mind available? Pujya Swamiji used to ask, give me your mind. Nothing else we need. देशकालासनाद्यपेक्षा नास्ति। ध्याने तु if you are attending a meditation course, उत्तमदेशनिरन्तरकालसिद्धाद्यासनप्रभृतीनामपेक्षा you have to choose right place (chapter 6)

शुचौ देशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥ ६-11॥

) right time and regular time, siddhāsanam etc (84 asanas- chapter 7 beginning- 4 important it was said, siddhāsanam most important, one foot on other thigh) वर्तत एव। तस्मादेवादृष्टेरुत्तमदेशभूतगङ्गातीरस्थितिः, therefore only Adṛṣṭi for this reason followed all these rules he went to Ganges, तत्रैवैकान्ते there also in solitude निरन्तरब्रह्मध्यानं continuous saguṇa brahma or nirguṇa brahma upāsana he did until death देहत्यागश्च कथितः। then dropped his death. Tarkadṛṣṭi is left.. upto topic 502.

(आ. ४९२-५०२) तर्कदृष्टेर्निश्चयः –

Topic 492 Tarkadṛṣṭi

(४९२) अष्टादश विद्यास्थानानि सर्वाण्यपि च शास्त्राणि ब्रह्मज्ञानहेतुभूतानि –

Tarkadṛṣṭi was chapter 6 student. An intellectual. This by itself can become an obstacle. He has finer doubts therefore blocks the benefit of knowledge. Second problem is desire to study more and more and more. Literature is so vast. Tarka mīmāmsā vyakārana prauda Manorama Balarama etc for intellectual. Wordly people have worldly desires. Intellectual desire keeps the person in ahaṅkāra. Pramāta is important therefore. This person is not karta or bhokta but pramāta pradhāna. Stuck in ahaṅkāra. Mahāvākyam becomes part of knowledge. He knows lakṣyārtha but he will remain in vācyārtha. Bhāgatyāga lakṣaṇa stays in notebook. Not in mind. He knows lakṣyārtha but remains in vācyārtha, remains in ahaṅkāra. You can never get poornatvam. Other people say he knows all these things but he always feels apurnam. Jñānī is one who is santushtah. He will not complain about car house etc but he will complain about books classes etc. intellectual desire also has three fold doṣas. Author of vicārasāgara takes this opportunity to point out how many books are there..ahaṅkāra can never become pūrnaha. Drop the pramātrutvam itself but elevate yourself to I am apramāta... Tarkadṛṣṭi is going to study more.. अष्टादश विद्यास्थानानि 18 branches or sciences are there. सर्वाण्यपि च शास्त्राणि they are all indirectly useful for para vidya. ब्रह्मज्ञानहेतुभूतानि apara vidya is means of entering para vidya.

तृतीयशिष्यस्तु तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य स्वावगतविषये शास्त्रान्तरविरोधपरिहाराय निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय।

तृतीयशिष्यस्तु the third disciple unlike the other two तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य he got updesa from Guru but he was tarka pradhāna. (chapter 6)Like sānkhya yogaśāstra nyāya vaiśeṣika poorvamīmāmsā etc (they all remain in dvaitam) स्वावगतविषये

शास्त्रान्तरविरोधपरिहाराय he developed more curiosity to know more about other śāstras. (issue is they will all criticize advaita) we end up negating each of these. Brahmasūtra chapter 2. In vedānta itself three branches are there, dvaita, viśiṣṭādvaitam, nirviśeṣadvaita vedānta निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय। he studied other schools and śāstras and after several years and text books and concluded as given by śāstra pramāṇam. Having ascertained nis plus ci. Parasmai lit 1.1. निश्चिकाय

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Before entering the portion, a reference. The author talked about Bhishma etc adhikārika purusha, a special type of jīvanmukta, very similar to avatara. It is discussed in Brahmasūtra in 3.3.32. "yava-adhikaram avastithihi..". while writing bhāṣyam, Śaṅkarācārya refers to Vyāsācārya as ādhikārika purusha, sometimes they take him as avatara.

Author is winding up the text now. Tattvadṛṣṭi and Adṛṣṭi covered till now. Tarkadṛṣṭi now. Certain corollary topics introduced as per context. Some are highly informative. Very useful vedāntic teachings.. characters are just fictitious. Tarkadṛṣṭi the Kanishka-adhikārī. Tarka can become an obstacle. Over-zealous over-intellect person with inordinate quest for knowledge. He wants to compare vedānta with other śāstras/text. He also wants to resolve contradiction if any. So many branches of science being discussed.

Tarkadṛṣṭi because of his intellectual curiosity goes after them understand their limitations and returns to vedānta. Now he is talking about the conclusions and then he refers to the sciences.

तृतीयशिष्यस्तु the third student (unlike Tattvadṛṣṭi who transcended scholarship, Adṛṣṭi went into upāsana) तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य even after making an exhaustive study from the Guru in 6th chapter. (longest chapter-dṛṣṭi sṛṣṭi vada etc) स्वावगतविषये शास्त्रान्तरविरोधपरिहाराय he wanted to study other śāstras other than vedānta, he wanted to make sure there were no contradictions. He came to the following निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय। conclusion.

(१) सकलशास्त्राणां परमं प्रयोजनं मोक्ष एव ।

(२) मोक्षसाधनं च ज्ञानमेकमेव ।

(३) तच्च ज्ञानमद्वयात्मतत्त्वनिश्चयरूपम् ।

(४) भेदनिश्चयस्तु न यथार्थज्ञानम् ।

(५) शास्त्राण्यपि निखिलानि साक्षात्, परम्परया वा ब्रह्मज्ञानहेतुभूतानि ।

संस्कृता वैखरी वाणी अष्टादशप्रस्थानरूपा वर्तते ।

(१) सकलशास्त्राणां परमं प्रयोजनं मोक्ष एव । all branches of science have only one puruṣārtha which is mokṣa. Other puruṣārthas will be intermediary. That's why we say paramam puruṣārtha. Based on muṇḍaka upaniṣad we have to take all sciences under apara vidya, apara vidya will give dharmartha kama and prepare for para vidya.

(२) मोक्षसाधनं च ज्ञानमेकमेव । mokṣa is eka sadhana sādhyam. (cittashiddhi is Anekha sadhya sadhyam)

(३) तच्च ज्ञानमद्वयात्मतत्त्वनिश्चयरूपम् । non dual ātmā as ultimate reality pāramārthika satyam, jīvātma jīvātma bheda, jīvātma Paramartha bheda, jīvātma anātmā bheda is not true)

(४) भेदनिश्चयस्तु न यथार्थज्ञानम् । all bhedas are not correct knowledge. They are all useful knowledge for worldly transactions. Yathartham means satyam. Vyāvahārika satyam with ETU. Quantum physics and cosmology helps in understanding the mithyātvam help in appreciating the mithyātvam.

(५) शास्त्राण्यपि निखिलानि साक्षात्, all branches of science help in developing vairagyam directly परम्परया or indirectly वा ब्रह्मज्ञानहेतुभूतानि for brahmajñāna, even pain or duḥkham is very useful. Because many people turn to vedānta only in duḥkham. जन्ममृत्युजराव्याधि-दुःखदोषानुदर्शनम् ॥gītā 13-9॥ more you meditate on pain more you will develop vairagyam. Therefore we should not ask why cant Bhagavan create a world without sufferings? संस्कृता वैखरी(means, spoken words have 4 stages before manifestation para, pashyanti, Madhyama, vaikharee- Madhyama the words have come into the mind, vaikhari is fully expressed sound converted to written or heard words- in uddava gītā) वाणी Sanskrit traditional literature अष्टादशप्रस्थानरूपा has got 18 branches वर्तते। Niścala Dāsa will elaborate.. prasthana is course of study different from prasthānatrayam of vedānta.

Types of literature now.

तत्र –

(१) कानिचिच्छास्त्राणि कर्मप्रतिपादकानि ।

(२) कानिचिद्विषयसुखोपायप्रतिपादकानि ।

(३) कानिचिद्ब्रह्मान्यदेवतोपासनाबोधकानि ।

(४) कानिचिज्ज्ञानहेतुभूतानि ।

तत्र –

(१) कानिचिच्छास्त्राणि कर्मप्रतिपादकानि। many deal with ritualistic karma.

(२) कानिचिद्विषयसुखोपायप्रतिपादकानि। different duties to be performed.. some of them deal with pursuit of sense pleasures.

यामिमां पुष्पितां वाचं, प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ, नान्यदस्तीति वादिनः ॥ gītā 2-42॥ so much of vedic literature on how to attain beauty.. etc. an upāsana is prescribed. Chandogya talks of chakshushyah.

(३) कानिचिद्ब्रह्मान्यदेवतोपासनाबोधकानि। some of them deal with upāsana. Other than īśvara many devatas are there..like Indra Yama etc. utkṛṣṭa jīva. Vyāvahārika jīva can never become vyāvahārika īśvara. Vyāvahārika īśvara cannot become vyāvahārika jīva. In upadeśasahasri, ācārya quotes Rama forgets he is an avatara. Someone reminds..

(४) कानिचिज्ज्ञानहेतुभूतानि । there are some special texts like prasthānatrayam focusing on jñānaṃ.

तत्रापि न्यायसाङ्ख्यादिशास्त्राणि भेदज्ञानमेव यथार्थं कथयन्ति। तदेवं सर्वेषां शास्त्राणां यद्यप्यद्वैतब्रह्मबोधकत्वं न समभवति। तथापि, सकलशास्त्रप्रणेतारः सर्वज्ञाः कृपालवश्च। तत्कृतमूलसूत्राणामर्थोऽपि वेदानुसार्येव। परन्तु तद्व्याख्यातारो भ्रान्त्या मूलसूत्रकाराभिप्रायविरुद्धानेवार्थान् कल्पयन्ति। सूत्राणामर्थस्तु वेदविरोधी न भवति। वेदानुसार्येव भवति। तर्कदृष्टिरत्युत्तमसंस्कारवशादित्थं निश्चयं चकार।

He makes an unique observation. 6 acāryas have given 6 darśaṇaṃ. All are in sūtra form. Sānkhya sūtras were lost and later replaced. We find vedānta alone talks of advaitam. All others speak on dvaitam only. Author makes a difference. All original acāryas were advaita jñānīs, they presented dvaita śāstrams to support advaitam only. Like Śaṅkarācārya writes shlokas which are stepping stones. He says all dārśanika' acāryas are advaita jñānī. They know advaita śāstram alone liberates. Like nyāya vaiśeṣika are dvaita śāstrams only. He says commentators missed it and presented as though dvaita śāstram is real and it can be giving liberation. Like even viśiṣṭādvaitam is useful for cittaśuddhi. Temporarily they are all useful. We will say maybe Ramanujācārya also felt this but commentators made a mistake. Niścala Dāsa says Patanjali knew and presented yoga for coming to advaita. तत्रापि न्यायसाङ्ख्यादिशास्त्राणि all branches of śāstras भेदज्ञानमेव यथार्थं कथयन्ति। commentators are wrongly saying dvaitam is real. तदेवं सर्वेषां शास्त्राणां यद्यप्यद्वैतब्रह्मबोधकत्वं न समभवति even though all those śāstras although talking of dvaitam, do not directly reveal advaitam तथापि, सकलशास्त्रप्रणेतारः all original dārśanika acāryas were sarvgnyās. सर्वज्ञाः कृपालवश्च। they are all compassionate people, they will never mislead by saying that dvaitam is real. तत्कृतमूलसूत्राणामर्थोऽपि वेदानुसार्येव। the message of their original sūtras do not contradict advaitam. They are stepping stones. Is dvaitam acceptable to vedas if we ask, answer is yes but as a stepping stone and not destination. परन्तु तद्व्याख्यातारो their commentators भ्रान्त्या because of delusion मूलसूत्रकाराभिप्रायविरुद्धानेवार्थान् they gave a message contradictory to intention of the original founders. कल्पयन्ति they superimposed। सूत्राणामर्थस्तु वेदविरोधी न भवति। the message of sūtras are not against the vedas वेदानुसार्येव भवति। but in alignment with the ultimate teaching. तर्कदृष्टिरत्युत्तमसंस्कारवशादित्थं Tattvadṛṣṭi due to vaidika samskara in him, did not get stuck in these śāstras and came back to advaita निश्चयं चकार। and made this conclusion. All darśaṇaṃ are advaitam anusāri. When you read śivanandalahari and soundaryalahari one wonders if it is the same ācārya who wrote upaniṣad bhāṣyams.

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः

पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।

वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा

पदाम्भोजं शम्भोर्भज परमसौख्यं व्रज सुधीः ॥ śivanandalahari ६॥

Oh bhakta, whether it is clay pot or atom or smoke or fire, whether cloth is real or threads are real, all these struggles will it solve your problem of saṃsāra, why speak and argue, you only lose your throat in arguments, may you worship the sacred feet of Lord Śiva and have parama saukhyam.

We need to interpret that a person at that level will not see the relevance..

Topic 493 अष्टादश विद्यायाः प्रस्थानानि

(४९३) अष्टादश विद्यायाः प्रस्थानानि –

वेदाश्चत्वारः। उपवेदाश्चत्वारः। वेदाङ्गानि षट्। पुराणन्यायमीमांसाधर्मशास्त्राणि चत्वारि चेत्येवं वैखरी वाणी संस्कृतभाषारूपा अष्टादशभेदा भवति। अष्टादश प्रस्थानानि इति त एव भेदा उच्यन्ते।

18 courses of study अष्टादश विद्यायाः प्रस्थानानि – the courses

वेदाश्चत्वारः। 4 vedas उपवेदाश्चत्वारः। 4 upavedas subsidiary vedas वेदाङ्गानि षट् । 6 veda angas पुराणन्यायमीमांसाधर्मशास्त्राणि puraṇam nyāya śāstra, pūrva mīmāmsā, dharma śāstrams (4) चत्वारि चेत्येवं वैखरी वाणी spoken and written words in Sanskrit language संस्कृतभाषारूपा अष्टादशभेदा they are also 18 in no भवति। अष्टादश प्रस्थानानि इति त एव भेदा उच्यन्ते। they are called 18 courses of study. General knowledge study now...

Vicārasāgarah class 28 19th August 2023

(४९३) अष्टादश विद्यायाः प्रस्थानानि –

वेदाश्चत्वारः। उपवेदाश्चत्वारः। वेदाङ्गानि षट् । पुराणन्यायमीमांसाधर्मशास्त्राणि चत्वारि चेत्येवं वैखरी वाणी संस्कृतभाषारूपा अष्टादशभेदा भवति। अष्टादश प्रस्थानानि इति त एव भेदा उच्यन्ते।

Tarkadṛṣṭi is making a comparative study of traditional branches of study and vedānta. 6.48 Angāni vedas catvāraha..Puranam

6 angas of vedas, 4 vedas, mīmāmsā nyāya śāstram 2, Puranam, dharmaśāstras 2 , 14 all together mentioned in this shloka.

Here author adds 4 more, secondary vedas, upavedas. 14 plus 4 18 vidyasthānams. A brief note on all these. Following ten pages are notes on these 18, Tarkadṛṣṭi has studied.

Topic 494 four vedas

(४९४) चतुर्णामपि वेदानां ब्रह्मज्ञान एव तात्पर्यम् –ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्ववेद इति वेदाश्चत्वारः। तत्र –

(१) कानिचिद्वाक्यानि ज्ञेयब्रह्मबोधकानि।

(२) कानिचिद्ध्येयब्रह्मबोधकानि।

(३) इतराणि तु कर्मबोधकानि। कर्मावबोधकवेदवचनानामप्यन्तःकरणशुद्धि-द्वारा ज्ञानमेव प्रयोजनं भवति।

Four vedas are apauruṣeya, the other 14 are pauruṣeyam. Including ayurveda etc..human compositions only. Inspired by the vedas, but composed by ṛṣis and acāryas. All have one puruṣārtha as ultimate mokṣa. A hindu is one who considers mokṣa as ultimate goal, therefore brahmajñāna is primary goal of all vedas. Only in brahma jñānaṃ there is tātparyam. Everything converges there.

चतुर्णामपि वेदानां ब्रह्मज्ञान एव तात्पर्यम् like today all degrees are focused on best job yielding money, veda has tātparyam of brahmajñānam. I spoke about karta bhokta jñātā, which is primary? In vedic tradition jñātā is primary..–ऋग्वेदः, यजुर्वेदः, सामवेदः, अथर्ववेद इति वेदाश्चत्वारः। each one is the name of a mantra, when in poetical form it is rig mantra, prose yajur, sung, sama veda, given by Atharva and āñgiras is Atharva veda or atharvana veda or atharvangiro veda. We have seen in muṇḍaka upaniṣad. Veda has got 3 kāṇḍas, jñāna kāṇḍam, upāsana, karma kāṇḍam.

तत्र –

(१) कानिचिद्वाक्यानि ज्ञेयब्रह्मबोधकानि। brahman to be known, jñāna kāṇḍam

(२) कानिचिद्ध्येयब्रह्मबोधकानि। upasyam, saguṇa brahma upāsana viṣaya, all māyā sahitam brahman-upāsana kāṇḍam

(३) इतराणि तु कर्मबोधकानि। all forms of rituals karma kāṇḍam karma is meant for cittaśuddhi, upāsana for cita ekahrata, know through jñāna kāṇḍam and be free, कर्मावबोधकवेदवचनानामप्यन्तःकरणशुद्धि- even the portions that deal with actions is for indirectly taking to jñāna kāṇḍa by means of cittaśuddhi द्वारा ज्ञानमेव प्रयोजनं भवति। jñānaṃ is ultimately. Bhakti included. If bhakti is equal to jñānaṃ then it will give liberation. Otherwise it will give cittaśuddhi. In vivekacūdāmaṇi.. स्वस्वरूपावबोधेन, मोक्तुमिच्छा मुमुक्षुता ॥२७॥

कस्यापि वेदवचनस्य न प्रवृत्तावभिप्रायः। किन्तु स्वाभाविकनिषिद्धकर्मप्रवृत्तेर्निरोध एवाभिप्रायः। तस्मादभिचारादिकर्मप्रतिपादकाथर्ववेदस्यापि निवृत्तावेव तात्पर्यम्। शत्रुः संहर्तव्य इति द्वेषवशाद्यो गरदाने वा, अग्निदाहे वा प्रवर्तते तं शत्रुमारणप्रवृत्तेर्व्यावर्तयितुमभिचारकर्मरूपाः श्येनयागादयः कथिताः। शत्रुसंहारे निमित्तभूतं कर्माभिचार इत्युच्यते। ईदृशं कर्म श्येनयाग इत्युच्यते। श्येनयागकर्तव्यताबोधकवेदवचनानामपि ‘शत्रुवधकामः श्येनेनाभिचरन् यजेत’ इत्यादीनां श्येनयागप्रवृत्तौ न तात्पर्यम्। किन्तु शत्रुमारणकामस्य श्येनयागादिविलक्षणविषदानादिशत्रु-मारणोपायान्तरनिवृत्तावेव तात्पर्यम्। प्रवृत्तेर्द्वेषत एव प्राप्तत्वात्।

कस्यापि वेदवचनस्य न प्रवृत्तावभिप्रायः। pravṛtti means going after anātmā. Any type of activity that makes me go after anātmā. Veda does not want us to go after anātmā. Veda's intention is to not put a person in karma, it wants to restrict the type of karma. First veda wants to talk of niṣiddha karma its evil effect and wants us to remove. It wants you to trim kāmya karma, prāyascitta karma. Idea is to not do other type of karmas when veda asks someone to do something. Intention is to turn a person towards nivṛtti. Mīmāmsā reason now, veda need not ask a person to go after things, a human being will naturally go that due to raga and dveṣa. Aim of veda is to teach something that we will not naturally seek. Veda need not say a person should get married. Veda vidhi is required to do it properly. किन्तु स्वाभाविकनिषिद्धकर्मप्रवृत्तेर्निरोध एवाभिप्रायः। veda vidhi need not be there. It is there to restrict it to a proper method and then purifying and then renouncing. (to prevent a wrong instinctive animalistic tendency) Na karmaṇā na prajayā....in atharvana veda there are lot of black magic karma. ābhicāra karmas (abhicara means black magic) the yaga is called śyena yaga, syena is a vulture. The homa kunda must be shaped like a vulture. Therefore named syena yaga. There is a veda vidhi. "śyenena abhicaran yajeta" If a person wants to harm an enemy, kshatriya. If there is a neighboring country is encroaching, no peace at all, kshatriyas do it to destroy or weaken neighboring king. Veda does not want us to do this. Only as a last resort. Use only this method. Like liquor shop. Govt says if you ban that, those who want to drink they will secretly make. Spurious liquor will harm the, therefore to prevent this we are giving safer drinks. Good or bad?

You have to see the intention. Aim is not to promote but restricting people from taking to other methods. Steroids are another example. Similarly this is a controlled vedic ritual. तस्मादभिचारादिकर्म-प्रतिपादकाथर्ववेदस्यापि the Atharva veda talks of such black magic karma निवृत्तावेव तात्पर्यम्। veda warns also, avoid, in gītā

काम एष क्रोध एषः, रजोगुणसमुद्भवः ।

महाशनो महापाप्मा, विद्ध्येनमिह वैरिणम् ॥ ३-37॥

Side effects are there. Warning is given. Veda wants to restrict the action. शत्रुः संहर्तव्य इति द्वेषवशाद्यो some people have strong dveṣa and in their mind they have decided the person has to be finished गरदाने through poisoning वा, अग्निदाहे वा or burning प्रवर्तते तं शत्रुमारणप्रवृत्तेर्व्यावर्तयितुमभिचारकर्मरूपाः to restrict him from doing such kind of karma श्येनयागादयः कथिताः। the abhicara karma like syena yaga, which can cause harm-like police shoot him in the leg, as good as destruction शत्रुसंहारे निमित्तभूतं कर्माभिचार इत्युच्यते। he gives definition of abhicara- black magic means any karma meant to harm the shatru. It is called ईदृशं कर्म श्येनयाग इत्युच्यते। syena yaga श्येनयागकर्तव्यताबोधकवेदवचनानामपि even those vedic words say you should do this yaga, idea is don't use any other methods, restraint 'शत्रुवधकामः श्येनेनाभिचरन् यजेत' a person who has passion to destroy enemy let him do syena. Like for meat eaters, 5 types of animals are to be eaten. If there are people cannot live without meat, then this vedic statement says don’t eat meat other than these 5. (don’t ask me which 5 are these?) this is smṛti vākyam. Aim of scripture is restraint and avoid doing this also. इत्यादीनां श्येनयागप्रवृत्तौ न तात्पर्यम्। aim is not to promote black magic. किन्तु शत्रुमारणकामस्य श्येनयागादिविलक्षणविषदानादिशत्रु-मारणोपायान्तरनिवृत्तावेव other than syena yaga other methods must not be used. तात्पर्यम्। प्रवृत्तेर्द्वेषत एव प्राप्तत्वात्। murderers will be there because of dveṣa. Veda really not required to prescribe an yaga for that.

योऽन्यतः प्राप्तोऽर्थः न तत्र वाक्यस्याभिप्रायः। इत्थमथर्ववेदसामान्यं निवृत्तावेव तात्पर्यवत्। इतरवेदत्रयगतकर्मबोधकवाक्यानामन्तःकरणशुद्धिद्वारा ज्ञानोपायोगित्वमतिस्फुटम्।

Here he reminds an important mīmāmsā rule. We use heavily. Any idea we can know from non vedic methods. Pratyakṣa etc.. a message can be learnt. Veda does not intend to talk about it. Even if it talks it is only to repetition. Veda talks about duality in vedapurva bhāga, can we say dvaitam is teaching of the veda? Vedanta very firmly says no, even without veda we live in dvaitam, if at all there is a teaching it has to be advaitam as no other pramāṇam can arrive at advaitam. Himsa here can never be the teaching of the veda, even animal sacrifice. Because already people do himsa to animals. योऽन्यतः प्राप्तोऽर्थः whatever is known through other pramāṇam, न तत्र वाक्यस्याभिप्रायः। is not the objective of vedas. इत्थमथर्ववेदसामान्यं entire atharvana veda is not promoting these kind of rituals, but only to restrain. Even sandhyavandanam etc is for preparing you for renunciation later. निवृत्तावेव तात्पर्यवत्। इतरवेदत्रयगतकर्मबोधकवाक्यानामन्तःकरणशुद्धिद्वारा ज्ञानोपायोगित्वमतिस्फुटम्। every ritual is for antahkaraṇa śuddhi. dvatam is useful for gaining jñānaṃ. This is on 4 vedas.

Now upavedas.

Topic 495 upavedas

All varnas require a livelihood. Through these karmas we can serve the society. Svadharma.

स्वकर्मणा तमभ्यर्च्य, सिद्धिं विन्दति मानवः ॥18-46॥

May you worship Bhagavan, purify the mind. Every profession is useful. 4 upavedas, ayurveda, medical profession. Service oe livelihood. Vedas considers earning as bye product. Second one dhanurvedah. All kinds of warfare skills, then Gandharva vedah-music, all kinds of performing arts and non-performing. Aesthetics painting etc. gives joy to people. Kama puruṣārtha is fulfilled. Livelihood too. All for cittaśuddhi. Arthavedah, finance. Administration engineering etc. sthāpatya veda is another name for this. Now about each one a brief note, books authors etc.

Topic 495 उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम्

(४९५) उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम् –

(१) आयुर्वेदः, (२) धनुर्वेदः, (३) गान्धर्ववेदः, (४) अर्थवेदः,

इत्युपवेदाश्चत्वारः । तत्र –

Vicārasāgarah class 29 26th August 2023

After dealing with the life journey of Tattvadṛṣṭi and Adṛṣṭi now Tarkadṛṣṭi is going on. He is studying other branches.. intellectual people will require longer mananam, emotional people will require long nididhyāsanam. Both are not meant for improving the knowledge or for converting to aparokṣa jñānaṃ. This has to come from śravaṇam only.

अवान्तरेण वाक्येन परोक्षब्रह्मधीर्भवेत् ।

सर्वत्रैव महावाक्यविचारात्त्वपरोक्षधीः ॥ पञ्चदशी ७-६९॥

Śravaṇam gives parokṣa jñānaṃ, mahāvākya śravaṇam gives aparokṣa jñānaṃ. They (mananam and nididhyāsanam) remove intellectual and obstacles. Until we remove these jñānaṃ will be sapratibandaka aparokṣa jñānaṃ. When more mananam and nididhyāsanam removes the obstacle, the very same jñānaṃ becomes unstifled and unobstructed. I can claim I'm jīvanmukta without any reservation. Tarkadṛṣṭi is removing the obstacles. 18 vidyas he is studying..

Now author is presenting briefly. Four vedas were covered. He says all of them are ultimately meant for brahmajñāna tātparyam. Vedānta directly contributes to brahmajñāna. Sarvapeksha sūtram of Brahmasūtra. Everything is useful. Even suffering in life is useful. Now upavedas. उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम् –

(१) आयुर्वेदः, (२) धनुर्वेदः, (३) गान्धर्ववेदः, (४) अर्थवेदः, arcitecture engineering etc all are useful for earning money. Dhanam dharmārtham- siksavalli. Ultimately cittaśuddhi from pañcamaha yagna. इत्युपवेदाश्चत्वारः । तत्र –

(१) आयुर्वेदः – आयुर्वेदस्य कर्तारो ब्रह्मा, प्रजापतिः, अश्विनीकुमारौ, धन्वन्तर्यादयश्च। तच्छास्त्राणि चरकवाग्भटादिचिकित्साग्रन्थाश्चायुर्वेदा एव। वात्स्यायनकृतकामशास्त्रमपि आयुर्वेदान्तर्गतमेव। कामशास्त्रस्य विषयीभूतं वाजीकरणस्तम्भनादिकमपि चरकादिभिरुक्तम्। आयुर्वेदस्यापि वैराग्यप्रतिपान एव तात्पर्यम्। आयुर्वेदरीत्या रोगादिनिवृत्तावपि पुना रोगादिसम्भवात्। तस्माल्लौकिकोपायाः सर्वेऽपि तुच्छा एव। तस्मात् औषधदानादिजनितपुण्याविर्भूतान्तःकरणशुद्धिद्वारा ब्रह्मज्ञान एवायुर्वेदस्योपयोगः।

Tatra among the four vedas, ayurveda is first आयुर्वेदः – आयुर्वेदस्य कर्तारो authors are ब्रह्मा, Brahma प्रजापतिः, Prajapati अश्विनीकुमारौ, Ashwinikumarau धन्वन्तर्यादयश्च। Dhanvantari-Viṣṇu's amśa. In every room they will have Dhanvantari. तच्छास्त्राणि ayurveda sastrāni चरक- वाग्भटादिचिकित्साग्रन्थाश्चायुर्वेदा caraka suśruta vāgbhaṭā Samhita books on ayurveda एव। वात्स्यायनकृतकामशास्त्रमपि even kamaśāstra written by vātsyayana deal with sexual health, fertility, couple's fertility treatments etc which are required for dharma pravṛtti. Procreation important for dharmarthakama. आयुर्वेदान्तर्गतमेव। this also comes under ayurveda. कामशास्त्रस्य विषयीभूतं वाजीकरणस्तम्भनादिकमपि vājikāraṇam sthambhanam come under ayurveda only. (sexual health of both male and female) चरकादिभिरुक्तम्। आयुर्वेदस्यापि वैराग्यप्रतिपान एव तात्पर्यम्। ayurveda also

will give vairagyam. You will understand the limitation of ayurveda in giving you perfect health. Especially in old age. आयुर्वेदरीत्या रोगादिनिवृत्तावपि even though by employing ayurveda several diseases have been cured पुना once again रोगादिसम्भवात्। same or different diseases come. You want to reduce weight using treadmill, you lose weight but get knee joint pain. तस्माल्लौकिकोपायाः सर्वेऽपि तुच्छा एव। no permanent cure in all these. Only in brahma jñānaṃ. All others are incidental or palliative only not curative. Doctor gets some puṇyaṃ by treating, so they attend classes.

वैद्यराज नमस्तुभ्यं यमराजसहोदर ।

यमस्तु हरति प्राणान् वैद्यो प्राणान् धनानि च ॥

Hey Vaidyaraja namah, you are elder brother of Yama. Yama removes only prāṇa but you take away wealth and prāṇa.

तस्मात् औषधदानादिजनितपुण्याविर्भूतान्तःकरणशुद्धिद्वारा ब्रह्मज्ञान out of the puṇyaṃ born out of treatment, you get antahkaraṇa śuddhi एवायुर्वेदस्योपयोगः। ayurveda is useful for brahmajñāna indirectly.

(२) धनुर्वेदः – विश्वामित्रकृते धनुर्वेदे आयुधं निरूपितम् । तच्चतुर्विधम् –

(१) मुक्तम्, (२) अमुक्तम्, (३) मुक्तामुक्तम्, (४) यन्त्रमुक्तं चेति।

धनुर्वेदः – विश्वामित्रकृते given by Viswamitra धनुर्वेदे आयुधं निरूपितम् । weapons divided into four types. तच्चतुर्विधम् –

(१)मुक्तम्, released weapons (२) अमुक्तम्, non released-hand held (३) मुक्तामुक्तम्, both types (४) यन्त्रमुक्तं चेति। released with the help of other devices. Sling-shot etc

(१) चक्रादयो हस्तेन मुच्यमानत्वान्मुक्ता इत्युच्यन्ते।

(२) खड्गदयोऽमुक्ता इति।

(३) परश्वादयो मुक्तामुक्ता इति।

(४) शरगोलकादयो यन्त्रमुक्ता इति।

चक्रादयो हस्तेन मुच्यमानत्वान्मुक्ता इत्युच्यन्ते। chakra type खड्गदयोऽमुक्ता इति। hand held परश्वादयो मुक्तामुक्ता इति। sphere etc, can be held or released शरगोलकादयो arrow/bullets यन्त्रमुक्ता इति। released from devices.

(१) मुक्तमस्त्रमित्युच्यते। (२) अमुक्तं शस्त्रमिति। चतुर्विधानामप्येतेषामायुधानाम्, ब्रह्मा, विष्णुः, पशुपतिः, प्रजापतिः, अग्निः, वरुण इत्याद्या देवतास्तत्तन्मन्त्राश्चोक्ताः। तत्र चाधिकारिणः क्षत्रियकुमाराः तदनुवर्तिनो ब्राह्मणादयश्च। ते च चतुर्विधाः – (१) पदातिः, (२) रथारूढः, (३) अश्वारूढः, (४) गजारूढश्चेति। युद्धे शकुनमङ्गलादिकमप्युक्तमेव।

मुक्तमस्त्रमित्युच्यते। muktam is known as astram. (२) अमुक्तं शस्त्रमिति। amuktam is śāstram.. नानाशस्त्रप्रहरणाः, सर्वे युद्धविशारदाः ॥ १-9॥ in Gita. चतुर्विधानामप्येतेषामायुधानाम्, all these four types of weapons can be used along with the power of various devatas by invoking them as powerful as hydrogen bomb etc. ब्रह्मा, विष्णुः, पशुपतिः, प्रजापतिः, अग्निः, वरुण all these individual astrams. इत्याद्या देवतास्तत्तन्मन्त्राश्चोक्ताः।

along with their respective mantras. Brahmastram is compared to atom bomb. Lakhs of avṛtti. He will chant and invoke the devata to power this simple arrow. Japa pradhāna mantra. तत्र चाधिकारिणः क्षत्रियकुमाराः kshatriyas were adhikaris. तदनुवर्तिनो ब्राह्मणादयश्च। even brahmanas have to learn dhanurveda who train the kshatriyas. Any śāstram the teacher has to be brahmana as per varnāśrama dharma. Adhyapanamm is brahmana dharma. Adhyayanam is for everybody. Like Dronacarya ते च चतुर्विधाः the adhikāris are of 4 types. – (१) पदातिः, foot warriors (२) रथारूढः, chariot warriors (३) अश्वारूढः, horse- cavalry etc (४) गजारूढश्चेति। elephants युद्धे शकुनमङ्गलादिकमप्युक्तमेव। what is good omen bad omen good time bad time etc. Kauravas approached Nakula or Sahadeva for right time for success.

(१) ईदृशोऽर्थो धनुर्वेदस्य प्रथमपादे कथितः।

(२) आचार्यलक्षणम्, ततः शस्त्राभ्यासक्रमादिकं च द्वितीयपादे।

(३) गुरुसम्प्रदायप्राप्तस्य शस्त्रस्याभ्यासमन्त्रसिद्धिदेवतासिद्धिप्रकारश्च तृतीयपादे ।

(४) सिद्धानां मन्त्रादीनां प्रयोगादिकं चतुर्थपादे।

They use a muhurtha named Abhijit muhurtham. Very good for victory in war. 4 chapters of dhanurveda. How much Niścala Dāsa a knew? We need to imagine. (१) ईदृशोऽर्थो धनुर्वेदस्य प्रथमपादे कथितः। whatever has been mentioned so far is in the first chapter. (२) आचार्यलक्षणम्, ततः शस्त्राभ्यासक्रमादिकं च द्वितीयपादे। qualifications of a teacher ācārya etc. krama of abhyāsa etc. syllabus (३) गुरुसम्प्रदायप्राप्तस्य शस्त्रस्याभ्यासमन्त्रसिद्धिदेवतासिद्धिप्रकारश्च तृतीयपादे। after learning from the Guru, the student has to practice shooting etc. lakhs of times the mantra has to be repeated, through homams devata siddhi etc (४) सिद्धानां मन्त्रादीनां प्रयोगादिकं चतुर्थपादे। mantra siddhi is sitting and practicing japa then we have to learn shooting invoking the devata. Application of science and technology.

अयं च धनुर्वेदो ब्रह्मप्रजापतिभ्यां विश्वामित्रेण प्राप्तः। स च जगत्प्रसिद्धमिममकरोत्। न तु विश्वामित्रादेवायं वेदोऽभूत्। धनुर्वेदो हि दुष्टचोरादिभ्यः प्रजापालनरूपं क्षत्रियधर्मं बोधयति। तस्मात् तस्यापि चित्तशुद्धिद्वारा ज्ञानसाध्यमोक्षप्रतिपादन एव तात्पर्यम्।

Dhanurveda and mokṣa connection. अयं च धनुर्वेदो ब्रह्मप्रजापतिभ्यां विश्वामित्रेण प्राप्तः। Visvamitra is not original author. He received them from Brahma-Prajapati Parampara. Glory is he made it popular by writing it. स च जगत्प्रसिद्धमिममकरोत्। his role is in popularizing. न तु विश्वामित्रादेवायं वेदोऽभूत्। this is not from Visvamitra alone. धनुर्वेदो हि दुष्टचोरादिभ्यः प्रजापालनरूपं क्षत्रियधर्मं बोधयति। for kshatriyas to rule the country, defend from neighbors and internal law and order.

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्, क्षत्रियस्य न विद्यते ॥ २-31॥

यदृच्छया चोपपन्नं, स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ, लभन्ते युद्धमीदृशम् ॥ 32॥

.. For a kshatriya fighting with weapons is required. it is dharma therefore a kshatriya will get cittaśuddhi. तस्मात् तस्यापि चित्तशुद्धिद्वारा even dhanurveda produces cittaśuddhi ज्ञानसाध्यमोक्षप्रतिपादन एव तात्पर्यम्। ultimate objective is jñānaṃ.

(३) गन्धर्ववेदः – अयं च भरतेन मुनिना लोके प्रसिद्धोऽभूत्। तत्र हि स्वरतालमूर्च्छनादिभिः सह गीतनृत्यवाद्यादिकं सविस्तरं निरूपतिम्। देवताराधननिर्विकल्पसमाधिसिद्धिर्गान्धर्ववेदस्य प्रयोजनमुच्यते। तस्मात् तस्यापि अन्तःकरणैकाग्रतासम्पादनेन ज्ञानद्वारा मोक्ष एव परमं प्रयोजनम्।

Through all these portions we should appreciate the vision of vedic culture. All professions are linked to mokṣa. This is the uniqueness of vedic culture. In the gurukulam, make the student understand that mokṣa is parama puruṣārtha.

57mt *"Dharma Artha Kama Mokṣanam Arogyam Mulamuttamam, Rogatasyapahartarah sreyaso jeevitasya cha"*

is connected to mokṣa. Every disease will rob away your arogyam. It will rob your mokṣa and your life as well. All the 18 vidyas ultimately focus on mokṣa.

Vicārasāgarah class 30 2nd September 2023

Tarkadṛṣṭi wants to ensure that other branches and vedānta do not conflict. Samanvaya and virodha parihāra (like Brahmasūtra chapters 1 and 2). A author is taking us through a "pramāta tourism". He has covered four main vedas, now 3rd upaveda gandharvavedah. In purāṇas, it is said that Gandharvas are semi-gods, intermediary celestials, experts in arts and music. In tai upaniṣad we saw different types of Gandharva lokas. Gandharva veda became popular in this world due to Bharata muni and natyaśāstra is very famous- bhava raga tala. In morning sessions, different research work is presented. गन्धर्ववेदः – अयं च भरतेन मुनिना लोके प्रसिद्धोऽभूत्। famous in the world due to bharatamuni तत्र हि स्वरतालमूर्च्छनादिभिः any raga, its svaras, intermediary svaras too, tāla 7 main tālas and the subsidiary. Dhruvo matya...ata, eka tala 14:45.. in each we have tiśra chatusra etc. Swamiji was a mridangist. 72 main ragas and their derivatives. 5026 ragas theoretically possible. सह गीतनृत्यवाद्यादिकं music dance and instrumental music सविस्तरं निरूपितम्। very elaborately discussed in Bharata śāstram. All branches of science are ultimately directed towards mokṣa. For cittaśuddhi religious life is required. देवताराधननिर्विकल्पसमाधिसिद्धिर्गान्धर्ववेदस्य प्रयोजनमुच्यते। temples became centres of art music dance etc. before dīpārādhana various offerings are done. No vulgarity at all. They are sacred. Devadasis were there for this purpose only. Nirvikalpaka samadhi can be attained through any of these methods, not only through yoga. Triputī gets resolved and one gets advaita avasthā. In music also, when we are absorbed in a raga, we get absorbed like in nirvikalpaka samādhi. It will give cittaśuddhi and not mokṣa. Smruti quotation, is there that even through nāda upāsana you can attain mokṣa and quote Mira bai Thyagaraja etc. mokṣa mārgam sa gaccati, not mokṣam but mokṣa mārga. He will get sufficient cittaśuddhi and then go through śravaṇam mananam nididhyāsanam. Pujya Swamiji says this. तस्मात् तस्यापि even for a musician अन्तःकरणैकाग्रतासम्पादनेन ज्ञानद्वारा मोक्ष एव परमं प्रयोजनम्। he has to come to jñānaṃ finally.

(४) अर्थवेदोऽपि नानाप्रकारः – नीतिशास्त्रमश्वशास्त्रं शिल्पशास्त्रं सूपकारशास्त्रमित्यादिकं धनप्राप्त्युपायबोधकम् अर्थवेद इत्युच्यते। धनप्राप्त्युपायनिपुणस्यापि विना भाग्यं धनप्राप्तिर्न स्यात् इत्यतोऽर्थवेदस्यापि वैराग्यबोधने एव तात्पर्यम्।

अर्थवेदोऽपि sthāpatya veda or Shilpa śāstram etc नानाप्रकारः – नीतिशास्त्रमश्वशास्त्रं morals/justice , science of horses, maintenance of cavalry शिल्पशास्त्रं arcitecture etc even for making homa kundas. (precise measurements were required). Pythagoras theorem etc have been used. Shulka śāstram etc. सूपकारशास्त्रमित्यादिकं cookery sciences (Nala is known for cooking) धनप्राप्त्युपायबोधकम् useful for earning money, performing rituals. अर्थवेद इत्युच्यते। this also gives vairagyam in a different way. Some people are experts but may not get a good job. They get vairagyam. धनप्राप्त्युपायनिपुणस्यापि some who are experts in earning money, when विना भाग्यं prārabdha is not conducive धनप्राप्तिर्न स्यात् he will not have money इत्यतोऽर्थवेदस्यापि वैराग्यबोधने generation of vairagyam एव तात्पर्यम्। alone is the ultimate meaning.

Topic 496 वेदाङ्गानामर्थेन सह प्रयोजनम्

(४९६) वेदाङ्गानामर्थेन सह प्रयोजनम् –

चतुर्णामपि वेदानां षडङ्गानि स्युः । (१) शिक्षा, (२) कल्पः,

(३) व्याकरणम्, (४) निरुक्तम्, (५) ज्यौतिषम्, (६) छन्दः

(पिङ्गलशास्त्रादि) चेति षट् वेदार्थज्ञानोपयोगित्वाद्वेदाङ्गानीत्युच्यन्ते । तत्र –

वेदाङ्गानामर्थेन the 6 vedāṅgās along with their meanings सह प्रयोजनम् – trheir benefit. They are useful to perform the rituals or understanding them. Like grammar. We use for mahāvākya vicāra. In pronunciation also. They are all useful for chanting. Either in vedapurva or veda anta bhāga. All four vedas have 6 angas.

चतुर्णामपि वेदानां षडङ्गानि स्युः । (१) शिक्षा, science of pronunciation (२) कल्पः, escience of performing ritual (३) व्याकरणम्, grammar (४) निरुक्तम्, etymology of words/ for jñānaṃ, 4 derivations given be ācārya.. subject object instrument process of knowledge. ज्ञायते इति ज्ञानम्, ज्ञायते अनेन इति ज्ञानम्, जानाति इति ज्ञानम्. ज्ञानक्रिया ज्ञानम् science of derivation. (५) ज्यौतिषम्, astrology is for performing rituals. Appropriate time is prescribed. Nakshatram tithi etc. kāla nirNayārtham. (६) छन्दः science of vedic meters. (prosody) (पिङ्गलशास्त्रादि) चेति षट् वेदार्थज्ञानोपयोगित्वाद्वेदाङ्गानीत्युच्यन्ते। these 6 are useful for vedārtha jñānaṃ and doing karmas. They don't have independent relevance. Auxiliary sciences.

तत्र – (१) शिक्षा – शिक्षायाः कर्तारः पाणिनिप्रभृतयोऽनेके महर्षयः। वेदशब्दाक्षरस्थानादिज्ञानम्, उदात्तानुदात्तस्वरितादिस्वरज्ञानम् इत्यादि शिक्षया

जायते। वेदव्याख्यानरूपा अनेके प्रातिशाख्यनामका ये ग्रन्थास्तेऽप्यत्रैव शिक्षायामन्तर्भवन्ति।

तत्र – (१) शिक्षा – science of pronunciation. Tai upa. śīkṣāvalli. शिक्षायाः कर्तारः various authors पाणिनिप्रभृतयोऽनेके महर्षयः। like Panini etc are called Maharṣis वेदशब्दाक्षरस्थानादिज्ञानम्, they deal with vedic shabdas letters their sthanas of origination. कण्ठ्या दन्त्या etc kavarga, cavarga, tavarga, pavarga.. requiring lips (ओष्ठ्य). Scientifically structured. बाह्यस्थानम्, आभ्यन्तर-स्थानम् etc. उदात्तानुदात्तस्वरितादिस्वरज्ञानम् svara jñānaṃ. Up down. उदात्त, अनुदात्त स्वरित . Through इत्यादि शिक्षया जायते। śīkṣā you know, वेदव्याख्यानरूपा अनेके प्रातिशाख्यनामका śīkṣā written by Paninin is Panineeya śīkṣā, various ṛṣis have written, various vedas have thjeir own śīkṣā. ये ग्रन्थास्तेऽप्यत्रैव शिक्षायामन्तर्भवन्ति। like rig prātiśākya grantha etc. they are aligned with śīkṣā. First mantra of rig mantraअग्निम् ईळे. Second la. अहम् अग्निम् ईळे. It becomes ळ्. you cannot say डे as per prātiśākya rule. They are considered part of śīkṣā śāstra only.

(२) कल्पसूत्रम् – कल्पसूत्रैर्वेदबोधितकर्मणामनुष्ठानरीतिरुपदिश्यते। यज्ञकर्मनिर्वर्तका ब्राह्मणा ऋत्विज उच्यन्ते। तेषां पृथक् पृथक् कर्तव्यकर्मक्रमावबोधकं कल्पसूत्रम्। कल्पसूत्रकर्तारस्तु कात्यायनाश्वलायनादयो मुनयः। कल्पसूत्रम् अपि वेदार्थज्ञानोपयोगित्वाद्वेदाङ्गमेव।

Kalpa sūtra is name of the text in sūtra form. In olden days they memorized as sūtras (cryptic form), second method was poetical form, ten talas, ten upaniṣads. In shloka form. Isha kena kaṭha praśna, prose with svara form. कल्पसूत्रम् – कल्पसूत्रैर्वेदबोधितकर्मणामनुष्ठानरीतिरुपदिश्यते।various karmas mentioned in the veda with method of performance, अपौ-उपस्पृश्य...wash your hands. Take a spoon of water and wash your hands. That’s a sūtram. यज्ञकर्मनिर्वर्तका ब्राह्मणा ऋत्विज उच्यन्ते। various brāhmanas who do, they are called Ritvik. Yajamana’s first job is to employ the priest, contract is called Ritvik varṇanam. Yajamāna does this. When it is very big involving different vedas, hotā-rig veda, advaryu -yajur veda, udgāta Samaveda, brahma – Atharva veda priests ritviks have to be employed.. तेषां पृथक् पृथक् कर्तव्यकर्मक्रमावबोधकं कल्पसूत्रम्। what hota should do is different from others duties. At appropriate time they have to do their respective work. Like in a dance program, they have a krama. In huge yagas everyone should know what to do, brahma is the supervisor, these are prescribed in respective vedas’ kalpa sūtram. कल्पसूत्रकर्तारस्तु कात्यायनाश्वलायनादयो मुनयः। many authors are there, Kātyayana Āśvalāyana are some famous ṛṣis. Earlier śrauta karmas were popular. Now vedic rituals have come down. Āgama has become dominant like chanḍi homam etc are more popular. Vinayaka puja is āgama based puja. Kalpa sūtra won’t help. Only slokas. कल्पसूत्रम् अपि वेदार्थज्ञानोपयोगित्वाद्वेदाङ्गमेव।

Vicārasāgarah class 31 9th September 2023

Niścala Dāsa is discussing 18 traditional branches of sciences. He has completed four vedas and four upavedas, thereafter śikṣā and kalpa. Vedic chanting is considered svādhyāyaḥ learning to chant and pravachanam recitation are spiritual sadhanas. This science śikṣā we saw. Then kalpa, method of performing rituals was discussed. Śrauta karma or vaidika karma. Not āgama śāstra temple rituals. These are different from vedic rituals. Kalpa deals with vedic rituals. Priests must have studied kalpa sūtram. Kalpa sūtra kartārah..those ṛṣis have done the kalpa sūtra. Vedas alone is apauruṣeya , upavedas angani are pauruṣeya.

(३) व्याकरणम् – व्याकरणेनापि वेदशब्दानां शुद्धताज्ञानं जायते। तच्च व्याकरणं सूत्ररूपमष्टाध्याय्यात्मकं पाणिनिमुनिना विरचितम्। तत्सूत्राणां व्याख्यानं वार्तिकरूपं भाष्यरूपं च कात्यायनपतञ्जलिभ्यामकारि। व्याकरणान्तरे तु वैदिकशब्दविचारो नास्ति। तदुपयोगः पुराणादावेव। न तु वेदे ।

पाणिनीयमेव व्याकरणं वैदिकशब्दस्वरूपसिद्धिं प्रदर्शयति । तस्माद्वेदाङ्गमेतत् ।

) व्याकरणम् –grammar. Vyakaraṇam has a specific meaning in grammar. It primarily deals with building blocks of words and their formation. Root, suffixes added on rhs, prefixes added on lhs. Word vyakaraṇam. Kru कृ dhatu, vi वि is one prefix आ ā is another prefix, अणम् anam added to rhs. वि आ कृ अणम् Vi ā kru anam. When the building blocks are added there are rules for them. Main panininan grammar deals with word building. In addition they talk of word usage. Syntactical rules. Sentence building too. व्याकरणेनापि वेदशब्दानां शुद्धताज्ञानं from vyakaraṇam we note if vedic words are correct kr. It, we dint say incorrect we say cāndasa prayoga. Like vyoman is a pradipādikam. Parane vyomni is seventh case. Veda says vyoman, we don't say veda is wrong. We continue to chant vyoman. Butwgen we understand we take it as seventh case. Suppose it is pauruṣeya grantha, we do edit, जायते। तच्च व्याकरणं सूत्ररूपमष्टाध्याय्यात्मकं grammar also isin the firm of sūtram original vyakārana textbook is aṣṭādhyāyi of eight chapters. पाणिनिमुनिना विरचितम्। composed by Panini muni. 5th century bc. तत्सूत्राणां व्याख्यानं commentary on paninian grammar in prose form, वार्तिकरूपं an exposition. vartikam भाष्यरूपं commentary च कात्यायनपतञ्जलिभ्यामकारि।by Patanjali and Kātyayana, Śaṅkarācārya used patanjali's bhāṣyam maha bhāṣyam, for writing brahma sūtra. Bhāṣyam, they say originally there were 9 vyakaraṇam. Later panini's vyakaraṇam became popular. Like prasthānatrayam bhāṣyam. There were many bhāṣyams before Śaṅkarācārya. acter ācāryas bhāṣyams they all faded. Similarly panini vyakaraṇam . They dealt with Vaidika portion, व्याकरणान्तरे in the other eight type they don't enquire into vedic words. Those sciences can be used only for pauruṣeya grantha. तु वैदिकशब्दविचारो नास्ति। तदुपयोगः पुराणादावेव। न तु वेदे । purāṇas etc.all pauruṣeyam inclusive of Mahabharata,, if there is a contradiction between veda and gītā, we will modify gītā to suit vedas,

पाणिनीयमेव व्याकरणंvyakāraṇa of panini alone deals with vedic words. Derivation of om is done through 4 stages, अव् अवतु av avatu then manin pratyaya in 6th chapter derivation of oṅkāra is given in footnote. वैदिकशब्दस्वरूपसिद्धिं प्रदर्शयति how to derive words is exhibited that is also veda anga only. । तस्माद्वेदाङ्गमेतत् ।

Topic 430 footnote

> १. 'अव' रक्षणगतिकान्तिप्रीतितृप्त्यवगमप्रवेशश्रवणस्वाम्यर्थयाचनक्रियेच्छादीप्त्यवाप्त्यालिङ्गनहिंसादानभागवृद्धिषु इत्येकोनविंशत्यर्थकधातोः "अवतेष्टिलोपश्च" (सू. १४२) इत्यौणादिकसूत्रेण मन्-प्रत्ययः, मन्-प्रत्ययस्य टेर्लोपश्च विहितः। तस्य "ज्वरत्वरस्रिव्यविमवामुपधायाश्च" (पा. सू. ६.४.२०) इति सूत्रेणोपधावकारयोरूठ्। ततो गुणः। ततः श्लिष्टोच्चारणमिति प्रक्रियया 'ओम्' इति निष्पन्नम् । "अकार उकारो मकार इति। तानेकधा समभरत्। तदेतत् ओम् इति" (ऐ. ब्रा. २५.७) इति श्रुतेः। "ओम् इतीदं सर्वम्" इति श्रुत्या सर्ववेदसारभूतत्वात् सर्वमयत्वश्रवणाच्च। सर्वमयत्वं च सर्वात्मकब्रह्मस्वरूपाभिव्यक्तियोग्यस्थानत्वात् ब्रह्माभिधानत्वाच्च ।

(४) निरुक्तम् – यास्कनामा मुनिः त्रयोदशाध्यायात्मकं (१३) निरुक्तं रचयामास। तत्र च वेदमन्त्रगतानामप्रसिद्धानां पदानामर्थबोधनाय नामनिरूपणं कृतम्। तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि वेदाङ्गमेव। सञ्ज्ञाबोधकपञ्चाध्यायात्मको निघण्टुनाम ग्रन्थो यास्केनाकारि। सोऽपि निरुक्तान्तर्गत एव।

Science of etymology, derivation of words, specific vedic words. Nir prefix vac, kta pratyaya.) निरुक्तम् – यास्कनामा मुनिः yāskanāma ṛṣi author त्रयोदशाध्यायात्मकं (१३13 chalters) निरुक्तं

रचयामास । तत्र च वेदमन्त्रगतानामप्रसिद्धानां names that are not known popularly, like Nachiketas, पदानामर्थबोधनाय नाम-

निरूपणं कृतम् । derivation of the names is done. Ācārya uses all vedāñgās when he writes bhāṣyams. The sub commentators also used more vedāñgās. Sub sub commentators too had to explain 3 to 4 levels, extremely scholarly people. They quote from everywhere Nighantu etc, yaska... etc in our tradition even now extraordinary scholars prakāṇḍa pāṇḍityam is there. Such pundits use all these books. There is one Viṣṇudeva swami, has written profuse footnotes, heisa prakāṇḍa paṇḍitah. Very great thing, they are fading away now. तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि since niruktam is usefulinunderstanding oeculiar names occurring in veda, niruktam is alsoused. Yaska.s niruktam is used by Śaṅkarācārya in Brahmasūtra bhāṣyam. Jemadhyasthayataha. there is another book similar to niruktam.

वेदाङ्गमेव । सञ्ज्ञाबोधकपञ्चाध्यायात्मको निघण्टुनाम nighaṇṭu is another important work, special dictionary, five chaptered book. Niruktam and nighaṇṭu deal with the same subject only. Niścala Dāsa also a prakāṇḍa paṇḍitah. ग्रन्थो यास्केनाकारि । written by Yaska muni

सोऽपि निरुक्तान्तर्गत एव । this is also to be taken as niruktam.

Vicārasāgarah class 32 16th September 2023

तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि वेदाङ्गमेव। सञ्ज्ञाबोधकपञ्चाध्यायात्मको निघण्टुनाम ग्रन्थो यास्केनाकारि। सोऽपि निरुक्तान्तर्गत एव।

We completed veda and upaveda. Now vedāñgāni. We have seen the first 4. śīkṣā kalpa vyakaraṇam and niruktam. All of them are useful for understanding the veda therefore called vedāñgāni.

(५) ज्यौतिषम् – आदित्यगर्गादिकृतं ज्यौतिषमपि वेदाङ्गमेव। वैदिककर्मारम्भे कालज्ञानस्यापेक्षितत्वात् तादृशकालज्ञानजनकं ज्यौतिषमपि वेदाङ्गम्।

ज्यौतिषम् often pronounced as jyotisham. Related to jyotih, the luminaries in the sky, stars inclusive. Position and movement of the jyotirganah therefore jyautisham. – आदित्यगर्गादिकृतं written by Aditya, Gargah. Many others too. ज्यौतिषमपि वेदाङ्गमेव। they are also vedāngah. It is not meant for matching horoscopes. They were not using astrology for matching. They only checked gotrams and just got them married. वैदिककर्मारम्भे with regard to the beginning of various karmas, scriptures indicate time, day tithi, vara, nakshatra, yoga, karaṇam. The day began with reading pañcangam. कालज्ञानस्यापेक्षितत्वात् knowledge of pañcanga rūpa kala was needed तादृशकालज्ञानजनकं ज्यौतिषमपि वेदाङ्गम्। jyautisham gave this knowledge therefore a vedāñgā. Will help me in doing rituals, therefore citta Śuddhi, jñāna yoga, jñānaṃ and then mokṣa.

(६) छन्दः – पिङ्गलमुनिनाष्टाध्यायपरिमितं सूत्रात्मकं छन्दः शास्त्रं निर्मितम्। तेन वैदिकस्य गायत्र्यादेश्छन्दसो विज्ञानं जायते । तस्मात् पिङ्गलसूत्रमपि वेदाङ्गमेव।

छन्दः – vedic metre. Stipulated number of lines were there for a mantra. Each line how many letters etc. tripadā gayatri etc. tat savitruvarenyam etc. each line should have 8 letters and totally 24 letters. Varenyam and vareniyam two are discussed. Nyam means only 7 letters. If it is 23 it is not gayatri. It is nicrup gayatri. Therefore it should be vareniyam to make it 8 letters therefore gayatri. Sandhyavandanam uses the 23 letter one. Nicrupgayatri canda. 5 places stop. Om, bhurbhuvasuvah, tat savi..., bhargo..., dhiyo.... 5 stops. Pañca avasāna gayatri. When used for homa it is gayatri Chandah. To know all this, we should know different chandas. पिङ्गलमुनिनाष्टाध्यायपरिमितं consisting of eight chapters authored by Pingala munih (no ādi) सूत्रात्मकं in sūtra form छन्दः-शास्त्रं निर्मितम्। chanda-śāstram. तेन वैदिकस्य गायत्र्यादेश्छन्दसो विज्ञानं जायते। even in gayatri sometimes the 24 letters (other mantras in gayatri meters) will be made into 4 lines. 4 times 6 letters. Original gayatri mantra is referred as Savitri mantra. You are supposed to touch the mouth. Sūrya Bhagavan is the devata. Gayatri mahima is discussed in briha upa chapter 5 last section. Gayastham trayate iti gāyatri. Saves the reciter from several papa prārabdha. Shrauta gayatri and smārtha gayatri. smārtha gayatri can be used by everyone.

yo devah savitasmakam dhiyo dharmadi gocharah |

prerayet tasya yat bhargah tat varenyam upasamahe" ||

There are many chandas, trishtup, anushtup etc तस्मात् पिङ्गलसूत्रमपि वेदाङ्गमेव। all are vedāṅgās only.

इत्थं षडिमानि वेदाङ्गानि। यद्यपि तत्र वेदानुपयुक्ता अप्यर्था निरूपिताः। तथापि प्रासङ्गिकत्वात्तेषां न ते प्रधानभूताः। प्रधानभूतस्य वेदस्य यत्प्रयोजनं तदेव षण्णामप्यङ्गानां न तु पृथक्।

इत्थं in this manner षडिमानि these 6 branches are वेदाङ्गानि। auxiliary sciences. यद्यपि तत्र when you study 6 vedāñgās they are useful to study vedas but there are non-useful secular portions are there. Author says secular portions are only incidental parts. Primary are those sacred portions required for vedic studies. वेदानुपयुक्ता अप्यर्था निरूपिताः। तथापि प्रासङ्गिकत्वात्तेषां न ते प्रधानभूताः। others are incidental. Sacred portions of 6 vedāñgās are primary. Secular portions must be understood as secondary only. They are not primary. प्रधानभूतस्य वेदस्य यत्प्रयोजनं whichever portions help in coming to veda तदेव षण्णामप्यङ्गानां न तु पृथक्। that is the benefit of vedanga prayojanam.

Vast literature-puraṇam now.

Topic 497 अष्टादश पुराणानि, उपपुराणानि च

(४९७) अष्टादश पुराणानि, उपपुराणानि च – पुराणान्यष्टादश (१८) तानि च श्रीव्यासमुनिना प्रणीतानि।

(१) ब्राह्मम्, (२) पाद्मम्, (३) वैष्णवम्, (४) शैवम्, (५) भागवतम्,

(६) नारदीयम्, (७) मार्कण्डेयम्, (८) आग्नेयम्, (९) भविष्यत्,

(१) ब्रह्मवैवर्तम्, (११) लैङ्गम्, (१२) वाराहम्, (१३) स्कान्दम्,

(१४) वामनम्, (१५) कौर्मम्, (१६) मात्स्यम्, (१७) गारुडम्,

(१८) ब्रह्माण्डम् । इति ।

अष्टादश पुराणानि, उपपुराणानि च – पुराणान्यष्टादश (१८) 18 puranās तानि च श्रीव्यासमुनिना प्रणीतानि। all written by Vyāsācārya ṛṣi. Each several 1000s of verses Skāndam is biggest – 81000 verses. Mahabharatham is itihasam, 100000 verses, Ramāyāna 24000 verses. Many wonder if one Vyāsa can write so much. So they say vyāsa is a title. These are opinions. According to purāṇam, vyāsa is a Chiranjeevi. Vyāsācārya was a adhikarika purusha also. Enumerated below.

(१) ब्राह्मम्, (२) पाद्मम्, (३) वैष्णवम्, (४) शैवम्, (५) भागवतम्,

(६) नारदीयम्, (७) मार्कण्डेयम्, (८) आग्नेयम्, (९) भविष्यत्,

(१) ब्रह्मवैवर्तम्, (११) लैङ्गम्, (१२) वाराहम्, (१३) स्कान्दम्,

(१४) वामनम्, (१५) कौर्मम्, (१६) मात्स्यम्, (१७) गारुडम्,

(१८) ब्रह्माण्डम् । इति ।

इतराण्यपि कालीपुराणादीनि बहूनि सन्ति। उपपुराणान्येव तान्यपि। केचिदुपपुराणान्यप्यष्टादशैवेति वदन्ति। नायमस्ति नियमः। सन्त्यनेकानि तानि।

इतराण्यपि other than these 18 we have कालीपुराणादीनि बहूनि सन्ति। kāli puraṇam. उपपुराणान्येव तान्यपि। any others too are all upapurānam. केचिदुपपुराणान्यप्यष्टादशैवेति वदन्ति। there are some who consider upapurāṇas are also 18 in number. नायमस्ति नियमः। there is no such rule. Like dasa avataras. 10 are main. Outside many avataras are there. सन्त्यनेकानि तानि। people claim Śaṅkarācārya Ramanujācārya etc as avataras. Many upapurāṇas are there.

भागवतं द्विविधं भवति – (१) एकं वैष्णवं श्रीमद्भागवतम् , (२) अपरं देवीभागवतम्। उभयोरपि ग्रन्थसङ्ख्याष्टादशसहस्राणि प्रत्येकम्। स्कन्धाश्च प्रत्येकं द्वादश। परन्त्वेकं तयोः पुराणम्। इतरदुपपुराणम्। एतदुभयमपि व्यासकृतमेव। तस्मादुभयमपि प्रमाणमेव।

भागवतं द्विविधं भवति – (१) एकं वैष्णवं श्रीमद्भागवतम् one is dealing with Kṛṣṇa , (२) अपरं देवीभागवतम्। one that deals with Devi- Parvati उभयोरपि ग्रन्थसङ्ख्याष्टादशसहस्राणि प्रत्येकम्। both of them consist of 18000 shlokas स्कन्धाश्च प्रत्येकं द्वादश। 12 sections are there. Uddavagita comes under 11th skandha. Kṛṣṇa Leela under 10th skandha. परन्त्वेकं तयोः पुराणम्। in above list Bhagavatam comes under 5th. Which Bhagavatam is meant in the list. One of these two, is puraṇam. Other is इतरदुपपुराणम्। upapuraṇam. एतदुभयमपि व्यासकृतमेव। both are authored by Vyāsācārya. Popular view is Devi Bhagavatam is the puraṇam. तस्मादुभयमपि प्रमाणमेव। both are great because they are written by vyāsacarya.

पुराणवदुपपुराणान्यपि कानिचिद्रचयाञ्चकार वेदव्यासः। कानिचिदुपपुराणानि पराशरादिभिरन्यैः सर्वज्ञमुनिभिः कृतानि। यत्रैवोपनिषदां तात्पर्यम्, तत्रैव सर्वेषामपि पुराणानामुपपुराणानां च तात्पर्यम्। एतच्चाग्रे प्रतिपादयिष्यते।

पुराणवदुपपुराणान्यपि like purāṇas, some upapurāṇas too कानिचिद्रचयाञ्चकार वेदव्यासः। are created by veda vyāsa only. Some are composed by others. कानिचिदुपपुराणानि both Bhagavatams are by vyāsacarya. पराशरादिभिरन्यैः सर्वज्ञमुनिभिः कृतानि। some are written by other authors as great as Vyāsa, Parāshara, vyāsa's father. Viṣṇu puraṇam written by Parashara they say. Other ṛṣis who were sarvagnyās too. Upapurāṇas are also pramāṇam only. Main teaching of upapurāṇas is aligned to veda only. यत्रैवोपनिषदां तात्पर्यम्, whatever be the ultimate teaching of all the vedas, तत्रैव सर्वेषामपि पुराणानामुपपुराणानां च तात्पर्यम्। for all the purāṇas and upapurāṇas it is the same. In Uddhava gītā Kṛṣṇa says meditate upon yourself as me. Jāgrat is compared to svapna. Jagat mityatvam is revealed. एतच्चाग्रे प्रतिपादयिष्यते। this particular message that all puraṇam also give the same message as that of upaniṣads. (because Kṛṣṇa glorifies saguṇa bhakti in bhāgavatam and says saguṇa bhakti gives jñānaṃ and liberation). Basically we say dvaita bhakti will take you to citta Śuddhi guru prāpti, śravana manana prāpti. Bhagavatam cannot contradict Upaniṣads. If it does so, we will refute bhāgavatam. Tatparyam must be brahma satyam jaganmitya. In Uddhava Gita chapter 7 beginning, so many who got liberation who got liberation through bhakti are listed, even animals are listed. They have not studied vedas it says. Gajendra mokṣa etc. if animals and plants gain knowledge, we interpret as they must be some devatas who have this śarīram because of some śāpam and they had sūkṣma śarīram capable of getting mokṣa. Ganjendra stuti was composed by Gajendran, he should have known the śruti he should have had human mind. It is said here several did not study veda.

We say they need not, but it is the vedic message that gives liberation. It can be in any language. Niścala Dāsa says I've written this in hindi. Upaniṣad study is not compulsory. Message is important in any form or language. Suppose a person gains that knowledge without listening to a guru. In briha upa, vamadeva in the garbhavasa he came to know, no guru śāstram, we say he has gained knowledge in same sūkṣma śarīram in some other jenma in another body. Due to some obstacles the knowledge did not express. Now prārabdha has exhausted in the Garbha.

Vicārasāgarah class 33 23rd September 2023

The purāṇas and upapurāṇas must be treated as pramāṇam only. Karma yoga upāsana yoga and jñāna yoga are covered here. Chapter 8 of Uddhava gītā deals with jñāna yoga. Other than vaidika karma āgama karmas are also included. Nowadays āgama rituals and upāsana are more popular. Everyone has to ultimately come to vedānta. Ultimate goal is advaitam. This will be talked about clearly in the following portions too.

Topic 498 न्यायवैशेषिकसूत्राणामाशयः

(४९८) न्यायवैशेषिकसूत्राणामाशयः –

गौतममुनिना न्यायसूत्राणि पञ्चाध्यायात्मना कृतानि। युक्तिरेवात्र प्रधानभूता। यस्य युक्तिचिन्तनावशात् तीव्रा बुद्धिर्जायते स एव मननं कर्तुं समर्थो भवति। तस्माद्युक्तिप्रधानन्यायसूत्राणामपि मननद्वारा वेदान्तजन्यात्मज्ञानमेव फलम्।

कणादमुनिरपि दशाध्यायपरिमितानि वैशेषिकसूत्राणि रचयामास। तान्यपि न्यायान्तर्गतान्येव।

न्यायवैशेषिकसूत्राणामाशयः — in following 3 vidyasthanas nyāya mīmāmsā and dharmaśāstram, they include the 6 āstika darśaṇaṃ sāñkhya and others... included within aṣṭādaśa vidyāsthānāni. Here nyāya and vaiśeṣika.. they are all in sūtra form initially. गौतममुनिना written by Gautama muni न्यायसूत्राणि पञ्चाध्यायात्मना कृतानि। consisting of 5 chapters. युक्तिरेवात्र प्रधानभूता। how to do logical reasoning. If logical contradictions are there, buddhi will not accept. We have to develop logical reasoning power. Interpreted veda alone is pramāṇam. Otherwise intellect cant reconcile. We have to accept only after logical interpretation. Interpretation requires yukti and anubhava.. it should be done such that there is no logical contradiction. Some reasoning knowledge must be there, Guru himself introduces logical reasoning. The śāstra for this is nyāya vaiśeṣika śāstrams. यस्य युक्तिचिन्तनावशात् if a student has got capacity for logical thinking, intellect becomes very well-sharpened. In Gita Arjuna says in chapter 3-2

व्यामिश्रेणेव वाक्येन, बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य, येन श्रेयोऽहमाप्नुयाम् ॥३- 2॥

Guru does not get angry. Blind faith is as bad as no faith. Therefore śraddhā is required but blind faith should not be there. Only through mananam it is possible. Even nyāya śāstram तीव्रा

बुद्धिर्जायते स एव मननं कर्तुं समर्थो भवति। also must be used for preparing the mind. There are two views. Whether it is mokṣa śāstram or is it śāstram for adhikara utpatti. Some think nyāya śāstra can give mokṣa without requiring vedānta such people call it nyāya darśaṇaṃ. we don't accept this view. Any amount of nyāya śāstra cannot give mokṣa, but it is like nāma sankīrtanam, it is useful for citta sūkṣmatā, aikragyam. Finally one has to come to vedānta. Niścala Dāsa has a nice aside note. All founders of the 6 śāstras. Gautama, Kanāda etc, they understood their śāstrams as support for vedānta only,. They are all advaita vedāntins. They composed their sūtras only to help advaita jñānaṃ. Later commentators presented these as independent darśaṇaṃ capable of giving liberation. Dvaita jñānaṃ will give mokṣa they concluded. तस्माद्युक्तिप्रधानन्यायसूत्राणामपि मननद्वारा through mananam वेदान्तजन्यात्मज्ञानमेव फलम्। in śaṅkara bhāṣyams we see this, nyāya is used so much, all of them vaiśeṣika, vyakāraṇa śāstra; are used for understanding advaitam. Extremely useful. One has to come to vedānta for phalam. कणादमुनिरपि दशाध्यायपरिमितानि वैशेषिकसूत्राणि रचयामास। तान्यपि न्यायान्तर्गतान्येव। Kanāda muni wrote 10 chaptered vaiśeṣika sūtras. They all have commentaries and prakara grantha. Vācaspati misra is a prakāṇḍa panditha. They have written books on all granthas. Vaiśeṣika sūtras also come under nyāya only.

Topic 499 धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम्

(४९९) धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम् –

मीमांसा द्विप्रकारा – (१) एका धर्ममीमांसा। (२) अपरा ब्रह्ममीमांसा। (१) तत्र धर्ममीमांसा पूर्वमीमांसेत्युच्यते। (२) ब्रह्ममीमांसा उत्तरमीमांसेति।

धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम् –there are two types of mīmāmsā. Man mīmāmsāte. Enquiry. In the tradition we have a convention. When enquiry is a reverential enquiry of the veda, only then mīmāmsā word can be used. You cant use for cbi enquiry etc, we don't use mīmāmsā even for gītā etc only veda. Poojita vicāra mīmāmsā suppose modern science has disproved vedic message, what do you do? Some people say science is wrong that is blind faith. Some say veda is wrong..it is lack of faith in vedas. One is aśraddhā other is antaśraddhā. Don't say science is wrong, veda is wrong. Say my understanding of the veda is wrong. Put the blames on your enquiry capacity of my buddhi. This is reverential enquiry. No pramāṇa should contradict each other. Veda experience logic science included. Anubhavam and advaitam contradiction we should know how to answer. With sraddha veda is apauruṣeya pramāṇam..

श्रद्धावाँल्लभते ज्ञानं, तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम्, अचिरेणाधिगच्छति ॥ ५-39॥

अज्ञश्चाश्रद्दधानश्च, संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः, न सुखं संशयात्मनः ॥५-40॥

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In English mīmāmsā is vedic enquiry. Sastra itself is two. Poorva bhāga and anta bhāga.

मीमांसा द्विप्रकारा – (१) एका धर्ममीमांसा। veda pūrva bhāga mīmāmsā done by Jaimini maharṣi in veda pūrva bhāga analysis. Atatho dharma jignyāsa. (२) अपरा ब्रह्ममीमांसा। other is by Vyāsācārya analysing veda anta atatho brahma jignyāsa. (१) तत्र धर्ममीमांसा पूर्वमीमांसेत्युच्यते this is pūrva mīmāmsā, analysis of former part of the veda । (२) ब्रह्ममीमांसा उत्तरमीमांसेति – uttara mīmāmsā- vedānta. Mīmāmsā means pūrva mīmāmsā, uttara mīmāmsā is known as vedānta.

(१) धर्ममीमांसा चेयं द्वादशाध्यायरूपा । सा च जैमिनिमुनिना रचिता। यज्ञादिकर्मानुष्ठानप्रकारा अत्र निरूप्यन्ते । तस्माद्विध्युक्तरीत्या कर्मानुष्ठानप्रवृत्तिरेव धर्ममीमांसाफलम्। कर्मप्रवृत्त्यान्तःकरणशुद्धिर्जायते। ततो ज्ञानम्। ज्ञानान्मोक्षः। इत्थं धर्ममीमांसाया अपि फलं मोक्ष एव।

All darśana are getting included. Now pūrva mīmāmsā consisting of 12 chapters. Much more voluminous as compared to brahma sūtras. 2000 plus sūtras. धर्ममीमांसा चेयं द्वादशाध्यायरूपा । सा च जैमिनिमुनिना रचिता। was composed by Jaimini maharṣi. śiṣya of Vyāsa ṛṣi. यज्ञादिकर्मानुष्ठानप्रकारा अत्र निरूप्यन्ते। how to perform yagnas, which mantra which devata etc so many rules. A primer is there for this, Artha saṅgraha by Motilal Banarasidas. Profuse notes in English. Why Indra Varuna should be called? What order etc? they are all purely academic, we don't do any śrauta karmas at all.

तस्माद्विध्युक्तरीत्या कर्मानुष्ठानप्रवृत्तिरेव धर्ममीमांसाफलम्।in the case of pūrva mīmāmsā study of śāstra is not enough, it is theory, you have to perform the rituals as per vedic injunctions also. Agnihotra was one of the most fundamental rituals during Adi Śaṅkarācārya time. Now even sandhyavandanam has become endangered. Yāvat jīvam agnihotram kuryāt. (until death or sannyasa) कर्मप्रवृत्त्यान्तःकरणशुद्धिर्जायते। by doing the karma we will get antahkaraṇa śuddhi. (another group will say karmanā mokṣa, svarga prāptihi eva mokṣa they say) ततो ज्ञानम्। thereafter through uttara mīmāmsā jñānaṃ. ज्ञानान्मोक्षः। from jñānaṃ mokṣa इत्थं धर्ममीमांसाया अपि फलं मोक्ष एव। indirectly it helps in getting mokṣa.

धर्ममीमांसाया द्वादशाध्यायानामर्थभेदसद्भावात्, अर्थकाठिन्यसद्भावाच्च नेह लिख्यते। जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽप्यकारि। तत्रोपासना नानाप्रकारा निरूप्यते। सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्तर्भूत एव।

He says I don't want to talk of contents of Jaimini sūtras. Prabhākara, bhātta etc, a third one is also there. धर्ममीमांसाया द्वादशाध्यायानामर्थभेदसद्भावात्, अर्थकाठिन्यसद्भावाच्च नेह लिख्यते। I'm not writing about the contents of pūrva mīmāmsā. Of the twelve chapters, contents and topic are too many and too varied, it is much much tougher than vedānta. जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽप्यकारि। sangharṣaṇa kāṇḍam was written by Jaimini himself, devata kāṇḍam it was called. 4 more chapters. भावकर्मणोः लुङ्कारः (आत्मनेपदम्)१.१ अकारि passive. तत्रोपासना नानाप्रकारा निरूप्यते। he deals with varieties of upāsanas.

सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्तर्भूत एव। that also will come under pūrva mīmāmsā only. Result is only for practicing these upāsana. Mere knowledge is not enough. cittaśuddhi only is phalam. citta ekagrata or Citta visalata or citta sūkṣmatā are all results.

We have seen 3 darśaṇaṃ, we have to see uttara mīmāmsā, sāñkhya and yoga.

Vicarasagarh class 34 on 30th September 2023

धर्ममीमांसाया द्वादशाध्यायानामर्थभेदसद्भावात्, अर्थकाठिन्यसद्भावाच्च नेह लिख्यते। जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽप्यकारि। तत्रोपासना नानाप्रकारा निरूप्यते। सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्तर्भूत एव।

Author Niścala Dāsa is writing brief notes on the 18 branches of scriptural literature. This he has taken up as presenting the life story of Tarkadṛṣṭi who went through these 18. We have seen 14. Now last group of 4. Purāṇam we completed. Nyāya mīmāmsā and dharmaśāstra, within these three all 6 āstika darshana come. Nyāya and Vaiśeṣika of Gautama and Kanāda come. Purva mīmāmsā of Jaimini and uttara mīmāmsā of vyāsa known as vedānta. Of these two mīmāmsā, Niścala Dāsa has covered pūrvamīmāmsā of Jaimini otherwise called dharmamīmāmsā. Atatho dharma jigñāsa it starts. Uttara mīmāmsā is called brahmamīmāmsā because of the first sūtra. In addition to pūrvamīmāmsā Jaimini has written sankharshana kāṇḍam (known as devata kāṇḍam or upāsana kāṇḍam) dealing with dharma mīmāmsā dealing with mental upāsana-4 chapters.

(२) ब्रह्ममीमांसा – इयं हि चतुरध्यायी। कर्ता चास्या व्यास एव। प्रत्यध्यायं चत्वारः पादाः सन्ति। तत्रापि –

(१) प्रथमेऽध्याये सर्वेषामुपनिषद्वाक्यानां निर्विशेषेऽद्वये प्रत्यग्ब्रह्मण्येव तात्पर्यमिति निरूपितम्।

(२) उपनिषद्वाक्येषु मन्दबुद्धीनां विरोधो भाति। तत्परिहारो द्वितीयेऽध्याये कथ्यते।

(३) तृतीयेऽध्याये ज्ञानोपासनयोः साधनं निरूप्यते।

(४) चतुर्थे त्वध्याये ज्ञानोपासनयोः फलम्।

ब्रह्ममीमांसा – इयं हि चतुरध्यायी। there are 4 chapters in brahmamīmāmsā. कर्ता चास्या व्यास एव। Vyāsācārya is the author of this also. (purāṇas, gītā etc) प्रत्यध्यायं चत्वारः पादाः सन्ति। in each chapter there are 4 quartes or sections are there. Totally 16 pādas are there. तत्रापि –

(१) प्रथमेऽध्याये सर्वेषामुपनिषद्वाक्यानां in first chapter various upaniṣad vakyams are taken for analysis. For each topic the statement that is being analysed is mentioned. All upaniṣad vakyams are not taken up for analysis. Debated vakyams are taken. All these vakyams are revealing only one message. Brahman is nirvisesham. Brahman is advyamam and निर्विशेषेऽद्वये प्रत्यग्ब्रह्मण्येव तात्पर्यमिति निरूपितम्। pratyag. This is the final message. There are many viśiṣṭādvaitam and dvaita vakyams in between. Our debate is on the final message which is others are only stepping stones, conclusion will have to be advaitam. Only after that liberation or mokṣa is possible. Tatparyam meaning bottomline. This has been said by vyāsacarya in sūtra form. The message of vyāsacarya has been extracted by AsiŚaṅkarācārya. शङ्करं शङ्कराचार्यं केशवं बादरायणम्।सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः Without Vyāsa, Śaṅkarācārya has no relevevance. Without Śaṅkarācārya we cannot understand vyāsacarya. Adi Śaṅkarācārya and Vyāsācārya are complementary to each other.

(२) उपनिषद्वाक्येषु मन्दबुद्धीनां विरोधो भाति। when the student is not sharp and bright, when upaniṣad talks of dvaita extra there will be a confusion as to why upaniṣad is (appearing to be) contradicting each other. Dvau Suparna versus tat tvam asi. तत्परिहारो द्वितीयेऽध्याये कथ्यते। avirodha adhyaya 2nd chapter of Brahmasūtra. Resolving seeming contradiction. First chapter is samanvaya adhyaya. Virodha ābhāsa (seeming contradiction) parihārah.

(३) तृतीयेऽध्याये ज्ञानोपासनयोः साधनं निरूप्यते। means of jñānaṃ karma yoga etc. tat tvam pada vicāra too. Through analysis is done here so that mahāvākyam becomes meaningful. Therefore it is called sādhana adhyaye.

(४) चतुर्थे त्वध्याये ज्ञानोपासनयोः फलम्। fourth chapter deals with benefits of aham brahmasmi jñānaṃ as well as upāsana. Here 3 muktis jīvan mukti videha mukti and krama mukti are talked about.

How upāsakas travels through 14 stations is talked about. Amānava puruṣaha special messenger. We hope to see part of the bhāṣyams after vicārasāgara is over. Selected portions.

इदं चोत्तरमीमांसारूपं शारीरकं शास्त्रं सर्वशास्त्राणां प्रधानभूतम्। एतदेव मुमुक्षुभिरुपादेयम्। अस्य व्याख्यानरूपा ग्रन्था यद्यपि नानाप्रकाराः सन्ति। तथापि श्रीशङ्करभगवत्पादकृतं भाष्यरूपं व्याख्यानम् एव मुमुक्षुभिरत्यादरेण श्रोतव्यम्। तच्च ज्ञानद्वारा मोक्षफलमित्यतिस्पष्टमेव।

Niścala Dāsa is adding an important note. One od the 18 is uttaramimasa. Don't treat this as one of them. This is the most important branch. All others we use to come to this branch. None of the other 17 will give liberation. For Brahmasūtra also several have written commentary. In this various sub divisions arose based on different sub vedānta śāstras, 12 different interpretations. Each one writing bhāṣyams on brahma sūtra. Their own sampradaya rose this way. Vishistadvaitam, (they claim they are vedāntins), dvaita sampradaya, only by studying our school we will get liberation. Only Śaṅkarācāryas advaita vedānta sampradaya janya jñānaṃ can give liberation. You can study others for comparison sake. See for yourself. Full freedom to study others.

इदं चोत्तरमीमांसारूपं शारीरकं शास्त्रं for Brahmasūtra another name is sāreerika sāstram. (sāreerika -ātmā) सर्वशास्त्राणां प्रधानभूतम्। is most important for mumukshus. एतदेव this Brahmasūtra alone mumukṣu should come to. मुमुक्षुभिरुपादेयम्। otherwise like ācārya said in bhajagovindom, you will get stuck in vyyākāraṇa. They are all only supportive. अस्य व्याख्यानरूपा ग्रन्था यद्यपि नानाप्रकाराः सन्ति। Brahmasūtra vyākyānams are many- commentaries and sub commentaries. footnote has details. "शङ्कराचार्यभाष्यम्, रामानुजभाष्यम्, मध्वभाष्यम्, भास्कराचार्यभाष्यम्, विष्णुस्वामिभाष्यम्, भट्टभाष्यम्, विज्ञानभिक्षुभाष्यम्, नीलकण्ठभाष्यमित्यनन्तानि भाष्यरूपाणि व्याख्यानानि सन्ति" 8 bhashyams are listed here. Each one is a school of thought, claiming their imterpretation is correct and that alone gives liberation. तथापि श्रीशङ्करभगवत्पादकृतं bhagavatpada: Rama Rayakavi says bhagavantam pādayati iti bhagavatpada, he will take you to Bhagavan. भाष्यरूपं व्याख्यानम् prasthanatraya bhāṣyams, here Brahmasūtra bhāṣyams.एव मुमुक्षुभिरत्यादरेण with extreme reverence all mumukshus must study. श्रोतव्यम्। तच्च ज्ञानद्वारा मोक्षफलमित्यतिस्पष्टमेव। through jñānaṃ, mokṣa is the phalam. mokṣaphalam- bahuvreehih, mokṣah phalam yasya. It is very very clear to Niścala Dāsa . Therefore I'm strongly recommending prasthanatraya Śaṅkara bhāṣyams. List is given below related to Brahmasūtra commentaries or sub commentary or connected. List goes on.. all on advaitam 42 listed.

Topic 500 स्मृत्यादिग्रन्थानां कर्तारः प्रयोजं च –

(५००) स्मृत्यादिग्रन्थानां कर्तारः प्रयोजं च – now the last dharmaśāstram or smṛtiḥ literature. Smrti ādi for including all āgama śāstras in smruti granthas. Viṣṇu āgama Shaiva āgama shākta āgama dealing with different worships. Called tantraśāstras. There are two views.

Many claim āgama śāstras themselves can give liberation. They are bhakti yoga people. In kali yuga they say jñānaṃ is very difficult. It may give mokṣa but it is very difficult. Dvaita bhakti itself they present as a means of liberation without requiring vedānta studies. They present as going to another loka. Most don't accept jīvan mukti. Advaitins claim is they don't reject āgama śāstras, they say they are valuable. Dharma upāsana yoga you can use them. For karma yoga vedic ritualks āre fading away. We can confine to minimum vedic rituals and you can follow pañca-āyatana puja. Chandi homa etc all are āgama rituals. They all come under karma or upāsana yoga, by themselves they cannot give liberation. Āgama śāstras are incorporated into smṛti granthas. Now these authors and their benefits. What can they do what they cannot do? All pauranikas who do upanyāsanam, all talk of these, promote rituals etc but there is no clarity on saṃsāra mokṣa and mokṣa sādhanam.

मनुः, याज्ञवल्क्यः, विष्णुः, यमः, अङ्गिराः, वसिष्ठः, दक्षः, संवर्तः, शातातपः, पराशरः, गौतमः, शङ्खलिखितः, हारीतः, आपस्तम्बः, शुक्रः, बृहस्पतिः, व्यासः, कात्यायनः, देवलः, नारद एवमादिभिः सर्वज्ञैर्वेदानुसारिणो स्मृतिनामका ग्रन्था रचिताः। त एव धर्मशास्त्राणि भवन्ति। तेषु वर्णाश्रमकायिक-वाचिकमानसिककर्माण्युक्तानि। एतेषामपि अन्तःकरणशुद्धिद्वारा ज्ञानोत्पत्त्या मोक्षसिद्धिरेव प्रयोजनम्। साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि धर्मशास्त्र एवान्तर्भावः। मानसिकोपासनारूपकर्मनिरूपकत्वात् ।

A huge list of authors. We have knowledge of few of them. Some times books are known. Some times nothing is known, like yama smṛtiḥ. we don’t know. Some smṛtis are available with translations and commentaries. Here Niścala Dāsa is talking about them more. If you want you can go through Manusmrti. He says मनुः, याज्ञवल्क्यः, विष्णुः, यमः, अङ्गिराः, वसिष्ठः, दक्षः, संवर्तः, शातातपः, पराशरः, गौतमः, शङ्खलिखितः, हारीतः, आपस्तम्बः, शुक्रः, बृहस्पतिः, व्यासः, कात्यायनः, देवलः, नारद एवमादिभिः सर्वज्ञैर्वेदानुसारिणो स्मृतिनामका ग्रन्था रचिताः। all these have been written by sarvagnya ṛṣis based on veda pramāṇam. Therefore smrits must be taken as pramāṇam when they contradict the veda we will dismiss the smṛti,. If Vaishnava āgama promotes dvaitam, Śaṅkarācārya addresses this in Brahmasūtra. They won’t give liberation. We don’t accept them because it is śruti yukti virodhah. (dviteeyadvai bhayam bhavati) smruti means remembered wisdom, it has to be based on vedas. त एव धर्मशास्त्राणि भवन्ति। तेषु वर्णाश्रमकायिक-वाचिकमानसिककर्माण्युक्तानि। they deal with varna-āśrama duties. In uddhavagita chapters 12 and 13 deal with this. They all deal with karma only. All three types of karma. एतेषामपि अन्तःकरणशुद्धिद्वारा they also will give only antahkāraṇaśuddhi leading to jñāna utpatti through guru śāstra upadeśa. Mokṣa is the ultimate one..paramaprayojanam. ज्ञानोत्पत्त्या मोक्षसिद्धिरेव प्रयोजनम्। साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि sāñkhya yoga and all other Vaishnava saiva (etc) āgamas come under smṛtiḥ ādhi. They are also huge. So many scholars are there, temples temple worship, household worships etc are discussed. Advaitin respects all these.

We only object when they say puja gives mokṣa, Srividya soundaryalahari kundalini all come under tantraśāstra. All are supportive but not direct giver of liberation. धर्मशास्त्र एवान्तर्भावः, मानसिकोपासनारूपकर्मनिरूपकत्वात्। sāñkhya and yoga don't talk of rituals but mānasa upāsana, therefore they are part of karma and upāsana yoga. He is going to talk about sankya yoga and some āgamas.

Vicārasāgarah class 35 14th October 2023

साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि धर्मशास्त्र एवान्तर्भावः। मानसिकोपासनारूपकर्मनिरूपकत्वात् ।

The author Niścala Dāsa is summarizing the 18 branches of science that the 3rd student went through. Vedanta comes under para vidya. All others are useful for preparing the mind. Nyāya will have two branches nyāya and vaiśeṣika. Within dharma śāstra all smṛtiḥ granthas will come. All the varnāśramas will come. Varnasrama niyamas will come under smṛtiḥ granthas. A huge list was given. Sānkhya and yoga as well āgama śāstras all will come under dharma śāstras only. Sānkhya, yoga, Vaishnava tantra, shakta tantra etc. by naming them dharma śāstra, what he is conveying is none of them can give mokṣa directly. Even āgama śāstras which focus on dvaita bhakti cannot give liberation. Manasika upāsana rūpa karmas, they all talk of. They are all karma only.

Topic 501 साङ्ख्यशास्त्रप्रयोजनम् –

(५०१) साङ्ख्यशास्त्रप्रयोजनम् –

कपिलः साङ्ख्यशास्त्रं षडध्यायरूपं रचयाम्बभूव ।

(१) तत्र प्रथमाध्याये तच्छास्त्रविषयः प्रतिपाद्यते ।

(२) द्वितीयाध्याये महत्तत्त्वाहङ्कारादयः प्रधानकार्याण्युच्यन्ते ।

(३) तृतीयाध्याये विषयेभ्यो वैराग्योत्पत्तिः कथ्यते ।

(४) चतुर्थाध्याये विरक्तानां चरित्रं निरूप्यते ।

(५) पञ्चमाध्याये परपक्षः खण्ड्यते ।

(६) षष्ठाध्याये सकलार्थसङ्ग्रहः कथ्यते ।

Kapila muni's sānkhya is referred as kāpila sankhyam and what Lord Kṛṣṇa refers advaitam is vaidika sānkhya. Kāpila sānkhyam does not accept īśvara. Sānkhya obtaining in bhāgavatam is vaidika sankhyam (Kapila muni teaches his mother). The original sūtras have been lost as per scholars. Now we have pravacana sūtrāni, a reconstructed version. For sānkhya darasanam also, the only study kārika rather than sūtras. One īśvara Kṛṣṇa has written sānkhya kārika consisting of 72 verses. We use that as reference more than sūtras. Here author is talking of sāñkhyam, we do not know which one he is refrring to. Kapila muni, wrote 6 chapters. The contents are

साङ्ख्यशास्त्रप्रयोजनम् –

कपिलः साङ्ख्यशास्त्रं षडध्यायरूपं रचयाम्बभूव ।

(१) तत्र प्रथमाध्याये तच्छास्त्रविषयः प्रतिपाद्यते। it is called sānkhya because entire creation is enumerated. 24 tattvams sankhyāyante iti sankhyam. Numbering śāstram. Subject matter in general is talked about. Srshti krama is talked about. Kārya kāraṇa vilakshanah purushah. Asañgha rūpam, nitya rūpam, shuddha rūpam.. how the origination of mahat ahaṅkāra etc happened etc. they are evolutes of pradhāna and prakṛti. In vedānta and sānkhya prakruti is Anādi, trigunatmakam, parinami upādāna kāraṇam. Both are very similar in many respects. Then what is the difference? We call prakṛti is māyā which is mithyā which does not exist separate from purusha or brahman. For sānkhya they are both real. They don't accept advaitam. They are all dvaitam. We are the only champions of advaitam.

(२) द्वितीयाध्याये महत्तत्त्वाहङ्कारादयः प्रधानकार्याण्युच्यन्ते।

(३) तृतीयाध्याये विषयेभ्यो वैराग्योत्पत्तिः कथ्यते। in chapter 3 vairagyam topic is talked about, thoroughly analysed.

(४) चतुर्थाध्याये विरक्तानां चरित्रं निरूप्यते। lifestyle of detached people is discussed. In vedānta śāstra also it is based on this type of vairagyam only. You have to change your place to prevent attachments.

(५) पञ्चमाध्याये परपक्षः खण्ड्यते। all other schools of darśaṇaṃ are negated. Even advaitam is also criticized. It is part of the exercise. In Brahmasūtra 2nd chapter 2nd section too. The 6th chapter is consolidating chapter. You have to differentiate purusha and prakṛti.

(६) षष्ठाध्याये सकलार्थसङ्ग्रहः कथ्यते।

प्रकृतिपुरुषविवेकात् पु◌ुरुषोऽसङ्ग इति ज्ञानं साङ्ख्यशास्त्रप्रयोजनम् ।

तच्छास्त्रस्यापि त्वंपदलक्ष्यार्थशोधनद्वारा महावाक्यजन्यज्ञानोपयोगित्वान्मोक्ष

एव फलम् ।

प्रकृतिपुरुषविवेकात् I have to know, I'm purusha different from prakruti. Kṛṣṇa uses this language

प्रकृतिं पुरुषं चैव, क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि, ज्ञानं ज्ञेयं च केशव ॥१३-१॥

Whole section is this viveka only. In पुरुषोऽसङ्ग इति ज्ञानं साङ्ख्यशास्त्रप्रयोजनम्। we have to know that purusha is ever free from prakṛti. This is part of mahavakya vicara for us. When jīvātma and paramātmā ae analysed. Bhaga tyāga lakṣaṇa is nothing but purusha and prakṛti separation in each of the. In beginning of vedānta when we talk of ātmā antma viveka we are only dealing with sānkhya. We do not say one is mithyā.

मनोबुद्ध्यहङ्कार.....

We are only differentiate. Therefore Pujya Swamiji says you have to supplement I'm the mind which is mithyā and I'm never affected by the disturbances of the mind. Jñāna nishthā does not deal with emotional refinement at all. It is not connected with the emotional condition. I'm jñāna nishtā if I know I'm not the mind regardless of the emotional disturbances. Biggest blunder is analysing the mind and seeing if we have jñāna nishtā. That has got everything to do with sadhana chatushtaya, mind and emotions both are mithyā. I'm asaṅghaha is jñāna nishthā. तच्छास्त्रस्यापि त्वंपदलक्ष्यार्थशोधनद्वारा it is useful in arriving at tvampada lakṣyārtha before doing mahāvākyam vicara. महावाक्यजन्यज्ञानोपयोगित्वान्मोक्ष एव फलम्। therefore ultimate is mokṣa. Study sānkhya but come to vedānta.

In gītā chapter 13.. Śaṅkarācārya says

क्षेत्रक्षेत्रज्ञयोरेवम्, अन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च, ये विदुर्यान्ति ते परम् ॥35॥.

One who understands the difference between kshetra prakṛti and ksetragnyah the purusha, mokṣa in second line has special meanin, bhootaprakrti is material cause of entire universe prakṛti pradhānam. Mokṣa means absence of prakṛti ingeniously ācārya says in his bhāṣyam. This prakṛti is as good as not there. Sānkhya will never do that. Chapter 13 last verse is very significant. Very profound scholarly shloka.

Topic 502 योगशास्त्रप्रयोजनम्, शारीरकोत्त्यविरोधश्च –

(५०२) योगशास्त्रप्रयोजनम्, शारीरकोत्त्यविरोधश्च –

Two portions, one is philosophy, other is discipline called sadhana bhāga and darsana bhāga. Yoga śāstra does not focus on his philosophy too much. It borrows sānkhya philosophy in total. After borrowing sānkhya philosophy it adds only one point. Sānkhya does not accept isvra, yoga adds īśvara too. Therefore it is called īśvara sahita sānkhya. Sānkhya is nirĪśvara. Rest of philosophy is same for both sānkhya and yoga.

योगशास्त्रं पादचतुष्टयोपेतम्। तत्कर्ता पतञ्जलिः । स चादिशेषावताररूपः। कस्यचन ऋषेः सन्ध्योपासनसमये तदञ्जलिपुटादुद्भूय भूमौ पतितत्वात् पतञ्जलिरिति नाम्ना प्रसिद्धः।

Yoga śāstra is available as Patanjali's yoga sūtras. Many vedāntic acāryas have written commentaries. Sadaśiva Brahmendras commentary is very popular. It has four padas. योगशास्त्रं पादचतुष्टयोपेतम्। तत्कर्ता पतञ्जलिः। Patanjali ṛṣih is author. He is considered as incarnation of adisesha. A particular ṛṣi was doing sandhyavandanam. He had his Anjali for giving argyam and Patanjali fell from there as baby from Anjali mudra. Patitam anjalim iti patanjalih. स चादिशेषावताररूपः। कस्यचन ऋषेः सन्ध्योपासनसमये तदञ्जलिपुटादुद्भूय from the cavity of the hands he came out भूमौ पतितत्वात् and fell पतञ्जलिरिति नाम्ना प्रसिद्धः। therefore Patanjali. He is highly respected for 3 types of contributions.

(१) स च स्थूलशरीरगतरोगरूपमलनिवृत्त्यर्थं चिकित्साग्रन्थमकरोत्।

(२) अशुद्धपदोच्चारणरूपवाङ्मलनिवृत्त्यर्थं पाणिनीयव्याकरणस्य भाष्यं चकार।

(३) विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च –

He wrote 3 works all spiritually useful work. Meant to remove three types of impurities malam. Kāyika malam, vāchika malam, mānasa malam. All diseases are kāyika malam all grammatically wrong talking is vāchika malam. Mistakes in communication. Manasa malam is last one. For kāyika mala nivrutyi he wrote a ayurveda granthi. There are some contradictions. For vāchika mām, he wrote mahabhashyam on Panini's aṣṭādhyāyi. Pātanjala maha bhāṣyam. They say Śaṅkarācārya's bhāṣyam style is borrowed from here. Last one is yoga sūtra for handling mānasa malam. Five levels we saw. Kṣiptam, mudam, vikṣiptam, ekagram, niruddham. etc, pañca bhūmika how to practice Bhūmika jayah, mastering the mind one by one. Varieties of vāsana responsible for psychological disturbances we learnt to handle. Acarya also writes in his bhāṣyam Bhūmi jaya kramena. 8th chapter gītā bhāṣyam. A person requires capacity to conquer each level.

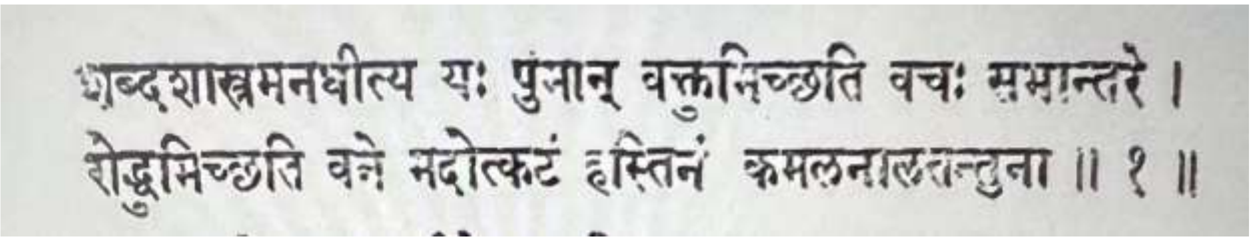
यत्रोपरमते चित्तं, निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं, पश्यन्नात्मनि तुष्यति ॥ ६-२०॥.

(१) स च स्थूलशरीरगतरोगरूपमलनिवृत्त्यर्थं चिकित्साग्रन्थमकरोत्। impurity in sthūla śarīram is roga. A book on medical treatment. Ayurveda

(२) अशुद्धपदोच्चारणरूपवाङ्मलनिवृत्त्यर्थं पाणिनीयव्याकरणस्य भाष्यं चकार। a book on uttering wrong words, grammar or meaning wise. In grammar book there is a primer called Shabda Manjari and dhatu Manjari. In shabdamanjari there is a shloka. Suppose a person does not have the knowledge and he wants to talk in a public address, it is a futie attempt. He has to master the subject but the language also he should have mastery. The attempt is like, suppose there is a wild elephant and people want to tie it and suppose there is a thin lotus stalk, keeping that if he is going to capture a wild elephant. How foolish it is to talk in public without having mastery.

Shabda..



शब्दशास्त्रमनधीत्य यः पुमान् वक्तुमिच्छति वचः सभान्तरे ।
रोद्धुमिच्छति वने मदोत्कटं हस्तिनं कमलनालतन्तुना ॥ १ ॥

शब्दशास्त्रमनधीत्य यः पुजान् वक्तुमिच्छति वचः सभान्तरे।

रोद्धुमिच्छति वने मदोत्कटं हस्तिनं कमलनालतन्तुना॥१॥

Any subject you want to talk you should know how to present. In all schools communications skills must be taught. A Minister said" extinguished members on the dias, instead of distinguished.

(२)विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च – every body has problems with mind and meditation. They say go to yoga sūtras. In gītā Kṛṣṇa talks of karma yoga and jñāna yoga,

एषा तेऽभिहिता साङ्ख्ये, बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥ 2-39॥

Until now I spoke of sānkhya now I want to speak of yoga. Kṛṣṇa says. Śaṅkarācārya says both karma yoga and upāsana yoga. Ashtanga yoga is for making the mind available for dhyānam, therefore in all yoga classes in the beginning they chant a shloka.

योगेन चित्तस्य पदेन वाचां। मलं शरीरस्य च वैद्यकेन ॥
योऽपाकरोत्तमं प्रवरं मुनीनां। पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

Meaning:

1: (I bow down to him who purifies the impurities) of the Mind (by removing the Citta Vṛtti) by Yoga, (who purifies the expression of) Speech by Pada (Grammar) ...

2: ... and (who purifies the) impurities of the Body through Vaidya (Medical Science), ...

3: ... He who is an expert in removing (the impurities of the Body, Mind and Speech), to that most excellent of Munis, ...

4: ... (Who is) Patanjali, I bow down with folded hands

that Patanjali I offer prostrations.

Vicārasāgarah class 36 21st October 2023

विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च –

Tarkadṛṣṭi went through the 18 branches of studies. Last one in the list was purāṇas, Itihāsa, smṛti, dharmaśāstras etc. main content is varnāśrama dharma. All these make it clear that varnāśrama dharma is meant for practicing karma upāsana and jñāna yoga and goal of every vaidika is to pursue mokṣa only.

Extensions to dharmaśāstras are veing discussed. Sānkhya darśaṇaṃ etc are being discussed. According to Niścala Dāsa , these also comes under dharmaśāstras. Through this he is conveying that 1) the study is useful, second one is cannot give jñānaṃ and mokṣa, for this one has to come to vedānta compulsorily. When you can decide.

Next extension is yogaśāstra, a twin brother of sānkhya. Like nyāya- vaiśeṣika.

Sānkhya's contribution is metaphysics, the teaching part. Yogaśāstras contribute to the sādhana part. Ashtanga yoga being main. Patanjali muni is the founder. His greatness was pointed out in the previous three sentences. He wrote three works to remove impurities from the seekers personality. Kāyika, vācika(wrong speech) and mānasa impurities. Ayurveda for physical health, mahabhashyam for speech purity, yogaśāstra for mental impurities. Mind will go through the five bhoomis or levels, kṣiptam, moodam, vikshiptam, ekagram, niruddham. We saw before. 4th and 5th one are important.

आत्मसंस्थं मनः कृत्वा, न किञ्चिदपि चिन्तयेत् ॥६-२५॥

Remaining in brahmākāra vṛtti is arresting the mind n single thought. Useful for nididhyāsanam. Three types of nididhyāsanam. śravanabhyāsa, brahmabhyāsa and samādhiabhyāsarupa... for third one yoga is very useful. In chapter 7 beginning we saw that. Should jñānī always meditate? Savikalpaka and nirvikalpaka samādhi... all this we know from yogasūtra of Patanjali. His contribution is very huge. Now Niścala Dāsa is summing up the four chapters of yogasūtra.

(१) प्रथमपादे – चित्तवृत्तिनिरोधरूपः समाधिस्तत्साधनभूता अभ्यासवैराग्यादयश्च निरूपिताः।

(२) द्वितीयपादे – विक्षिप्तचित्तस्य समाधिसाधनीभूतानि यमनियमासनप्राणायाम-प्रत्याहारधारणाध्यानसमाधिनामकान्यष्टाङ्गान्युक्तानि ।

(३) तृतीपादे – योगविभूतयः कथिताः ।

(४) चतुर्थपादे – योगफलभूतो मोक्षः कथितः ।

In the four chapters of yogasūtra

(१) प्रथमपादे in the first chapter – चित्तवृत्तिनिरोधरूपः समाधिस्तत्साधनभूता अभ्यासवैराग्यादयश्च निरूपिताः। the practice of samādhi(yogah), citta- vṛtti-nirodhah, some people translate this as stopping of thoughts. We like to translate, not as thoughtless state or cessation of thoughts, as that will have no spiritual utility, we like to say arresting the thoughts-stay in brahmākāra vṛtti. Yoga does not accept this part. For them atmas are many. When we practice samādhi we talk of brahmākāra vṛtti. We use savikalpaka nirvikalpaka samādhi. In yogasūtra these words are not used. They use different terms. First chapter focusses on samādhi abhyāsa and how can we arrest the mind, methodology is given. Abhyāsa and vairagyam, two methods. Mind naturally remains an area where the attachment is there. Effortlessly mind goes... vairagyam is compulsory and we have to practice ātmā dhyānam for long years. Practice and detachment both are required for meditation.

Arjuna says

चञ्चलं हि मनः कृष्ण, प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6-34॥

Kṛṣṇa says

श्रीभगवानुवाच -

असंशयं महाबाहो, मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय, वैराग्येण च गृह्यते ॥ 6-35॥

Gita also, same idea is presented. Yogasūtra existed even when Vyasācārya was there. We do not know who borrowed from whom?

(२) द्वितीयपादे – विक्षिप्तचित्तस्य समाधिसाधनीभूतानि if we are not able to practice meditation then second chapter is required. Staircase is given. For a person who is distracted, various steps required for samadhi, yama, niyama etc.. यमनियमासनप्राणायामप्रत्याहारधारणा-ध्यानसमाधिनामकान्यष्टाङ्गान्युक्तानि। 8 steps were mentioned.

(३) तृतीपादे – योगविभूतयः कथिताः। extraordinary benefits are mentioned; in uddava gītā 23 miraculous powers were mentioned. Patanjali mentions finally samadhi is possible only when vairagyam for all desires is there, inclusive of siddhis. We may or we may not get siddhis but aim has to be ātmani avasthānam. All the siddhis are obstacles to spiritual growth.

(४) चतुर्थपादे – योगफलभूतो मोक्षः कथितः। benefit is mokṣa. Here purusha prakṛti vivekah, purusha and prakṛti are very similar to vedānta. Separating ourselves from prakṛti and abiding in purusha, this much we accept. For them prkrti is satyam, we donts accept that. For us prakṛti is mithyā. Atmani avasthānam for them it is dvaita svarūpam. For us it is advaita rūpa ātmā. In Brahmasūtra in chapter 1, pada 1, sānkhya is primary opponent.

Prathamamallanyāyah, he is closest to us. After this vyāsacarya writes only one sūtra to refute yoga.

एतेन योगः प्रत्युक्तः ॥ २-१-३ ॥.

A ditto mark. When ācārya writes bhāṣyam, he says though we refute yoga philosophy we don’t refute yoga practice. It is useful for Sadhanacatuṣṭayam. He says we never refute any darśaṇaṃ totally. Useful portion we carefully borrow with gratitude. Because these are śruti yukti anubhavam virodha, we refute them. But there is no hatred for any darśaṇaṃ or the acāryas.

इत्थं योगशास्त्रमपि ज्ञानसाधनीभूतनिदिध्यासनसम्पादनद्वारा मोक्षहेतुत्वं प्रतिपद्यते। शारीरकसूत्रेषु यत् साङ्ख्ययोगखण्डनं कृतम्, तत् उपनिषद्विरुद्धार्थप्रतिपादकतद्व्याख्यानखण्डनरूपमेव। न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि तद्विरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

A very important paragraph. इत्थं in this manner योगशास्त्रमपि yoga śāstra also like others ज्ञानसाधनीभूतनिदिध्यासनसम्पादनद्वारा it is very useful for practicing one type of nididhyāsanam (samādhi-abhyāsarūpa). Ashtanga yoga helps here. Nididhyāsanam alone produces real knowledge, Bhāmati school will say. We Vivaraṇa, we say śravaṇam alone will produce. Nididhyāsanam is for jīvabhavadurbalīkaraṇam. For removing habitual obstacles. मोक्षहेतुत्वं प्रतिपद्यते। helps in attaining mokṣa. शारीरकसूत्रेषु in the brahmasūtras यत् साङ्ख्ययोगखण्डनं कृतम्, Vyasācārya and Śaṇkaracārya in his bhāṣyam strongly criticized sānkhya and yoga, so naturally we wonder. Here author says it is useful. Whichever portion is useful should be accepted. Whichever portion is against vedānta that one is rejected. We should learn to criticize the wrong parts of other darśaṇaṃ. we feel we should not criticize others. That's not correct. Tradition says our knowledge is complete only when we know what to accept and what to reject. Intellectual as well as eating we should know this. It is not only Sanskrit books but also English books regardless of who is the author. We need not tell in public. Pujya Swamiji gave a series of talk on modern vedānta where he said they are all against śṛuti yukti anubhava. As a Guru, I have to tell this is wrong. Teaching is different preaching is different. I cannot quote from everywhere just to be popular.

युक्तियुक्तं वचो ग्राह्यं बालादपि शुकादपि |

युक्तिहीनं वचस्त्याज्यं बालादपि शुकादपि ॥

Another reading for line 2 - अयुक्तमपि न ग्राह्यं साक्षादपि वृहस्पतेः ||

i.e. If some rational and proper advice is given to you even by a child or a talking parrot, it should be taken seriously and heeded, whereas anything irrational told to you should not be accepted, even if such advice is given personally by Bṛhaspati, the guru of Gods.

Acārya says I go by 3 criteria, śṛuti yukti and anubhava. Our avasthātraya anubhava. Classroom and public lectures are different.

Khaṇḍanam means criticism, maṇḍanam means appreciation. तत् उपनिषद्भिरुद्धार्थप्रतिपादकतद्व्याख्यानखण्डनरूपमेव। one of Dayananda Swamiji’s disciple Anantānandah. He studied one course. He wrote many books. In U,S. he wrote a book called limit of scripture. It is the analysis of Swami Vivekananda’s teachings. He analyses this teacging by comparing with Śaṅkarācārya on similarities and deviations. This is tradition. Original sūtras, Patanjali and sūtras are accepted the interpretation and commentaries are a problem. They are not acceptable. न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि with regard to nyāya vaiśeṣika also, originals are not criticized but the commentaries. तद्भिरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

Vicārasāgarah class 37 28th October 2023

In the list of 18 sciences, dharmaśāstram is the last one. It refers to a group of smrtigranthas, including manusmrti. People regard manusmrti is currently being debated in the current political context. It is most popular among smrtigranthas and primarily talks of varnāśrama dharma. As an extension of dharmaśāstra, we have yoga and sānkhya. Sānkhya smṛtiḥ and yogasmti in chapter 2 of bramasūtra. They are refuted by using the term smṛtiḥ. Tantraśāstra also comes under dharmaśāstra. They will be useful to come to vedānta. Especially ashtanga yoga is useful for disciplining the personality and Sādhanacatuṣṭaya sampatti can be developed through ashtanga yoga. Both sānkhya and yoga are useful. But

Brahmasūtra chapter sānkhya is refuted through mīmāmsā method.. Later in chapter 2 yoga and others are negated through tarka. So the question is why should Brahmasūtra crticise them if they are useful. Our answer we partially negate and partially accept them. What is the norm for acceptance and what is norm for rejecting. Śaṅkarācārya has made this norm very clear. Norm is śruti yukti anubhava viruddham, that we negate. Even āgama śāstra we apply the same principle. All the original sūtras given by original dārshanikas are acceptable to us. Niścala Dāsa says all these dārsanikas are advaitins and they have given these śāstras only as a means to come to vedānta not for mokṣa directly. We analyse the commentaries on them and with regard to this we filter/oppose if required etc. finally he said, न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि with regard to nyāya vaiśeṣika also, originals are not criticized but the commentaries. तद्विरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

With this sānkhya yoga topic is over. Dharmaśāstra has 3 portions, smṛtiḥ grantha, sānkhya yoga and then āgama.

Now āgamaśāstra.

Topic 503 पाञ्चरात्रपाशुपतादिप्रवृत्तिप्रयोजनम्

(५०३) पाञ्चरात्रपाशुपतादिप्रवृत्तिप्रयोजनम् –

(१) पाञ्चरात्रम् – नारदेन पाञ्चरात्रनामकं तन्त्रमकारि । तत्र वासुदेवेऽन्तःकरणस्य स्थापनं कथितम्। अतस्तस्यापि

अन्तःकरणस्थैर्यसम्पादनाज्ज्ञानद्वारा मोक्ष एव फलम्। सर्वेषामपि वैष्णवग्रन्थानां पाञ्चरात्रेऽन्तर्भावः। तच्च पाञ्चरात्रं धर्मशास्त्रेऽन्तर्भवति ।

पाञ्चरात्रपाशुपतादिप्रवृत्तिप्रयोजनम् – is a Vaishnava āgama dealing with Viṣṇu, pāśupatam deals with Śiva. These are just sample āgamas. Many śaiva and vaiṣṇava śākta āgamas are there. śrīvidya etc. He is discussing now.

(१) पाञ्चरात्रम् – all temples follow one of the āgamas. They are made based on these. Pāñcarātram and vaikānaśa āgama are two famous ones. नारदेन पाञ्चरात्रनामकं तन्त्रमकारि। tantra or an āgama was called so as it was taught during 5 nights or days. It is an āgama śāstram called tantram. Almost all of them will say it is an upadeśa given by God himself. All Vaiṣṇava āgamas will trace first guru to Viṣṇu. Similary Saiva .. so we get a doubt as to whether they ae śruti or smṛtiḥ. We are clear that they are pauruṣeya granta only. तत्र वासुदेवेऽन्तःकरणस्य स्थापनं कथितम्। they all say Viṣṇu alone is original God. They are all devotees of Viṣṇu and they got their greatness from Viṣṇu and their meditation is on Vāsudeva. Who is ultimate reality. They are all huge. They have their own Tattvabodha. They talk of Saṅkarṣana, Pradyumna, Aniruddha. They have their own vocabulary. All the top Bhagavans are sagunam only. Nirguṇa is there only in advaitam. Viṣṇu is married to Lakshmi and in Vaikunta. Pujya Swamiji refers as theological systems, Bhagavan is elsewhere, taṭastha or parokṣa īśvara elsewhere. You have to fix your mind on Viṣṇu. Advaitins are ok for them to go ahead with

Viṣṇu pujas/nāmam is ok. May you continue everything. We add continue for sometime and finally come to upaniṣad and mahāvākya vicara. Same thing with regard to Saiva followers too. अतस्तस्यापि अन्तःकरणस्थैर्यसम्पादनाज्ज्ञानद्वारा मोक्ष एव फलम्। it will help in śamadiṣaṭkasampatti, which helps in śravana manana nididhyāsanam finally leading to mokṣa. सर्वेषामपि वैष्णवग्रन्थानां all these āgama books, in tamil too nālāyira-divya-prabandha. All of them are generally part of Pāñcarātra-āgama which is part of dharmaśāstra only. पाञ्चरात्रेऽन्तर्भावः। तच्च पाञ्चरात्रं धर्मशास्त्रेऽन्तर्भवति। all are part of dharmaśāstra and come under the 18 only.

(२) पाशुपतम् – पाशुपततन्त्रे पशुपत्याराधनं कथ्यते। तत्कर्ता पशुपतिः। तस्याप्यन्तःकरणनैश्चल्यसम्पादनद्वारा मोक्षसाधनं ज्ञानमेव फलम्।

पाशुपतम् – comes under Saiva āgama. Name of Lord Śiva- Pāśupatam. Paśupatiḥ and pāshah. paśu is jīvah, like an animal under the control of someone else. Paśunām patih -lord of all jīvas. Pasha means shackle. Another name for saṃsāra. Jīva should worship Pasupati and jīva will break the shackles. पाशुपततन्त्रे पशुपत्याराधनं कथ्यते। worship of Lord Śiva is talked about. 28 or so āgamas are there. All discuss temples worship of Lord in temple and home. They also talk of yoga meditation etc, their jñānaṃ is not advaita jñānaṃ. They are always under the control of one God or other, Śiva or Viṣṇu or Śakti. Bhakti here is dāsya bhakti. Advaitin is ok he says start with dāsya bhakti but you must travel from dāsoham to soham. तत्कर्ता पशुपतिः। author is Pāśupatiḥ.

तस्याप्यन्तःकरणनैश्चल्यसम्पादनद्वारा मोक्षसाधनं ज्ञानमेव फलम्। that Pāśupatiḥ worship with also help in focusing the mind and coming to vedānta and ultimately lead to mokṣa. Pāñcarātra mata and pāśupata mata khaṇḍanam. In Brahmasūtra they are criticized. They are partially accepted and partially rejected. Srti yukti anubhava is used. If you use āgama with total faith or use vedānta with faith, but we must remember this is blind faith. Faith has to be supported by śruti yukti and anubhava. No irrational concept should be accepted. Hereafter śākta āgama topic.

Topic 504 शैवादिग्रन्थानां फलम्, वाममार्गश्च

(५०४) शैवादिग्रन्थानां फलम्, वाममार्गश्च –

शैवग्रन्थाः सर्वेऽपि पाशुपततन्त्रेऽन्तर्भवन्ति। तथैव गणेशसूर्यदेव्याद्युपासनाबोधकानां ग्रन्थानामपि चित्तनिश्चलतासम्पादनद्वारा ज्ञानमेव फलम्। सर्वेषामप्येषां धर्मशास्त्रेऽन्तर्भावः। तत्र देव्युपासनाबोधकग्रन्थेषु द्वौ सम्प्रदायौ वर्तेते। एको दक्षिणसम्प्रदायः। इतर उत्तरसम्प्रदायः।

उत्तरसम्प्रदायं वाममार्ग इति कथयन्ति। तत्र –

शैवादिग्रन्थानां फलम्, वाममार्गश्च –śaiva śākta etc. all theological systems. Śaṅkarācārya tried to codify and include them under advaita vedānta. You can use vaidika karma or āgama karma for cittaśuddhi. These days it is āgama karmāni. He embraced everyone. He established ṣaṇmata sthāpanam, 6 deities as part of daily Āradhana. Śiva, Viṣṇu, shakti, Gaṇeśa, Subramanya, sūrya. Pañca ayyatana puja also. शैवग्रन्थाः सर्वेऽपि पाशुपततन्त्रेऽन्तर्भवन्ति। they all come under pāsupata āgama. तथैव गणेशसूर्यदेव्याद्युपासनाबोधकानां Gaṇeśa sūrya devi mother Goddess etc . all these texts by way of helping by way of citta naiscalyam and ekagrata ग्रन्थानामपि चित्तनिश्चलतासम्पादनद्वारा ज्ञानमेव फलम्। help in gaining jñānaṃ later. सर्वेषामप्येषां धर्मशास्त्रेऽन्तर्भावः।they all come under dharmaśāstras. तत्र देव्युपासनाबोधकग्रन्थेषु द्वौ सम्प्रदायौ वर्तेते। there are many books talking of devi āradhanam; there are two schools एको दक्षिणसम्प्रदायः। southern school. इतर उत्तरसम्प्रदायः। northern school, may be more prominent in the north. उत्तरसम्प्रदायं वाममार्ग इति कथयन्ति। it is also referred as vāmamārga. Aka vāmācārah. Niścala Dāsa is going to accept one of them and reject. He accepts śākta Āradhana as it is in line with śruti yukti and anubhava. He rejects others as dharma-viruddha sampradaya. (the northern one or vāmacharah). We understand and reject. If you want to be a śāktah you follow Srividya upāsana. Sringeri Kanchi etc Srividya upāsana is incorporated. It is closest to advaitins. Lalitha Sahasranāmam, Soundaryalahari is therefore considered Srividya granthi only, several names are advaitic names only.

“सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्था-विवर्जिता” - ललितासहस्रनामम्

It is closest to advaitam.

तत्र –(१) दक्षिणसम्प्रदायरीत्या ये ग्रन्था देव्युपासनं बोधयन्ति, ते धर्मशास्त्रेऽन्तर्भवन्ति ।

In keeping with Dakshina sampradaya, these textbooks which talk of devi āradhanam, they all come under dharmaśāstra. Others we don't accept.

(३) वाममार्गो यस्मिन्ग्रन्थेऽस्ति, स ग्रन्थो धर्मशास्त्रविरुद्धत्वादप्रमाणं भवति । वामतन्त्रमपि यद्यपि परमशिवेनाकारि। तथापि सर्ववेदशास्त्रविरुद्धत्वान्न तत्प्रमाणं भवति। यथा विष्णुना बुद्धावतारे कृतो नास्तिकग्रन्थो वेदविरुद्धत्वादप्रमाणं भवति। तथा शिवकृतं वामतन्त्रमपि।

वाममार्गो यस्मिन्ग्रन्थेऽस्ति, स ग्रन्थो धर्मशास्त्रविरुद्धत्वादप्रमाणं भवति। vāmamārga, they are opposed to dharmaśāstra therefore they are not valid. They claim these were given by God directly. Every religion traces its book as coming from Bhagavan. We also claim vedas come from Bhagavan. So nāstikas can ask how are we different? How to defend? Sruti alone is not enough we say. That book should be rational also. Christianity and Muslim religions we accept heaven. Their descriptions we cannot negate. We accept our heaven. When they say going to heaven it gives eternal mokṣa. There we say heaven cannot given mokṣa. He will ask us what about ours..we say we also say the same.

ते तं भुक्त्वा स्वर्गलोकं विशालं,
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः,
गतागतं कामकामा लभन्ते ॥९-२१॥

Our strength is logic. Therefore, vāmaśāstra people also claim vāmācāra also is given by parameśvara, this is devi tantram. वामतन्त्रमपि यद्यपि परमशिवेनाकारि Niścala Dāsa says even though it might have been given by Lord Śiva, तथापि सर्ववेदशास्त्रविरुद्धत्वान्न तत्प्रमाणं भवति। since they are against śruti yukti anubhava, it is not pramāṇam. Example यथा विष्णुना बुद्धावतारे Buddhism is given by Visnhu's avatara (gītā ovindam) कृतो नास्तिकग्रन्थो वेदविरुद्धत्वादप्रमाणं भवति। तथा शिवकृतं वामतन्त्रमपि। still we negate Buddhism. From this it is clear that it could have come from Bhagavan, similarly vāmācāra. Even Jainism is from Ṛṣabhadeva, an avatara discussed in bhāgavatam. Niścala Dāsa gives a sample of immoral practices given in vāmācāra.

(तत्र हि मदिरादयोऽनेकेऽत्यन्ताशुद्धाः पदार्था ग्राह्यत्वेन कथिताः। सर्वलोकवञ्चनार्थं मलिनानपि पदार्थान् उत्तमान् कथयति। तद्यथा मदिरा तीर्थम्, मांसं शुद्धम्, मदिरापात्रं पद्मम्, दुर्जनो व्यासः, लशुनः शुकदेवः, ध्वजी मदिराविक्रयी, मदिरोत्पादको दीक्षितः, वेश्यासेवी चर्मकारिण्यादिसेवी चाण्डाल्यादिसेवी च प्रयागसेवी, काशीसेवी, भैरवीचक्रमध्यवर्तिनो चण्डालादयो ब्राह्मणा इत्यादि। अत्यन्तव्यभिचारिणी योगिनीति, स्वैरी योगीति च प्रतिपादयति। एवमादिर्बहुप्रकारो वाममार्गव्यवहारोऽत्यन्तनिषिद्धोऽपि तत्र वर्तते।

किञ्च पूजासमयेऽनेकदोषयुक्तामपि स्त्रियमुत्तमा शक्तिरिति कथयति। जातितश्चण्डालीमत्यन्तव्यभिचारिणीं रजस्वलामपि स्त्रियं देवीबुद्ध्या पूजनीयां कथयति। तस्या उच्छिष्टभूतां मदिरां पेयां प्रतिपादयति। अधिकमदिरापानात् तया वान्तमपि पृथिवीपातमन्तरेणैवातिश्रद्धयाचार्यसहितैरितरैः सावधानमनस्कैः पेयमाचष्टे। वान्तं भैरवीति च कथयति। स्त्रीयोनौ जिह्वां प्रवेश्यकानपि मन्त्रान् जप्यानाह। (१)

मदिराम्, (२) मांसम्, (३) मत्स्यम्, (४) मुद्राम्, (५) मन्त्रांश्च भोगार्थं मोक्षार्थं च सेव्यानाह। प्रथमद्वितीयादिमकारा अप्रसिद्धनाम्ना तत्र व्यवहृताः। एवमाद्या वामतन्त्रोक्ताः सर्वेऽपि व्यवहारा ऐहिकामुष्मिकसुकृतात् तत्सेविनं जनं भ्रष्टं कुर्वन्ति ।

किञ्च कर्णच्छेदी योगी, अवधूतो गोस्वामी, अनेके सन्न्यासिनः, ब्राह्मणादयश्च केचित् वाममार्गमनुतिष्ठन्ति। ते च सर्वमिदं लोकवेदनिन्दितमिति ज्ञात्वैव अतिरहस्यतया गोपायन्तीमं वाममार्गम्।)

immoral practices of vamacara, Swamiji said, not required.

किमत्राधिकं वक्यव्यम्। वाममार्गं शृण्वतो म्लेच्छस्यापि रोमाञ्चो जायते। अतिनीचो व्यवहारो लेखनायोग्य इति विशेषतोऽत्र न व्यलेखि । सर्वथापि वामतन्त्रमत्यन्तं त्याज्यमेव ।

किमत्राधिकं वक्यव्यम्। why should I talk about vāmācāra. वाममार्गं शृण्वतो म्लेच्छस्यापि रोमाञ्चो जायते। even a mleccha, a veda virodhi who does not believe in scriptures whoi does not believe in acara and anushtānam. Even such a person will feel disgusted/shudder against vāmācāra. अतिनीचो व्यवहारो लेखनायोग्य इति विशेषतोऽत्र न व्यलेखि। very very lowly practices not worth writing in this work. It will make you run away. सर्वथापि वामतन्त्रमत्यन्तं त्याज्यमेव। under all circumstances, vāmācāra must be thrown far away. Next topic is nāstika matam, idea is this is as bad as nāstika matam.

Vicārasāgarah class 38 on 4th November 2023

As part of dharmaśāstras, Niścala Dāsa talks of sāṅkhyā and yoga as an extension. Now āgama discussions began, Shaiva, Vaishnava and the shākya āgama. We accept Dakshināgama popularly known as Srividya. Even matas have followed this. Some of them say you must undertake Srividya if you are a vedāntin. It can help give cittaśuddhi but it cannot give jñāna and mokṣa. In Brahmasūtra also, Vaishnava and Saiva āgamas are criticized but shakta āgama is not criticized. Upaniṣad is especially compulsory for brahmavidyā. Niścala Dāsa said dakṣiṇācāra is acceptable did not go to details. He strongly criticized vāmaśāstra, positively to be given up by all spiritual seekers. By all means vāmatantram must be given up..atyantam tyājyam. The discussion on vāmācāra is to exclude from aṣṭādaśa vidyani.

Now nāstika darśaṇaṃ discussion also for exclusion. Both these vāmācāra and nāstika matam must be excluded.

Topic 505 नास्तिकमतम्

(५०५) नास्तिकमतम् –

नास्तिकमतमपि परित्याज्यमेव। Nāstika matam also must be given up

तत्र (१) माध्यमिकः, (२) योगाचारः, (३) सौत्रान्तिकः, (४) वैभाषिकः, (५) चार्वाकः, (६) दिगम्बर इति षट् वर्तन्ते। नैते वेदं प्रमाणत्वेनाभ्युपगच्छन्ति । तेषां सिद्धान्तोऽपि परस्परं विलक्षण एवास्ते।

तत्र –

The word nāstika indicates one who does not believe in God. In general that's what it means. An atheist nagates God. In vedānta sampradaya definition of nāstika is one who does not accept veda as an apauruṣeya svatantra pramāṇam. First definition is not wrong, second is our traditional definition. While talking of āstika darśaṇaṃ, we added sāṅkhyā vaiśeṣika and pūrva mīmāmsāka. These three accept veda but not īśvara. Word nāstika is used for the negator of veda pramāṇam. Nāstika darśaṇaṃ are also 6 in number. Buddhism materialism and Jainism. Buddhism is divided into 4 categories.

तत्र (१) माध्यमिकः, (२) योगाचारः, (३) सौत्रान्तिकः, (४) वैभाषिकः, all buddhisma (५) चार्वाकः, materialism (६) दिगम्बर Jainism (only one included, śvetāmbara also are jains, digambara wears space as clothes.10 directions) इति षट् वर्तन्ते। नैते वेदं प्रमाणत्वेनाभ्युपगच्छन्ति । they do not accept veda as pramāṇam. Never enter a debate with nāstika. It is like playing cricket without umpire. It is like discussing colours with a blind person. He is vedically blind. Apauruṣeya vishayas are non relevant to him. Like discussing comb types with a bald person. That's why Lord Kṛṣṇa says in chapter 18

इदं ते नातपस्काय, नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं, न च मां योऽभ्यसूयति ॥18-67॥

One who is critical of veda pramāṇam, don't discuss gītā śāstram. In Brahmasūtra nāstika darśaṇaṃ is discussed for the students who are āstikas. Why? To show that nāstika darśaṇaṃ are tarka pradhānam and their darśaṇaṃ are full of logical fallacies. Therefore they cannot lead to mokṣa. For getting vairagyam, doṣa darśaṇaṃ. तेषां सिद्धान्तोऽपि परस्परं विलक्षण एवास्ते। their conclusions are also mutually contradictory. Āste, ās dhatu. Prat. Eka. तत्र – now brief note.

(१) माध्यमिकः – सर्वशून्यवादी ।

(२) योगाचारः – सर्वे पदार्था न विज्ञानस्वरूपाद्भिद्यन्ते। विज्ञानमेवैकं तत्त्वम्। तदपि क्षणिकमेव, इति कथयति।

In Māṇḍukya kārika, Gaudapadacarya refutes Buddhism also. Sautantrikah or vaibhāshikah are bāhyārtha asthitvavādi yogacarah and madhyāntikah are bāhyārtha nāstyatva vādi. In the mūlām these four are not mentioned, Swamiji introduced. Only in vicārasāgarah it is introduced.

(१) माध्यमिकः – सर्वशून्यवादी। no object no subject, nothing is there, no matter or consciousness. Both are mithyā. We said everything else other than me the consciousness is mithyā. Here we ask mādhyamika who lends existence, he says no adhiṣṭhānam, nothing is required. We negate the śūnyavada by arguing that in tarka the logical proof is yatra yatra mithyā vastu tatra tatra sādhiṣṭavam. Logic requires an adhiṣṭhānam for mithyā matter and mithyā consciousness as it is tarka virodhi. Some say when we say śūnyam. We mean it is śūnyam of the world. We say it is not defined inconceivable, in explicable. Pujya Swamiji says that is called advaitam. Yatho vaco nivartante… śūnyam is another name for brahman. Nagarjuna is supposed to be a brilliant person, his Mādhyamika śūnyavāda has got wrong name. he is actually an advaitin!!!!

(२) योगाचारः – kṣaṇika vijñāna vādi. Ardha vaināṣika or vijñāna vādi. He talks a lot about meditation. Yogah acārah yasya. There is no external world at all. It is a mental projection only. It is different from drsti sṛṣṭi vada. Because mind itself is projection. It says world and mind are mūlāvidya projection or māyā's. this person does not accept māyā or brahman. He says mind is thought and names thought as kṣaṇika vijñānam. Many people name the mind as consciousness. He has named vṛtti as kṣaṇika vijñānam..vrtti pravāha. Continuous flow of thoughts when I see all of you, you are actually not there but just thoughts. You are a mental projection. सर्वे पदार्था न विज्ञानस्वरूपाद्भिद्यन्ते। the objects don't exist separate from the thoughts. विज्ञानमेवैकं तत्त्वम्। here it is kṣaṇika vijñānam which is tattvam. Our is nitya vijñānam, quoted in bhagavatam..

In bhāgavatam 34 minute

तदपि क्षणिकमेव, इति कथयति। this is Yogacara.

(३) सौत्रान्तिकः – विज्ञानस्याकारो बाह्यपदार्थात्मकं विषयं विना न जायते। अतो विज्ञानेन बाह्याः पदार्था अनुमीयन्ते। न ते प्रत्यक्षप्रमाणगोचराः। नापि स्थिराः। अपि तु सर्वेऽपि पदार्थाः क्षणिका एवेति ब्रूते।

A fantastic condensation. (३) सौत्रान्तिकः –Sautāntra is their text. It is a sampradaya like Bhāmati sampradaya vivaraṇa sampradaya etc. followers are called sautantrika, previous two people said there is no external world, but third buddhist first time says there is external world.

"External world is not sensorily available not pratyakṣa viṣayam, it is inferred external world. Why? Because I'm getting thoughts, thought flow must be triggered by something, which is external world. Thoughts will not happen without external object therefore inferred based on lingam (anumānam- infer fire using smoke which is pratyakṣam) thoughts are pratyakṣam, there must be an object we infer. Therefore bāhyārtha anumeyam vādi. In Māṇḍukya kārika we named him so. Because thoughts are kṣaṇika, objects are also as kṣaṇika as the thoughts. When thoughts are gone objects are gone. The side I turn they are there, other direction thoughts and corresponding objects are gone."

The group that is objecting to first two here is called sautantrika, विज्ञानस्याकारो बाह्यपदार्थात्मकं विषयं विना न जायते। this is his argument against the previous two. Therefore better you accept an external world. Conversion of nirākām is possible only through external world. अतो विज्ञानेन बाह्याः पदार्था अनुमीयन्ते। only through kṣaṇika vignyāna thought lingam, the external objects are inferred, न ते प्रत्यक्षप्रमाणगोचराः। they are not available for pratyakṣa pramāṇam नापि स्थिराः। there is no continuity. negation of continuity is there in dṛṣṭi srhti vada and sautantrika. That's why dṛṣṭi sṛṣṭi vada resembles sautantrika Buddhism. Both negate continuity. Sautantrika says kṣaṇika vijñānam or antahkaraṇa vṛtti jñānaṃ we say mūlāvidyā vṛtti jñānaṃ nitya vijñānam is adhiṣṭhānam for mūlāvidya. Both negate continuity of world. The sṛṣṭi sṛṣṭi vādi accepts continuity of jāgrat prapañca, so even when you look at other direction, external world remains. You are all there. Suppose I say every week I brahman project each of you for conducting of class it is kṣaṇika vijñānam Śaṅkarācārya does not talk of dṛṣṭi sṛṣṭi vāda, it is a post sankā phenomenon. He only gives clues. They say one prakāśānanda of 16th century who alone is a champion. Many acaryas says this can confuse the common man. They keep it aside. Pujya Swamiji also does not like dwelling on dṛṣṭi sṛṣṭi vada. I speak asking for forgiveness. अपि तु सर्वेऽपि पदार्थाः क्षणिका एवेति ब्रूते। all the external objects including a concrete building goes away in sleep, they say.

(४) वैभाषिकः – बाह्याः पदार्थाः क्षणिका अपि प्रत्यक्षप्रमाणविषया इति ब्रवीति। अयमेव सौत्रान्तिकवैभाषिकमतयोर्भेदः । एतन्मतचतुष्टयमपि सुगतस्यैव।

वैभाषिकः –they are called so because their book is called vaibhāṣā, common aspect is external world is there. He also says external world is kṣaṇika. Previous one said external world is inferred from our thoughts. Vaibhāshika says it is pratyakṣa pramāṇa gocārah. बाह्याः पदार्थाः क्षणिका अपि प्रत्यक्षप्रमाणविषया इति ब्रवीति। they are pratyakṣa pramāṇa viṣaya. अयमेव सौत्रान्तिकवैभाषिकमतयोर्भेदः। this is the difference between 3 and 4. एतन्मतचतुष्टयमपि सुगतस्यैव। all four belong to Buddha aka sugatah. In Māṇḍukya kārika we said tāyah, tathāgatah; all refer to buddhah the enlightened one.

One crucial difference between all Buddhism and advaitin. Some Buddhists accept external world, some internal subject perceiver consciousness, some accept nothing. All these four do not have anything permanent nityam. All insist kṣaṇika vijñānam or matter is kṣaṇika. All 4 have no nitya vastu. In advaitam or even sāṅkhyā yoga āstika darśaṇaṃ we accept nitya vastu. You use this to negate nāstika darśaṇaṃ. With respect to āstika darśaṇaṃ, we use nitya vastu is there and it is nondual. Nityam advaitam. This negates other 5 āstika darśaṇaṃ.

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(५) चार्वाकः – न पदार्थाः क्षणिकाः । देह एव आत्मा इति वदति ।

Author talked about 18 branches of science. He gave a note on each one of them. He talked about what did not come under these

18: he said with respect to śākta āgama, he said vāmaśāstra although being given out by Śiva, in spite of this, vāmācāra tantram of śākta āgama will not come under aṣṭādaśa śāstrāni. Dakṣiṇācāra comes under this and we consider closest to advaita vedānta and many acāryas consider it compulsory and follow that. But these are also pauruṣeya only. Therefore vāmācāra is outside the 18. Nāstika darśaṇāni also are outside this and we study for purvapakṣa purposes. 4 of them are Buddhism only. Sugatah is buddha only. Tāyī not tāyah is Buddha. Thailand has come from Tāyī land, land of Buddhism. Two more nāstika darśaṇaṃ, cārvākah.

(५) चार्वाकः – न पदार्थाः क्षणिकाः । things are not momentary. Author highlights because in Buddhism everything is kṣaṇika or momentary. Except śūnya vādi who says everything is śūnya. Cārvākah says none of these are momentary but continuous. देह एव आत्मा इति वदति । ātmā is the body only. When body is gone ātmā is gone. Modern science also does not accept ātmā sūkṣma śarīram etc. next is jainism digambara. even though jains have two division, śvetāmbara and digambara.

(६) दिगम्बरः – देहो नात्मा । देहविलक्षण एवात्मा । स च यावत्परिमाणो देहः, तावत्परिमाण इति जल्पति ।

दिगम्बरः – देहो नात्मा । body is not ātmā. Deha vilakṣaṇa ātmā. । देहविलक्षण एवात्मा । स च यावत्परिमाणो देहः, तावत्परिमाण इति जल्पति । size of ātmā is as big as the body. It is not all pervading. They believe in rebirth. We ask in next jenma ant becomes elephant what happens to ātmā? He answers ātmā is capable of expansion and contraction like our sūkṣma śarīram. He says this about ātmā. He blabbers many things not worth writing about. Jalpati... blabbering

इत्थं तेषां परस्परं मतिभेदोऽस्ति। इतोऽप्यनेके पक्षभेदाः सन्ति। तेऽपि वेदविरोधिन एवेति नात्र विशेषतो निरूपिताः। नापि खण्डिताः।

इत्थं in this manner तेषां for all nāstika darśaṇaṃ, they have git mutual differences.. परस्परं मतिभेदोऽस्ति। we have sub divisions also within them. । इतोऽप्यनेके पक्षभेदाः सन्ति। । what is common is तेऽपि वेदविरोधिन they are all veda virodhas, those who reject Vedās, nāstikas. All of them. Their teachings are contrary to veda pramāṇa. In history some greek philosophers.. Parmenides, very similar to us. Advaitam satyam, only one reality.. they have arrived at.. we don't know how they know. Pujya Swamiji says wherever it is there we accept as upaniṣad. एवेति नात्र विशेषतो निरूपिताः। all those darśaṇaṃ are mentioned here. नापि खण्डिताः। we have not taken the trouble of negating them. In brahma sūtra, all these are adderes. Yogacara kṣaṇika vijñāna Buddhism have been negated elaborately. Jainism also is dismissed.

इत्थं वाममार्गनास्तिकमार्गग्रन्था यद्यपि संस्कृतवाणीरूपा एव । तथापि ते वेदबाह्या इति न विद्यास्थानेषु परिगण्यन्ते । तस्माद्वेदानुसारीणि विद्याप्रस्थानानि अष्टादशैव ।

इत्थं in this manner वाममार्गनास्तिकमार्गग्रन्था vāma mārga , related to śākta āgama and other nāstika margas यद्यपि संस्कृतवाणीरूपा एव । even though they are in good Sanskrit langyagee . तथापि ते वेदबाह्या इति न विद्यास्थानेषु परिगण्यन्ते । just because it is in Sanskrit we cannot accept. We have tosee if it is āstika or nāstika. They are all outside vedas, they are not considered within the 18. All तस्माद्वेदानुसारीणि विद्याप्रस्थानानि अष्टादशैव branches of science that fall under vedas are only 18, smrti, putanas, itihāsa āgamas, veda and veda following scriptures, 18 in numberonky we accept. Śrauta smārta vihita sadacara....nityakarmānushtānam while changing thread it means I’m willing to follow the 18.

Topic 506 साहित्यादितात्पर्यनिश्चयपूर्वकः तर्कदृष्टेः सारग्राही निश्चयः

(५०६) साहित्यादितात्पर्यनिश्चयपूर्वकः तर्कदृष्टेः सारग्राही निश्चयः –

Tarkadṛṣṭi studied these and literature too.. kāvyas etc, saṅgītam, bharatanāṭyam etc , poetry so many other books. How did he study and categorise? M..literature. If you take Sanskrit as second language, you have to study history of Sanskrit literature, all forms of art etc, their utilities also he studied. He at least browsed through them and got the essence. That conviction he wants to give in a para, just the essence. सारग्राही निश्चयः adjective to niścayaha.

मम्मटभट्टादिकृताः साहित्यग्रन्थाः कामशास्त्रेऽन्तर्भवन्ति। काव्येषु केषाञ्चित् कामशास्त्रेऽन्तर्भावः, केषाञ्चित् धर्मशास्त्रे। इत्थमष्टादशापि विद्यास्थानानि ब्रह्मात्मैकत्वज्ञानसम्पादनद्वारा मोक्षहेतुभूतानि। कानिचित् साक्षात्। कानिचित्परम्परया। अयमेव सर्वशास्त्राणामभिप्राय इति तर्कदृष्टिर्निश्चिकाय। यद्यप्युत्तरमीमांसां विना सर्वाण्यपि शास्त्राणि मुमुक्षुणा जिज्ञासुना सुतरां परित्यज्यानीति शारीरकमीमांसासूत्रतद्भाष्यकारादिभिः प्रतिपादितम्। तथापि उक्तेन नयेन तान्यपि कथमपि तत्रोपयुज्यन्त इति सूक्ष्मदृष्ट्या तर्कदृष्टिरेवं निश्चिकाय।

मम्मटभट्टादिकृताः mammaṭabhaṭṭa is a very big name in literature, alankāra śāstra , novels nātakas are there. Alankara granthas are many with commentaries साहित्यग्रन्थाः कामशास्त्रेऽन्तर्भवन्ति। they are nice books for mental relaxation. Recreation granthas. For vedānta you need brain to be engrossed. In these recreation texts, it is light. Fine sense pleasures which follows within dharma. No need of tv. saṅgītam also. In Carnatic music the lyrics are ok even for sanyasis. In our culture they encouraged sāhityam and saṅgītam. They require some sense pleasures to lighten the mind, to enjoy poetry you require fine taste. They encourage these too. ।

साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।
तृणं न खादन्नपि जीवमानः तद्भागधेयं परमं पशूनाम्॥

A human bring who can’t enjoy these as paśu. One who can enjoy sahitya saṅgītam he is a human being, otherwise he is animal without horn and tail and survives without eating grass. Animals are happy with such people because they don’t compete with them in grazing.

काव्येषु among kāvyās , केषाञ्चित् कामशास्त्रेऽन्तर्भावः, some of them come under kāmaśāstra pure romantic stories, love stories finely written. केषाञ्चित् धर्मशास्त्रे। । dharmaśāstra too. Primarily it is kāvyam only. Even though it is ādi kāvyam it is considered dharma sāstram. How to live dharma even when we have difficulties in following dharma. So much temptations come, even at that time don’t give up dharma. They are very fine poetry, the descriptions are beautiful. इत्थमष्टादशापि विद्यास्थानानि in this manner all the 18 vidyāsthānams, they will ultimately help in finetuning the mind and gaining the knowledge. Even Panini will help in finetuning the mind. We should only know how much time we should spend in this. Prioritization is very important. Vivekah is prioritization of our short term and long term goals. They are all useful for mokṣa. ब्रह्मात्मैकत्वज्ञानसम्पादनद्वारा मोक्षहेतुभूतानि। । कानिचित् साक्षात्। some of them directly help. कानिचित्परम्परया। some of them indirectly like

Ramāyāna etc. अयमेव सर्वशास्त्राणामभिप्राय इति तर्कदृष्टिर्निश्चिकाय। in Vedic culture Mokṣa is parama puruṣārtha, thus Tarkadṛṣṭi arrived at. Niścikāya. Lit pra Eka I they say after sanyāsa you must give up kāvyas . Senior students too. even music is not permitted. If it is music in the form of nāma sankīrtanam is ok. Not kalpana svaram raga etc. don't get carried away during music season.it is rejected by scriptures. Here author says यद्यप्युत्तरमीमांसां विना other than uttara mīmāmsā, everything else dvaitam. Romantic novels will promote duality. सर्वाण्यपि शास्त्राणि मुमुक्षुणा जिज्ञासुना सुतरां परित्यज्यानीति jigñāsu mumukṣu should give up. All these is advice of upaniṣad. Must be totally given up. शारीरकमीमांसासूत्रतद्भाष्यकारादिभिः प्रतिपादितम्। has been mentioned by author of Brahmasūtra Vyasācārya and Śaṅkarācārya and other acāryas. Don't watch tv. Śivananda gives clear advice. Don't have coffee, don't read novels, don't watch movies, don't watch TV even though it has been said, you can coffee don't worry some exeptions for you are there. You are not sanyasi. तथापि उक्तेन नयेन तान्यपि they also will be useful , only if some people have coffee they can do other work..

44 the minute Decoction yamuna... cofee is prayags

Only if I have coffee I can do sandhyavandanam japa etc.. don't talk of other drinks. It may help in pursuing sādhanas

कथमपि तत्रोपयुज्यन्त इति सूक्ष्मदृष्ट्या तर्कदृष्टिरेवं निश्चिकाय with a subtle mind Tarkadṛṣṭi concluded. Author us winding up his story.

Topic 507 तर्कदृष्टेः केनचिद्विदुषा समागमः

(५०७) तर्कदृष्टेः केनचिद्विदुषा समागमः –

गुरुमुखाच्छ्रुते स्वबुद्ध्या निश्चितेऽप्यर्थे तर्कदृष्टेः पुनः सन्देहो जातः। ‘यो मया निश्चितोऽर्थः स एवायं शास्त्रार्थः, उतान्यः’ इति। तर्कदृष्टेः कनिष्ठाधिकारित्वेन पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। तन्निवृत्त्यर्थं विद्वदन्तरनिश्चयेन स्वनिश्चयस्य संवादसम्पादनार्थं च स कदाचित् कञ्चन विद्वांसमुपसङ्गम्य स्वाभिप्रायं तस्मै न्यवेदयत् । स च तर्कदृष्टिवचनं श्रुत्वा भवदुक्तः सर्वोऽपि मुख्यसिद्धान्त एवेति प्रत्यब्रवीत् । ततस्तर्कदृष्टिः सर्वमपि संशयं हित्वा ‘अहं ब्रह्मास्मि’ इति साक्षाद्ब्रह्मापरोक्षतयानुभूय बन्धमोक्षादिकं सर्वं मिथ्यैवेति विजज्ञौ ।

तर्कदृष्टेः केनचिद्विदुषा समागमः –Tarkadṛṣṭi was studying several śāstras and travelling. He had studied under a particular guru in chapter 6, however because he was intellectual and had a lot of doubts. 33 percent is advaitam is not logical. 33 percent says logical not practical. 33 percent says I’m not ready. Only 1 percent is ready to change from triangular to binary format. गुरुमुखाच्छ्रुते स्वबुद्ध्या निश्चितेऽप्यर्थे तर्कदृष्टेः पुनः सन्देहो जातः। he has arrived that advaitam is correct. Still he got a doubt I have got the understanding doubt. Like am I a jñānī or not. Even privately will I get videha mukti or not? ‘यो मया निश्चितोऽर्थः the teaching that I have concluded स एवायं शास्त्रार्थः, उतान्यः’ इति। I is it the sastrārtha. Am I qualified to reject so many gurus like Ramanujacarya. Bhakti is so much emphasized everywhere else. Like a walker. To drop īśvara hold, mayyeva sakalam that is difficult, many have this doubt at crucial times. It requires great conviction regarding my knowledge. Will bhagavān get angry? We say Bhagavan will be happy as it is his advice. Lord Kṛṣṇa says this. तर्कदृष्टेः कनिष्ठाधिकारित्वेन because he is kaniṣṭa adhikārī , पुनः पुनः पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। natural for intellectuals, he repeatedly went through. So he wanted another ācārya to validate this. He therefore went to another ācārya...

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Tarkadṛṣṭi wants to validate that he has understood the knowledge correctly. Is it exactly the same as the intended message of the śāstram? 'यो मया निश्चितोऽर्थः स एवायं शास्त्रार्थः, उतान्यः' इति। he thought so. तर्कदृष्टेः कनिष्ठाधिकारित्वेन persistent doubt is natural to an intellectual student. Being an over intellectual is an obstacle to vedānta. पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। tarka should not override vedānta. It should not be pradhānam. Over intellectual is a lesser qualified individual. He is actually considered kanishtha adhikārī lowest author. Ramaraya kavi writes that those people in the grip of tarka are tarkapiśācīs. Gripped in tarka ghost they arte considered lowest. Sometimes lifelong.. Niścala Dāsa says because of this kutarka, such a doubt is natural for kanishtha adhikārī who is an over intellectual. To ultimately remove this doubt, which is subjective तन्निवृत्त्यर्थं which category I belong. I always feel I'm in between, in the corridor. Am I closer to jñānī or ajñānī. Therefore he went to a confirmed jñānī. विद्वदन्तरनिश्चयेन why another vidvān? He has already studied under a mahajñānī. He wants to ask him if his understanding is same as his understanding. स्वनिश्चयस्य संवादसम्पादनार्थं samvada is concurrence/agreement in this context. च स कदाचित् for doubt removal कञ्चन विद्वांसमुपसङ्गम्य he went to another jñānī स्वाभिप्रायं तस्मै न्यवेदयत्। he made it clear to the other great jñānī. His intention he communicated. This jñānī asked Tarkadṛṣṭi to explain his understanding; Jīvātmā paramātmā saṃsāra jñānaṃ etc. in brief. After listening to the summary, स च तर्कदृष्टिवचनं श्रुत्वा भवदुक्तः सर्वोऽपि मुख्यसिद्धान्त एवेति प्रत्यब्रवीत्। he said that all that you just said is conclusions of advaita vedānta. You have grasped maha vākyam very well. Thereafter ततस्तर्कदृष्टिः सर्वमपि संशयं हित्वा Tarkadṛṣṭi, had no more doubts, 'अहं ब्रह्मास्मि' इति in the form of aham brahmasmi साक्षाद्ब्रह्मापरोक्षतयानुभूय he claimed brahman as himself. Claiming brahman as himself, the meaning of the word I is very very clear. He is very comfortable with claiming aham brahmasmi. बन्धमोक्षादिकं सर्वं मिथ्यैवेति विजज्ञौ। everything else is mithyā having ETU. Jāgrat prapañca also borrows ETU from Me. Experiencability, transactability and utility. Both bandha and mokṣa are from standpoint of vyāvahārika dṛṣṭi. Bandha itself is mithyā its departure is also mithyā.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २-३२ ॥ we must remember.

Here in the original vicarasagar hindi version, there is a sentence which is missing in samskruta vicārasāgara. It is not exact translation of the original. There are many translations available. Those translations are exact. But samskruta vicārasāgara is not exact presentation. He makes modifications. Generally all topics are covered. In topic 507, there is a sentence, Tarkadṛṣṭi is jñānī jīvanmukta and confirmed with another jñānī. So what happened to him. Author says Tarkadṛṣṭi desired to go home (instead of Rishikesh) and meet his parents. He has no problem of attachment. This sentence is missing here. this is important to understand the further development.

I will briefly mention. Tarkadṛṣṭi wants to go home. He started his travel. Temporarily Tarkadṛṣṭi scene is discontinued.

Next scene is Father. Śubhasantati. What happened to Śubhasantati? Śubhasantati the father was ruling the kingdom. He wanted to handover kingdom to someone and take to vānaprasthāshram for upāsana. He got a big doubt and called several scholars. Well informed upāsakas bhaktas not jñānīs. A seminar is conducted and all of them presented their teachings. Seminar gets over, Śubhasantati wanted to remove his doubts. He is mentally distressed. At that time, Tarkadṛṣṭi who was travelling now joins Śubhasantati. He expresses the doubt and Tarkadṛṣṭi becomes the guru of Śubhasantati. Then we get a brief teaching of Tarkadṛṣṭi to Śubhasantati. From topic 518 their meeting and teaching. Very beautiful lessons on upāsana we get something not discussed anywhere else. After the teaching Śubhasantati's doubt is cleared and he also handover the kingdom to Tarkadṛṣṭi. he is happy to receive it like Janaka. He is a jñānī. After some time Śubhasantati dies and he gets kramamukti as he was a great upāsakas. Tarkadṛṣṭi rules the kingdom as a jīvanmukta and then he dies getting videhamukti. All four stories are over. Two get krama mukti and two videhamukti. Tattvadṛṣṭi and Tarkadṛṣṭi become jīvanmuktas and get videha mukti. Adṛṣṭi and father get kramamukti. Thereafter he gives a few lessons regarding videha mukti based on Brahmasūtra 4th chapter. Thereafter vicārasāgara gets completed. Before changing scene from Tarkadṛṣṭi to Śubhasantati, there is an aside note.

Topic 508 ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम्

(५०८) ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम् – this is the end of Tarkadṛṣṭi scene and start of Śubhasantati scene. Do jñānīs have desires? This is the topic. Because Tarkadṛṣṭi who is a jñānī and jīvanmukta had developed a desire to go home and meet his parents. That's why this question is important. Sastras have seemingly contradictory views are there. One view jñānī is totally free from all desires.

Gita chapter 2 sthitaprājña itself.

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् । २-५५

Sarvān partha, jñānī is one who renounces **all** the desires, in the Upaniṣads also Kaṭhopaniṣad and bṛhadāraṇyaka , यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति । ४-४-७

When all the desires are dropped, same Kṛṣṇa tells Arjuna, l लोकसङ्ग्रहमेवापि, सम्पश्यन्कर्तुमर्हसि ॥ २-२०॥
Even if you are a jñānī, You have to continue your duty for the sake of loka saṅgraha according to āśrama. They have desire for loka saṅgraha. They also establish matas, Niścala Dāsa writing books etc. any activity is backed by desire only.

यद्यद्धि कुरुते किंचित् तत्तत् कामस्य चेष्टितम् ॥

Any action is the result of kāma. In tai upa even Bhagavan has kāma.

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदꣳ सर्वमसृजत । यदिदं किञ्च...(ब्रह्मानन्दवल्ली ६)

We have enough pramāṇam to show jñānbis have desires or do not have desires. All these topics are influenced by pañcadaśī. Ghere chapter 7. Ans: jñānīs also do have desires. Their desires are different from ajñānī's desires. Shuddha kāma and aśuddham kāma. Clean and unclean desires. Non-binding desires jñānīs can have and they do have. Even crores are ok

इच्छं तु कोटि वस्तुनि he says.

What is the definition of non-binding desire? This is not caused by apūrṇatvam or sense of incompleteness but by prārabdha vāsana. It is not a cause of anxiety too. **It is a desire with fulfillment not for fulfillmen**t. Binding desires are triggered by apūrṇatvam. Anxiety causing desires. Thereafter how do you understand /interpret the gītā shloka sarvān kāma. Add adjective to Kāma. Sarvān aśuddham kamān prajahati... pramuchyante. A jñānīs desire to withdraw also is vāsana based and not binding. Tarkadṛṣṭi has already renounced. So when Śubhasantati offered, he did not mind. He may have had preferences not strong desires. Heading: even though jñānīs also have non binding desires, when they do the actions based on the desire, a vyavahāra, like starting a ashram. You may have to do āvahanti homam.. and wait for students and retain them too. You have to cut jkes etc. audasīnyam...he does not get trapped. He is unattached. In Sanskrit class, you start with many students then guru discovers advaitam.!!!! His pūrṇatvam is never dented.

In briha upaniṣad,

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।४.४.२३ .. no value addition or deletion. That mental state is udāsīna bhava,

In chapter 14 of gītā

उदासीनवदासीनः, गुणैर्यो न विचाल्यते। गुणा वर्तन्त इत्येव, योऽवतिष्ठति नेङ्गते ॥१४-२३॥.

ज्ञानिनोऽपि सकलव्यवहारोऽज्ञवत् प्रारब्धवशाज्जायत इति प्रागभिहितम्। तदनुकूला इच्छापि तस्य सम्भवेदेव।

ज्ञानिनोऽपि for a jñānī also, 6th case सकलव्यवहारोऽज्ञवत् many wordly transactions can happen, not for happiness or fulfillment but due to प्रारब्धवशाज्जायत prārabdha इति प्रागभिहितम्। I have said this before itself. In chapter 7, in the beginning there was a debate between two groups of advaitins. Should jñānī be active or spend time only in samadhi. Niścala Dāsa joined second group and said jñānī can be active or passive, it is determined by prārabdha vāsana, page 340. 2nd and 3rd paragraph. Since jñānī can have vyavahāra there must be vyahāra triggering desires. तदनुकूला इच्छापि तस्य सम्भवेदेव। therefore in keeping with type of transaction like an ajñānī the presence of desire is common. But quality or cause of desire is due to prārabdha. Then he raises another question. How can mind develop a desire? In chapter 14 we gave the answer. Sātvika rajasa tāmasa mind. Quiet contemplative mind versus active more and more desires versus no desires in tamasic mind. Rajo guṇa is the cause of desire. Tamo guṇa is cause of laziness. Sattva guṇa is reason for meditation and contemplativeness.

In sṛṣṭi we say all organs are born out of pañca sūkṣma bhutās. Jñānendriyam are born out of individual 5 elements, 5 sattva guṇas. Mind is born out of samaṣṭi sattvaguṇa of all the 5 elements. Then how can there be rajo guṇa based desires in mind? In fact you should not talk of rajasic mind at all. He gives the answer. When you study Tattvabodha you have to revise the understanding. Sattva guṇa means sattva guṇa predominance. Rajo and tamo guṇa are also there in some proportion. Mind has both too. Proportion is different.

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Topic 508....ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम्

ज्ञानिनोऽपि सकलव्यवहारोऽज्ञवत् प्रारब्धवशाज्जायत इति प्रागभिहितम्। तदनुकूला इच्छापि तस्य सम्भवेदेव।

The life journey of Tarkadṛṣṭi we are seeing. All vedānta doubts were gone. He had doubt regarding his own status. Am I a jñānī or a jñāna nishṭā? We do not have to declare outside. Therefore Tarkadṛṣṭi went to another ācārya and ācārya confirmed that. Tarkadṛṣṭi went to meet his father. So now scene changes. Before that author takes a break and raises a question. Tarkadṛṣṭi desired to go home (is missing in samskruta vicārasāgara). Question: Can jñānī have desires? Can a jñānī gunateetah jñāna nishṭā have desires. In Gita it is said..

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।.chapter 2

Here answer is very clear (although it appears contradictory). Jñānīs also can have desires. Therefore desire based worldly transactions are also possible. This I have already spoken about in beginning of chapter 7. Even though jñānī cannot have desires born out of self-ignorance, prārabdha vāsana based kama janita karma can be there. For ajñānī it is due to avidyā. There is a difference in the attitude. Jñānī sees as prārabdha , vāsana, kāma, karma or vyavahāra as not belonging to him.

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥...

Neighborisation. Pujya Swamiji says. He has got inner space. Therefore he calls it audasīnyam.

14th chapter LK says jñānī’s mind also will have guṇa fluctuations. प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥14-22॥

Jñānī looks at the mind as

उदासीनवदासीनः, गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव, योऽवतिष्ठति नेङ्गते ॥14-23॥

Jñānī does not seek sympathy from others nor he has self-sympathy towards himself. Prārabdha vāsana karma series is possible. Towards all of them he has audasīnyam, non-involvement, not transferring the reactions to himself. Asaṅgha bhāva is inner space or distance. This is audasīnyam. In chapter 7 of pañcadaśī it is called Anujvara nivṛtti. Mind will have jvara emotions in reduced form but anujvara transference does not take place.

Desire is the result of rajo guṇa. delusion or conflict is the result of tamo guṇa. how can mind have desire? Mind is made up of satva guṇa then how can it have (rajo or tamo guṇa) desires or delusion? In Tattvabodha you have to add a clause. Even though it is said in Tattvabodha that mind is product of samaṣṭi sattva guṇa, we have to add predominant sattva is pooled together. There is a mixture of rajo and tamo guṇa too. Therefore rajo guṇa amśa and tamo guṇa amass are there.

लोभः प्रवृत्तिरारम्भः, कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते, विवृद्धे भरतर्षभ ॥१४-12॥

In the mind sometimes rajo guṇa increases. In next shloka, Tamo

अप्रकाशोऽप्रवृत्तिश्च, प्रमादो मोह एव च ।

तमस्येतानि जायन्ते, विवृद्धे कुरुनन्दन ॥14-13॥

यद्यप्यन्तःकरणं भूतानां सत्त्वगुणकार्यमित्युक्तम्। तथापि रजस्तमोगुणसहितसत्त्वगुण-कार्यमेव तन्न तु केवलसत्त्वगुणकार्यम्। वलसत्त्वगुणकार्यं चैतत्स्यात् तदा अन्तःकरणस्य चाञ्चल्यस्वभावो न कदापि स्यात्। तथा कामक्रोधाद्या राजस्यो वृत्तयो निद्रालस्यमूढत्वाद्यास्तामस्यो वृत्तयश्च न स्युः। सर्वत्र तासां प्रतिप्राणि जायमानत्वादेव न केवलसत्त्वगुणकार्यमन्तःकरणम्। किन्तु, अप्रधानीभूतरजस्तमोगुणसहित-सत्त्वगुणप्रधानपञ्चभूतकार्यमेव। तस्मादन्तःकरणे त्रयोऽपि ते गुणाः सर्वदा वर्तन्त एव। परन्तु न समतया। न्यूनाधिकभावेन तु वर्तन्ते। तस्माद्गुणानां न्यूनाधिकभाववशात् प्रतिप्राणि

विलक्षणस्वभावमन्तःकरणम्। तद्यावदन्तःकरणमास्ते, तावद्रजोगुणपरिणामरूपा इच्छापि स्यादेव।

यद्यप्यन्तःकरणं भूतानां सत्त्वगुणकार्यमित्युक्तम् no doubt it has been said that entire antahkaraṇam is sattva guṇa kāryam, but never तथापि रजस्तमोगुणसहितसत्त्वगुण-कार्यमेव तन्न तु केवलसत्त्वगुणकार्यम्। take as only sattvaguna kāryam. But take it as rajo tamoguna mixture. Arthapatti pramāṇam is basis for this. If you do not accept the trigunas you cannot explain certain conditions of the mind. Like when I see water on the road, I know it might have rained previous night. Presumption. केवलसत्त्वगुणकार्यं चैतत्स्यात् suppose mind is only 100 percent sattva तदा अन्तःकरणस्य चाञ्चल्यस्वभावो न कदापि स्यात्। wavering nature of mind cannot happen as all movements are associated with rajo guna. Sometimes thoughts are racing.. then you start walking up and down. It moves the body also, rajo guna. Arthapatti pramāṇam. तथा कामक्रोधाद्या राजस्यो वृत्तयो rajasic thoughts like kama krodha etc निद्रालस्यमूढत्वाद्यास्तामस्यो वृत्तयश्च tamasic traits like sleep laziness confusion and conflict. न स्युः। tamasee is born out of tāmasa. सर्वत्र तासां प्रतिप्राणि always in every living being (pratiprani-avyayibhava samasa) तासां जायमानत्वादेव these three types of vrttis are there न केवलसत्त्वगुणकार्यमन्तःकरणम्। antahkaraṇam cant be pure sattva. किन्तु, अप्रधानीभूतरजस्तमोगुणसहितसत्त्वगुणप्रधानपञ्चभूतकार्यमेव। living beings will have more sattva guṇa as compared to tamo guṇa. in pañcadaśī first chapter it is said..

Tamah pradhāna .. prakṛti..

Tamas will be 99.99 percent in inert objects. Even plants have more sattva than inert objects. Entire creation is made up of three guṇas. Brahmāji will be concentrated sattva guṇa. to a lesser extent rajo and tamas are lesser as compared to sattva guṇa. sattva guṇa and rajas have to be at optimal levels for cidābhāsa reflection. We cannot change this proportion in inert objects or living beings only Bhagavan can do.

अप्रधानीभूतरजस्तमोगुणसहितसत्त्वगुणप्रधानपञ्चभूतकार्यम् one word. Compound word. Greatness of Sanskrit. Kadambari is known for such compounds.

तस्मादन्तःकरणे त्रयोऽपि ते गुणाः in the antahkaraṇam सर्वदा वर्तन्त एव। all three guṇas are there. Before and after jñānaṃ.

In chapter 14..

प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥14-22॥

Because of prārabdha there may be sickness. Each devotee may give a medicine. Conflict can be there before and after vedānta in vyavahāra. Conflict free is only one, that is bhagavān.

परन्तु न समतया। if you take all the jñānīs, they will have high sattva guṇa. more than 50 percent will be there. Among jñānīs it wont be same. न्यूनाधिकभावेन तु वर्तन्ते। in a graded form it will be there. Some jñānīs don't feel like engaging in any mārga. They sit in meditation brahmavit etc...they don't want to even eating. There are other active jñānīs. They are involved in loka saṅgraha. तस्माद्गुणानां न्यूनाधिकभाववशात् प्रतिप्राणि because of gradation of the three guṇas, in every living being विलक्षणस्वभावमन्तःकरणम्। the character is not the same. Some jñānīs get more anger too. तद्यावदन्तःकरणमास्ते, as long as the mind is there, even during jīvanmukti तावद्रजोगुणपरिणामरूपा इच्छापि स्यादेव। it will be there. Vidyāraṇya also emphasizes in chapter 7, jvara and anujvara. He says emotional fluctuations will be there in jīvanmuktas too. Through Sādhanacatuṣṭaya sampatti we are doing jvaraśamanam, reducing jvara is possible not total elimination. vedānta is for anujvara nivṛtti, never transfer mental jvara onto yourself after mahāvākyam.

manobudhyahaṅkāra...

never mix up jvara and anujvara. Jvara is associated with sadhana catuṣṭaya sampatti. Anujvara nivṛtti is through mahāvākyam decides jñāna nishṭā.

Seeming contradiction now..desire of a jñānī. How do you explain the śāstra vākyam?

यत् क्वचिच्छास्त्रान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्। तत्रायमभिप्रायः –ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव । तथापि –

यत् क्वचिच्छास्त्रान्तरेषु in certain śāstram, other (than vicārasāgara) vedāntic texts say jñānī will not have raga dveṣa. Veeta raga bhaya krodha won't be there it is said in gītā too. नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्। it is said so.

Katopanishad..yadā 2-3rd section.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Jñānīs mind becomes free from all kamas.

In gītā

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।.chapter 2-54

Does jñānī have emotions or not? Niścala Dāsa says yes, will have. Lot of FIR reduction would have been done with sadhana catuṣṭayam. Therefore it will be in lower level. It may not be expressed verbally or physically. He also knows how to handle without transferring to himself. Jñānī is suppose to be one who neibourises his own body mind etc. there is no question of doubting whether he is jñānī or not. It is better to separate myself from my mind at the time of emotional disturbance. That is jñāna nishṭā. Emotional distancing will also happen only gradually. Initially I become wiser after the event. Slowly I'm able to distance myself during the problem. I don't tell others, I can be sure that vedānta has worked for me.

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यत् क्वचिच्छास्त्रान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्। तत्रायमभिप्रायः —ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव । तथापि –

Tarkadṛṣṭi went to another ācārya and wanted an additional confirmation that his jñānaṃ was correct. After becoming a jñānī Tarkadṛṣṭi developed a desire to go home and meet his parents. We need to assume he is travelling. Now Śubhasantati life story needs to be picked up.

A legitimate doubt raises. Can a jñānī have desires? First he pointed out yes jñānīs can have desires based on the three guṇas in the mind. Rajo guṇa being the cause of desire. In chapter 14 of gītā,

रजो रागात्मकं विद्धि, तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय, कर्मसङ्गेन देहिनम् ॥14-7॥

desires will not be triggered by ignorance or apūrṇatvam, but it will be by prārabdha vāsana. Both anubhava pramāṇa and inferential logic prove this-presence of desires. But in śāstra we saw otherwise.

Jñānī does not have desire...

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥ 2-55॥

Now question is do jñānīs have desires or not? That analysis is being started here.

यत् क्वचिच्छास्त्रान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम् he says I do agree that śāstric statements are there which state jñānīs do not have desires. तत्रायमभिप्रायः that śāstric sentence should not be literally understood. It does not mean jñānīs do not have desires. In the interpretation we have to accept desires are there for both. Jñānī's desires are non-binding desires. Ajñānīs have binding desires. Desire to physically attend the class is non-binding desire. Ajñānīs have both binding and non binding desires. If jñānīs have binding desires it means they are not jñānīs. "ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव for both jñānīs and ajñānīs there will be desires. Even sanyasi jñānīs...loka saṅgraha iccā can be there. Gṛhastha jñānī will have desire for completing the duties. According to śāstra every āśrama has got its own duties. Duties he wants to fulfill them, but even they are non-binding. तथापि – difference is in the attitude towards the desires.

(१) अज्ञ इच्छादीनात्मधर्मत्वेन जानाति। (२) ज्ञानी त्विच्छाद्युत्पत्तिसमयेऽपि नैव तानात्मधर्मत्वेन विजानाति। किन्तु, अन्तःकरणपरिणामत्वात्तद्धर्मा एवेति तान् संवेत्ति। इत्थं ज्ञानिनामिच्छादिसम्भवेऽपि यतो न ते आत्मधर्मत्वेन ज्ञानिनः प्रतिभान्ति अतो ज्ञानिन इच्छादयो न सम्भवन्तीति।

अज्ञ इच्छादीनात्मधर्मत्वेन जानाति। an ignorant person looks upon the desires as his own desires. He does not know he has two components ātmā and ahaṅkāra. Ahaṅkāra is anātmā plus cidābhāsa (śarīratrayam plus cidābhāsa) ahaṅkāra is karta bhokta pramāta. It will have desires. Jñānīs ahaṅkāra also prārabdha, vāsana as well as vāsana janita iccā or desires. Ajñānīs problem is he does not know that he is mixture. Jñānīs ahaṅkāra will also have failures like ajñānīs. Example Lord Kṛṣṇa tried to speak with Kauravas. It did not work. Ahaṅkāra of jñānīs ajñānīs avatāra are always subject to success and failure. Jñānīs have detached from ahaṅkāra.

उदासीनवदासीनः, गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव, योऽवतिष्ठति नेङ्गते ॥14-23॥
chapter 14

Kṛṣṇa acknowledges failures and successes are there for ahaṅkāra. I will accept both. Rama or Kṛṣṇa never felt bad that their mission was a failure. In nididhyāsanam he has practiced..sama dukha
समदुःखसुखः स्वस्थः, समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः, तुल्यनिन्दात्मसंस्तुतिः ॥14-24॥
मानापमानयोस्तुल्यः, तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी, गुणातीतः स उच्यते ॥14-25॥
He has practiced to accept both successes and failures of ahaṅkāra. He has practiced that he has transcended both.

गुणा गुणेषु वर्तन्ते, इति मत्वा न सज्जते ॥ ३-28॥
I transcended that.

In tai upa, jñānī does not have any regrets in life in old age. Many parents feel regrets towards the way they brought up children.

Tai upa

किमहं साधु ना करवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष एते आत्मानं स्पृणुते । ब्रह्मानन्दवल्ली ९.१

Old age of jñānī is free from regrets and guilt. It is a privilege of jīva to fail. Distancing from ahaṅkāra desires decisions successes and failures. Having an inner space Pujya Swamiji says. Society will criticize. It does not matter.. I don't care about society's comments also. As ahaṅkāra I will try to do my duties to the best, but I not affected by successes or failures. "don't take to your heart". An ajñānī gets upset by taking every comment to the heart. (२) ज्ञानी त्विच्छाद्युत्पत्तिसमयेऽपि a jñānī when he gets desires, he never takes it to heart. नैव तानात्मधर्मत्वेन विजानाति। jñānī distances himself from ahaṅkāra. In śravaṇam and mananam we taljk about this. But nididhyāsanam requires long practice. Whatever happens to ahaṅkāra, my freedom is unconditional.

प्रकाशं च प्रवृत्तिं च, मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥१४-२२॥

Jñānīs mind will have satva guṇa rajo guṇa even moha or delusion. Emotional fluctuations due to three guṇas can be there. Jñānaṃ and jñān nishṭā do not talk of emotional conditions but my attitude towards the emotional status. Then I can try to improve the mind in an detached manner. Reinforcing sādhanacatuṣṭaya sampatti is needed to improve mind. Jñāna niṣṭhā to be used to distance the mind. One requires ātmā anātmā viveka another requires sādhanacatuṣṭaya sampatti. Emotions like desires etc he doesn’t transfer on to himself (ātmā). किन्तु, अन्तःकरणपरिणामत्वात्तद्धर्मा since all emotions belong to antahkaraṇam, all of them are attributes o\f anātmā, jñāna nishṭā abhyāsa must continue. Mano budhyahaṅkāra... I will handle the turbulence but never transfer the turbulence onto myself. This is jñāna nishṭā maintenance. These are non binding desires, एवेति तान् संवेत्ति। इत्थं ज्ञानिनामिच्छादिसम्भवेऽपि यतो न ते आत्मधर्मत्वेन ज्ञानिनः प्रतिभान्ति since jñānī does not say I have desires, he says mind has issues but I'm free, it appears that way only. Meaning of jñānī is ātmā. अतो ज्ञानिन इच्छादयो न सम्भवन्तीति। so jñānī the ātmā does not have desires, jñānī the ahaṅkāra does not have binding desires. Ajñānī the atma does not have desires, ajñānī the ahaṅkāra has binding desires. Hereafter author extends this beyond desires to actions. Sūkṣma śarīram to sthūla śarīram. Body will have actions and even then jñānī will handle the actions but will not transfer the actions to himself (ātmā).

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An aside topic. Tarkadṛṣṭi decides to visit his parents. A doubt may arise as to whether jñānīs can have desires. The answer is it depends on the standpoint. From ahaṅkāra angle jñānī will have desires, we must understand that they are non-binding desires. Jñānīs look at themself as atma only so atma cannot have desires, so from his own standpoint jñānī does not have desire. Even when he sees the desires in the mind, he distances from these desires in the mind. Distancing from the mind and desires jñānī alone cannot do. An ajñānī does not do this and he cannot understand the jñānī also.

For a jñānī those desires do not appear as their own desires but attributes of the mind.

इच्छा द्वेषः सुखं दुःखं, सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन, सविकारमुदाहृतम् ॥13-7॥

I’m the kṣetrajña.

तथा मनोवाक्कायकृतं संव्यवहारादिकं सर्वं न ज्ञानिन आत्मधर्मत्वेन प्रतिभाति, किन्तु क्रियासामान्यं मनोवाक्कायाश्रितं तत्रैव वर्तते।आत्मा त्वसङ्ग इत्येव प्रतिभाति। तस्माज्ज्ञानी सर्वव्यवहारेषु कर्ताप्यकर्तैव। “न कर्मणा लिप्यते पापकेन” (बृ. ४.४.२३) इत्यादिश्रुतेः। ज्ञानोदयादनन्तरं प्रारब्धकृतशुभाशुभकर्मफलरूपसुखदुःखादिना नैव ज्ञानी सम्बद्ध्यते। तदेवं प्रारब्धवशादज्ञवत्ज्ञानिनोऽपि सर्वो व्यवहारस्तदनुकूला इच्छादयश्च सम्भवेयुरेव।

तथा मनोवाक्कायकृतं all the worldly transactions done, kāyika vācika mānasa karma all of them संव्यवहारादिकं सर्वं न ज्ञानिन jñānī will try to continuously improve them lifelong , jñānī uses jñāna niṣṭhā to distance from vyavahāra , he claims I’m free I’m saṃsārī, mokṣa is not my goal. The distancing is jñāna niṣṭhā आत्मधर्मत्वेन his own vyavahāra प्रतिभाति, dies not appear as vyavahāra. Society does not understand, the transformation is internal. किन्तु क्रियासामान्यं all actions in general, all three types मनोवाक्कायाश्रितं which belong to body mind speech anātmā तत्रैव वर्तते। very important, anātmā attributes are maintained in the anātmā itself. Jñānī does not transfer ...not I'm agitated, but mind is upset. This is not saṃsāra. Transferring mental upset to myself and statement I'm upset is saṃsāra . Clearly he sats attributes of the mind is kept in the mind itself. आत्मा त्वसङ्ग ātmā is asaṇga, two reasons, remembering the teaching, only if nididhyāsanam has been over a prolonged time, in crisis these can be applied. Anātmā belongs to lower order of reality. I belong to higher order. I'm untouched by these events happening in the material world or internal world. In Maṇḍukya kārika, Gauḍapāda calls this asparśa yoga, untouchable yoga. For jñānī इत्येव प्रतिभाति। it is his perspective. Others may say jñānī has bad prārabdha. Etc they will do parihara etc. jñānī keeps quiet. For him it is a joke. तस्माज्ज्ञानी सर्वव्यवहारेषु कर्ताप्यकर्तैव।even though jñānī is involved in vyavahāra from anātmā standpoint. He is uninvolved from ātmā standpoint.

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ 5-8॥

I don't do because I can't do

"न कर्मणा लिप्यते पापकेन" (बृ. ४.४.२३) इत्यादिश्रुतेः।

Bṛhadāraṇyaka upaniṣad śārīraka brāhmaṇam 4-3 is svayamjothi. 4-4 is śārīraka brāhmaṇam

यस्य नाहङ्कृतो भावः, बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान्, न हन्ति न निबध्यते ॥18-17॥

Even though a kṣatriya jñānī kills so many people in war, he really does not kill na hanti na nibadhyate

ज्ञानोदयादनन्तरं after jñānodaya प्रारब्धकृतशुभाशुभकर्मफलरूपसुखदुःखादिना pleasure and painful experiences will continue for a jñānī from anātmā standpoint. नैव ज्ञानी सम्बद्ध्यते। jñānī does not look at it this way. For others his prārabdha has sukha and aśubha results, while he generated the prārabdha earlier he may have done dhārmic and adhārmic karma. These affect the ahaṅkāra part of the jñānī. So sukham and duḥkham are possible. He always distances from ahaṅkāra. तदेवं प्रारब्धवशादज्ञवत् in this manner due to prārabdha like an ajñānī, ज्ञानिनोऽपि for jñānī also सर्वो व्यवहारस्तदनुकूला all worldly transactions will be there . If jñānī is involved in loka saṅgraha, he may be very involved इच्छादयश्चसम्भवेयुरेव।or he may sit in samādhi. Even for the latter minimum vyavahāra of bhikṣa will be there. Even for that jñānī there is a desire to sit in meditation. Rule is without desire no vyavahāra takes place. We are considering only voluntary vyavahāra. Involuntary vyavahāra will be any case there.

With this diversion topic is over. Now life journey of the father. Śubhasantati.

He was introduced in the beginning of chapter 4 124,125 topic. He wanted to renounce and he wanted to handover the kingdom, svarga loka, bhūlokā to his sons. Therefore he expressed this desire. The children decided that kingdom is maha saṃsāra. They decide to renounce and leave. Father wants to renounce. Now remainder.

(आ. ५०९-५१८) शुभसन्ततिराजप्रसङ्गः –

Topic 509 Śubhasantati

(५०९) शुभसन्ततिनामानं राजानं विहाय त्रयोऽपि तत्पुत्राः प्रोषिता अभवन्। तेषां पुत्राणां चरित्रं कथितम्। अधुना तत्पितुः प्रसङ्गः कथ्यते।

Upto 518 topic is Śubhasantati's life story. One who has noble children..śubha santati yasya. Leaving out the father Śubhasantati, all his three sons left the kingdom. All of them did not take sanyāsa. It does not say so. We have already seen their life journeys. Two have already got liberation. First and second one. Second through krama mukti. 3rd son, we saw. He went to another ācārya and confirmed th3 knowledge and is now enroute to meet the father. Now in the following ten topics father's biography.

पुत्राणां प्रवासात्परं पितू राज्ञस्तीव्रवैराग्याभावात्तद्विरहप्रयुक्तं दुःखमभूत्। मन्दवैराग्यवशाद्विषयभोगात्सुखमपि नाभूत्।पुत्रप्रवासतस्तितिक्षायां सत्यामपि राज्यं विहाय गन्तुं नाभूद्धैर्यम्। इतश्च तस्य दुःखमेवासीत्। सति हि तीव्रे वैराग्ये स राज्यं त्यक्तुंशक्नुयात्। तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य नाभूत्। भोगासक्तिरपि तथा नाभूत् । तत उभयथापि तस्य दुःखमेवासीत्।परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाभूत्।

Page 175 onwards. After the departure of the children, पुत्राणां प्रवासात्परं पितू राज्ञस्तीव्रवैराग्याभावात्तद्विरहप्रयुक्तं दुःखमभूत्। the father did not have tīvra vairagyam.. if no vairagyam the life is karma yoga, manda vairagyam. upāsana yoga, for tīvra vairagyam jñāna yoga. Gradation done by Niścala Dāsa . He wants to show Śubhasantati is under manda vairagyam, upāsana centered life. His detachment was not intense enough, because of separation from children. It was a pain the separation. Intensity depends on the attachment. In tīvra vairagyam

गतासूनगतासूंश्च, नानुशोचन्ति पण्डिताः ॥ 2-11॥

In the case if Śubhasantati separation gave him pain. Pain caused by separation was there. मन्दवैराग्यवशाद्विषयभोगात्सुखमपि नाभूत्। at the same time since he had sufficient dispassion, he could not indulge in sense pleasures also, like people going to liquor. Even though he had access to all sense pleasures. He could not enjoy them also. पुत्रप्रवासतस्तितिक्षायां सत्यामपि his manda vairagya helped in putting up with pain or managing the pain. So even though separation pain was made bearable by manda vairagyam, he did not have sufficient detachment to renounce the kingdom and go away in search of a guru. राज्यं विहाय गन्तुं नाभूद्धैर्यम्। no courage इतश्च तस्य दुःखमेवासीत्। therefore there is self-inadequacy. I have no courage to give up family. सति हि तीव्रे वैराग्ये if Śubhasantati had intense vairagyam स राज्यं त्यक्तुं शक्नुयात् । he also could have given up kingdom like his children by handing over to someone else,

तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य नाभूत्। because of the lack of such a vairagyam, he did not renounce the kingdom.

A textual note: in topic 123 a heading us there. Topic 123 "putreṣu rājyaṃ samarpya śubhasaṃtate: pravrajanam". This title seems to be not correct. Title says, having given the kingdom to children, Śubhasantati' departure. Here it is clearly saying śubhasante had no courage to depart. So addiccha to pravrajanam. Planning to go. Children overtook and departed. pravrajana iccā must be the correct title.

भोगासक्तिरपि तथा नाभूत् he could not be a worldly person a vedāntic person. In Uddhava gītā it comes. When I don't have interest for worldly pursuit and cants dedicate to vedāntic pursuit. Scriptural answer is intensify upāsana and religious pursuit. Don't go to movies tours parties. You can't go at ashram also. Be at home and spend more time in dhyānam. It will convert manda vairagyam to tīvra vairagyam. Once tīvra vairagyam comes in gṛhastāśram to will not worry about family. Chapter 5 one who does not hate or...

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ 5-3॥

Increase your upāsana , continue to remain at home. You will get an unpreoccupied mind. When ever you attend class your mind absorbs like sponge.

A story related to Janaka. The three sanyasis looked down upon the Janaka. Guru wanted to teach a lesson. So created a fire (illusion). The sannyasis in the middle of the class ran to safeguard their kaupinam(and thatched hut), they found it was an illusion created by the guru. Janaka was continuing in the class. Gṛhastha need not feel bad. He just has to detach from family and attach to teaching.

Mere to Giridhara Gopala doosra na koi.

Intense bhakti can give intense vairagyam

Śravaṇam's quality can improve. That's the advantage of sanyāsa aśrama.

गतसङ्गस्य मुक्तस्य, ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म, समग्रं प्रविलीयते ॥ 4-23॥

chapter 4 Kṛṣṇa promotes gṛhastha jñānaṃ. Remain where you are. Whereas Śaṅkarācārya will promote sannyasa. In Aitareya bhāṣyam, he strongly criticizes gṛhastāśram. Read gītā and console yourself. Quality of śravaṇam mananam and nididhyāsanam will be high...

Children will create problems, spouse will, grandchildren will give trouble. You will be in the eye of the storm, jñāna niṣṭhā will be there distancing from family and issues.

Those who are intermediary religious life has to be intensified. This is given in Uddhava Gita. Niścala Dāsa does not quote, तत

उभयथापि तस्य दुःखमेवासीत्। either way he has no happiness in sense pleasure nor interest in renunciation. परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाभूत्। because of the absence of real and sincere intense nirveda from muṇḍaka upaniṣad, that being not there, result is manda vairagya, may you hold on to Bhagavan and derive strength from Bhagavan and get attached to Bhagavan and get detached from world.

Iṣṭa devata is required for daily puja and upāsana. Bond must be so strong that I don't miss my relationship with any of the family members

अनन्याश्चिन्तयन्तो मां, ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां, योगक्षेमं वहाम्यहम् ॥ 9-22॥

Bhakti can give tīvra vairagyam. It will give courage to emotionally distance. Love will not be lost, giving them what they need is love. I don't need them emotionally and I don't tell them this, our mindset should be not needing them. There is no fear of losing them. Bhakti gives detachment, fearlessness, it gives courage to face adverse situations. Bhakti is almost as powerful as jñānaṃ. This you reinforce through nitya naimmitika karma and upāsana. Renounce kāmya karmas. Desire to know more about upāsya devata saguṇa īśvara is there. Many people want to avoid religion and take to spiritual life. Vedanta is not in favor of this. Religious life is the stepping stone. It is first aid for saṃsāra. Spirituality is treatment. We are all in saṃsāra accident we require first aid bhakti.

Vicārasāgarah class 44 21st December 2023

इतश्च तस्य दुःखमेवासीत्। सति हि तीव्रे वैराग्ये स राज्यं त्यक्तुं शक्नुयात्। तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य नाभूत्।भोगासक्तिरपि तथा नाभूत् । तत उभयथापि तस्य दुःखमेवासीत्। परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाभूत्।

Tarkadṛṣṭi is in travel, we have left him for time being. The children had left home before the father Śubhasantati. Now condition of the father is being discussed. The vairagyam of Śubhasantati was not strong... if he had no vairagyam he should enter karma yoga totally. If he has complete vairagyam he should have gone to a guru for jñāna yoga.

Śubhasantati is in between. Solution to him is stay in gṛhastāśram and pursue upāsana. Upāsana can increase the vairagyam. Let the increased attachment to god reduce your worldly attachments. As godly attachments increases worldly attachments automatically reduce. Strength and courage internally comes for renouncing material pursuits. Even if he stays in family and studies vedānta, automatically the attachments reduces.

ज्ञेयः स नित्यसंन्यासी, यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो, सुखं बन्धात्प्रमुच्यते ॥ 5-3॥

Upāsya devata, upāsana abhyāsa; with these Bhagavān becomes important member, puja room becomes most important room in the house... manda vairagya phala bhūta... upāsya devata jijñāsa.. for me the devata becomes more real than family members. Like Rama for Sant Tyagaraja. This is based on an idea that occurs in Uddhava gītā. Reference.. chapter 15 .27 to 29. 3 verses.

Topic 510 शुभसन्ततेः पण्डितसमाजे ‘को देवः सदा जागर्ति’ इति प्रश्नः

(५१०) शुभसन्ततेः पण्डितसमाजे ‘को देवः सदा जागर्ति’ इति प्रश्नः – शुभसन्ततेर्मन्दवैराग्योदयोऽपि महाभाग्यवशादेव जातः। तेन चतस्य ‘को देव उपास्यः’ इति जिज्ञासा समजनि। पण्डितवरानानाय्य यथोचितमासनादिषूपवेश्य ‘पुरुषार्थलाभाय सर्वैरपिजनैराराध्योऽनिद्रोऽस्वप्नः सदा भक्तजनपरिपालनव्यग्रश्च को देवः’ इति पप्रच्छ। श्रुत्वैतद्राजवचनं पण्डितवरेषु कश्चित् एवंप्रतिवक्तुमुपचक्रमे।

Śubhasantati being a person of manda vairagyam decided to get more and more attachment to upāsya devata. That is iṣṭa devata. He wanted to have a seminar to decide the best one on all gods.

शुभसन्ततेः पण्डितसमाजे ‘को देवः सदा जागर्ति’ इति प्रश्नः – which god keeps awake all the time? Capable of blessing the bhaktas. Evett alert to the needs of the bhakta. शुभसन्ततेर्मन्दवैराग्योदयोऽपि even the rise of feeble vairagyam is a great fortune , generally happens through karma yoga and satsaṅgha

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९॥

From satsaṅgha, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes JīvanmuktI.

You seek people with vairagyam. They fearlessly say god is with me and he means it. He has great courage and confidence. He is not bothered about planets. He feels the presence of upāsya devata in his heart all the time महाभाग्यवशादेव जातः। because of great fortune only it arose तेन च तस्य 'को देव उपास्यः' इति जिज्ञासा समजनि he got a desire to bond with iṣṭa devata more intensely.. sam plus jan ..ajani lung special usage. (https://ashtadhyayi.com/dhatu/04.0044) पण्डितवरानानाय्य he called great religious scholars ānāyya *** causal lyabanta (नी + णिच् → नायि) यथोचितमासनादिषूपवेश्य 'proper seminar kind were seated. upaviś causal lyabanta avyayam. पुरुषार्थलाभाय for attaining all the puruṣārthas सर्वैरपि जनैराराध्योऽनिद्रोऽस्वप्नः all the people who are worshippable or adorable , a god one who does not sleep, does not switch off his mobile at any time! One who does not dream

Kaṭhopaniṣad...2-2-8

य एष सुप्तेषु जागर्ति, कामं कामं पुरुषो निर्मिमाणः।

तदेव शुक्रं तद् ब्रह्म, तदेवामृतमुच्यते।

तस्मिँल्लोकाः श्रिताः सर्वे, तदु नात्येति कश्चन। एतद्वै तत्।।

Ātmā is this (consciousness) which keeps awake projecting various (dream) objects when (all senses are) asleep. That is pure. That is immortal. That is indeed said to be Brahman. All the worlds are based on that. Verily, nothing exceeds that. This is indeed that.

सदा भक्तजनपरिपालनव्यग्रश्च always intensely interested in protecting the devotees, को देवः’ इति पप्रच्छ। such a god, who is that श्रुत्वैतद्राजवचनं having heard this पण्डितवरेषु the first pandita arose कश्चित् एवंप्रतिवक्तुमुपचक्रमे।he started replying the question in the following manner.

Topic 511 विष्णूपासकस्योत्तरम्

(५११) विष्णूपासकस्योत्तरम् –

भो राजन्। सकलवेदान्तशिरोमणिभूतं वासुदेवं शिवो विरिञ्चिश्च नित्यं सेवते। शङ्खचक्रधरः सर्वजनहितकारी पद्मगदाधरः परोपकारीच स वासुदेवः। मङ्गलमूर्तिर्दयानिधिश्च। इत्थंभूतो महाविष्णुर्निजभक्तजनचित्ताभिज्ञः तत्तद्भक्ताभीष्टं क्षेमं प्रयच्छति।

Presentation by panḍithās. Some background information. In the smārtha community generally called Iyers. Śiva pañcayatana puja is a practice in the family. They are followers of advaitam. In smārtha parampara all deities are given equal status. Guided by Śaṅkarācārya.

It is said (smarthas)

यो ब्रह्म विष्णुरुद्राणां उत्तमाधम भेदतः

सः उदरव्याधियुक्तो भवति पूरुषः

That person who grades brahma rudra etc, will be afflicted by disease. They are all equal status. They are saguṇam brahma-Māyā sahitam brahma. They follow Śaṅkarācārya generally.

During karma yoga and upāsana yoga you should transcend and go to advaita. For puja they take 5 deities in the form of 5 symbols (stones). iṣṭa devata comes in the middle. If Śiva is iṣṭa devata we call Śiva pañcayatana puja etc. treating all deities equal is Iyer or smārtha sampradaya or advaita sampradaya. Given in the form of a shloka

आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरं

पञ्चयज्ञपरो नित्यं गृहस्थः पञ्चपूजयेत्

5 sun god, mother goddess, Viṣṇu, gaṇeśa and Śiva.

pañca yagna parah (pañcamahā yajña) must be done every day. (deva yagna must be done every day) Advaita is very particular. nityam gṛhastha.. will have to do deva yajña. They have to invoke one iṣṭa devata. we don’t know who introduced. āgama sampradaya they always hold on to one deity and say that us superior. Theological systems. Our god alone gives liberation they say. Āgama sampradaya. They won’t visit other temples. Here all the deities have been included to include the āgama pujas. Acarya says very good for citta ekagrata... śuddhi. Then come to śravanam mananam nididhyāsanam. Dārśa pournamasa they do not do.

Many brahmins and non-brahmins do pañcayatana puja. RS Vādhyar (nitya ahnikam) book is there. Śaṅkarācārya is said to be ṣaṇmata sthāpana. adding subramanya as a deity. āyatanam means symbol..in karnataka they have vīra śaiva, they use liṅga as āyatanam. Or ayatah. Therefore liṅgāyatah.

Niścala Dāsa is going to take 6 groups. First five will hold on to one of the pañca āyatanam. Gaṇeśa to. Śiva. These five are fanatic āgama based worshippers. They criticize the the other deities and the devotees. In foul language. Then they introduce smārtha mata. The other five They will use word veda for acceptance but strongly use āgama and regional texts. Smārtha sampradaya is strongly based on smṛtis incorporating āgamas. All these people criticize the other bhaktas and smārtha as well. End of seminar Śubhasantati's confusion becomes worse. That time Tarkadṛṣṭi lands and finds the confusion. Then teaches the upaniṣadic version of pañcayatana puja. Following is each deity.

Viṣṇu bhaktas vaiṣṇavites now

विष्णूपासकस्योत्तरम् –

भो राजन्। सकलवेदान्तशिरोमणिभूतं वासुदेवं शिवो विरिञ्चिश्च नित्यं सेवते। शङ्खचक्रधरः सर्वजनहितकारी पद्मगदाधरः परोपकारीच स वासुदेवः।

मङ्गलमूर्तिर्दयानिधिश्च । इत्थंभूतो महाविष्णुर्निजभक्तजनचित्ताभिज्ञः तत्तद्भक्ताभीष्टं क्षेमं प्रयच्छति।

विष्णूपासकस्योत्तरम् – भो राजन् । सकलवेदान्तशिरोमणिभूतं the crest jewel of all vedānta वासुदेवं Vāsudeva Viṣṇu or Kṛṣṇa or Rāma शिवो विरिञ्चिश्च even Śiva and brahma worship Viṣṇu regularly नित्यं सेवते। शङ्खचक्रधरः carrying śaṅka cakra सर्वजनहितकारी takes care of well being of all people, पद्मगदाधरः परोपकारी one who helps everyone else च स वासुदेवः। is our Viṣṇu. मङ्गलमूर्तिर्दयानिधिश्च most auspicious and embodiment of dayā। इत्थंभूतो such a maha Viṣṇu महाविष्णुर्निजभक्तजनचित्ताभिज्ञः one who intimately knows the wishes of his devotee तत्तद्भक्ताभीष्टं क्षेमं whatever be the desires of these devotees प्रयच्छति । such a well being he grants

शक्तिगणेशसूर्यशिवादयः सर्वेऽपि देवास्तदाज्ञावंशवदा इति भारतपाद्मपुराणादिषु नृसिंहतापिनीरामतापिनीगोपालतापिन्याद्युपनिषत्सुचोच्यन्ते। सर्वं च जगद्विष्णुस्वरूपात्समजनि। सर्वपीडापहर्ता स एव। आराधयन्ति च सर्वेऽप्येनमेव। विधिमवतीर्य देवानांसाहाय्यमकरोत्। तस्मात् विष्णुरेव सर्वैरुपास्यः। नान्यदुपास्यं तत्सममस्ति दैवतम्।

शक्तिगणेशसूर्यशिवादयः the other four members Sūrya Gaṇeśa Ambika Śiva do not deserve upāsana सर्वेऽपिदेवास्तदाज्ञावंशवदा they are all under the instructions of Viṣṇu इति भारतपाद्मपुराणादिषु Mahābhārata pādma purāṇam etc नृसिंहतापिनीरामतापिनीगोपालतापिन्याद्युपनिषत्सु चोच्यन्ते। upaniṣads like nṛsimhatāpini, rāma tāpini, gopāla tāpini upaniṣad .. ācārya has written on one of these upaniṣads. They don't quote ten upaniṣads सर्वं च जगद्विष्णुस्वरूपात्समजनि। entire world has come from Viṣṇu. They will accept māyā and say it is as much real as Viṣṇu. Māyā is real for them. सर्वपीडापहर्ता स एव। he is the remover of all afflictions. He alone. The āgama followers are fanatic. Smārtha sampradaya will say you worship any deity. They accept even Christianity, crescent or cross, we say transcend them... non smārtha systems are fanatics. Only some are moderate. आराधयन्ति च सर्वेऽप्येनमेव। all people inclusive of other gods worship Viṣṇu विधिमवतीर्य Viṣṇu takes varieties of avatāras. देवानां साहाय्यमकरोत्। helps devas तस्मात् विष्णुरेव सर्वैरुपास्यः। therefore Viṣṇu alone should be worshipped नान्यदुपास्यं तत्सममस्ति दैवतम्। don't go to any other temples, don't read skānda puraṇam other upaniṣads.

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ 7-21॥

7th chapter.

According to us many gods are not there...Kṛṣṇa himself says..tanum means deity

विष्णोरन्तरङ्गभक्तोऽपि शिवो नोपास्यं स्वरूपं धत्ते। शववत्सोऽमङ्गलस्वरूपी। ततोऽसावस्माकं न ध्यानार्हः। भस्मडमरुगजचर्मकपालमालाधरोऽयमन्यस्मै कथं क्षेमङ्करः स्यात्।

You should not include others in your puja. Other bhaktas if Viṣṇu they accept. Alwars etc. garuḍa bhaktas they accept. They will say bhāgavata bhaktās puja will give greater puṇyaṃ than Bhagavan's puja. Even though Viṣṇu bhakta is Śiva (according to them) we worship other Viṣṇu bhaktas but we do not accept Śiva as he does not have a form worthy of upāsana,. He is like a corpse all the time in cremation ground. A Śiva bhakta gave an explanation. There are nāstika that never go to temple so he (Śiva) decided to go to a place where everybody will come. There I (Śiva) will bless them.

He applies the ashes of the body... mahā kāleśvar ..bhasma arati. Smaśāna. one who uses as his perfume powder, the ashes in the cremation ground. Viṣṇu bhaktas take it as amaṇgalam. Amaṇgala svarūpi.. he does not deserve our meditation.. compare Viṣṇu and Śiva. Viṣṇu is very presentable...where as look at Śiva. Bhasma ḍamaru drum gaja carma. Skin of the elephant of gaja sura and he has kapāla skull garland. How can he do kṣemam for others maṇgalam to others? Don't worship Śiva.. Śubhasantati will now decide ok great Viṣṇu.

Vicārasāgarah class 45 29th december 2023

विष्णोरन्तरङ्गभक्तोऽपि शिवो नोपास्यं स्वरूपं धत्ते। शववत्सोऽमङ्गलस्वरूपी। ततोऽसावस्माकं न ध्यानार्हः।भस्मडमरुगजचर्मकपालमालाधरोऽयमन्यस्मै कथं क्षेमङ्करः स्यात्।

Śubhasantati is getting interested in upāsana because of manda vairagyam. He wants to find out which upāsya devata must be taken. Ārādhya devata is another name. Based on our inclination it must be chosen for our practical benefit. Śubhasantati wants to know who is greatest? We don't accept this. Each scholar or bhakta is speaking of the glory of his favorite deity. First they glorify then they put down others, sometimes in foul language. Sometimes fanatic and aggressive. Here the fanatic Viṣṇu bhakta is speaking. In this para he is putting all other deities. He criticizes Śiva even though he is a Viṣṇu bhakta. Next he is going to attack Gaṇeśa. For vedāntin all these are fun to go through and sympathize with these people for their misconception.

तत्पुत्रो गणेशोऽपि तथैव। गणानामधिपतित्वेन श्रेष्ठो गणपतिरपि नरमृगमिश्रितं रूपं धत्ते।

Brushed aside in two lines. Gaṇeśa is also not a maṇgalapradah. This Gaṇeśa is head of all the gaṇas or different groups belonging to Śiva. He is the master. He has a mixed firm, nara and mṛga, head is that od elephant, therefore Gaṇeśa does not deserve. Next is devi.

केचन हठाद्देवीध्यानं कुर्वन्ति। ततस्तत्समानरूपतां लभन्ते। स्त्रीस्वरूपं त्वतिनिन्द्यमशुच्यगणितावगुणयुक्तं विचित्रविभवाश्रयं कपटस्वरूपंनित्यपराधीनं च। ईदृशस्वरूपाभिलाषी यो नरः स गर्दभतुल्यस्तां सेवतु।

There are some other people with intensity they meditate upon Devi, those bhaktas who are male they will get a form similar to feminine form. As one meditates he becomes. These devotees will have a female form. He is indirectly criticizing Devi through criticizing female form. Very form of woman is despicable form, it is impure, has got countless inferior attributes, which has got varieties of skills or tricks, vibhava can be taken as powers here negative meaning, very deceptive in nature, always dependent. All females are dependent on males only. this is the intention. If you ask Viṣṇu. Bhakta what about Lakshmi? He will say keep aside Lakshmi alone.

Thinking gets blunted. Suppose that person wants to pray and become stree form such a devotee is like a donkey let him meditate on Devi.

सूर्योऽप्यहर्निशमविश्रममन्तरिक्षेऽलात-चक्रवद्बम्भ्रमीति। तदुपासकोऽपि तथैव सदा चञ्चलः स्यात्। तस्मात् समुत्सृज्यान्या देवताः सर्वाःसदा प्रबुद्धो महाविष्णुरेव सदा सर्वैः सेवनीय इति जानीहि।

Sūrya also day in and day out without taking rest goes around and round. Bambhrameeti बंभ्रमीति . यङ् usage frequentative. Your life will be constant chakram, you will also go around all the time. Sūrya upāsaka also is always cancala. Physically and mentally wandering. Therefore, may you renounce all other devatas, sada a MahaViṣṇu who is always awake. (No superiority between devatas for iṣṭa devata)

Śaṅkarācārya accepts one or five, he says use it for cittaśuddhi and ekagrata.

तत्पूजाध्यानादिविधिप्रकारा नारदपाञ्चरात्रग्रन्थे कथिताः। विष्णूपासनातिरिक्तमुपासनचतुष्टयं यद्यपि लोकप्रसिद्धम्। तथापितत्रैकैकोपासननिन्दया स्मार्तोपासनमपि निषिद्धं भवति । पञ्चापि देवताः समबुद्ध्या यत्रोपास्यन्ते तत्स्मार्तोपासनमित्युच्यते।पञ्चायतनपूजनमपि शिवादीनां चतुर्णां विष्णुसमताबोधनात्समार्तोपासनमेव।

तत्पूजाध्यानादिविधिप्रकारा Viṣṇu puja and dhyānam, methods and rules नारदपाञ्चरात्रग्रन्थे are in pañcarātra āgama , taught in five nights received by Narada taught by Viṣṇu? कथिताः।विष्णूपासनातिरिक्तमुपासनचतुष्टयं even though all other upāsana are talked about in other books यद्यपिलोकप्रसिद्धम् like sri vidya upāsana etc तथापि तत्रैकैकोपासननिन्दया since we have negated each one of them, we criticized स्मार्तोपासनमपि निषिद्धं भवति therefore smārtha upāsana, where all deities are given equal importance, they never differentiate. We saw the verse last week..

यो ब्रह्म विष्णुरुद्राणां उत्तमाधम भेदतः

सः उदरव्याधियुक्तो भवति पूरुषः

sādhayet those who try to do this they will have stomach pain etc. smārtha use agama but never compare and criticize, । पञ्चापि देवताः समबुद्ध्या यत्रोपास्यन्ते where all the pañca devatas are meditated upon equally, तत्स्मार्तोपासनमित्युच्यते। that is the uniqueness of smārtha पञ्चायतनपूजनमपि in pañcāyatana puja also, शिवादीनां चतुर्णां all four other devatas विष्णुसमताबोधनात्समार्तोपासनमेव।because they are equated to Viṣṇu, they are not accepted by Viṣṇu upāsakas. They think it is disrespect to Viṣṇu.

Chapter 6 of pañcadaśī has a discussion on multiple devatas.. 2 or 3 shlokas. Niścala Dāsa is elaborating.

Topic 512 शिवोपासकस्योत्तरम्

(५१२) शिवोपासकस्योत्तरम् –

शिवोपासकः कश्चिन्मुनिः पूर्वोक्तं श्रुत्वातीव सङ्क्रुद्धोऽतितरां च रक्तनेत्र एवमाह – हे राजन्, शृणु मे वचः। शिव एवोपास्यो न विष्णुः।सन्ति च कोटिशोऽत्र प्रमाणानि ।

A muni who was śivopasaka. After hearing the Viṣṇu bhakta was extremely enraged, his eyes were glowing with red color, he said hey Rajan, listen to me. Śiva alone should be worshipped not Viṣṇu.

This is not my personal view. Puranas are there. When we see purāṇas we see advaitam is focused on finally. Several places it is said nāma rūpa atīta brahman is reality. Agama people selectively take the glory part and blackout the advaita part.

भक्ताभीष्टसर्वस्वप्रदोऽन्यस्तत्समः को वास्ति लोकत्रयेऽपि। महाविष्णुना याचितः सकलमपि स्वकीयमैश्वर्यं तस्मै दत्त्वा स्वयं भस्मैव धत्ते।अत एव चर्मकरोटिकादिकमपि दधार। न हि तस्यास्ति उत्तमाधमत्वसाध्वसाधुत्वादिभेदविवेचनम्। सर्वं सममेव तस्य। सम एव चासौसर्वस्य। स्वयं नग्नो

भूत्वा 'वैराग्यान्न न परं सुखस्य जनकं कुत्रापि सत्साधनम्' इत्युपदिशति। इत्थं महादाता परमशिव एव

भक्ताभीष्टसर्वस्वप्रदोऽन्यस्तत्समः all wealth sought out by devotees are given को वास्ति लोकत्रयेऽपि। no one else is therein the three lokas as generous as Śiva. MahaViṣṇu became great by worshipping Śiva. महाविष्णुना maha Viṣṇu worshipped Śiva and asked for everything याचितः सकलमपि स्वकीयमैश्वर्यं he was so generous and gave him dress jewels Aiśvaryam he generously gave. He does not have any perfumes jewelry for himself, snake became his garland, he takes to bhasma as nobody will come to him, तस्मै दत्त्वा स्वयं भस्मैव धत्ते। अत एव चर्मकरोटिकादिकमपि दधार। he does not have anything for food too. करोटिका- Skull is his container.

Sāmbaśivaṣṭakam.. his glory is talked about.

शौरिं सत्यगिरं वराह वपुषं पादाम्बुजादर्शने चक्रे यो दयया समस्तजगतानाथम् मिथ्या वाचं अपूज्यमेव सततम्

How Viṣṇu became Jagannatha. Śiva appeared on a śivaratri day as infinite glowing Śiva linga murti like a flame. Brahma and Viṣṇu wanted to find the upper and lower limit. Both could not find the limits.. Brahma and Viṣṇu went in search of end. Viṣṇu went down as varaha to search. Brahma lied he found the upper end therefore he was cursed that he will not be worshipped. मिथ्या वाचं अपूज्यमेव सततम् Viṣṇu spoke the truth about the feet of Śiva, शौरिं सत्यगिरं वराह वपुषं lord Śiva was pleased with Viṣṇu for telling the truth, so he said he installed Viṣṇu as lord of the world. पादाम्बुजादर्शने चक्रे यो दयया समस्तजगतानाथम्

न हि तस्यास्ति उत्तमाधमत्वसाध्व-साधुत्वादिभेदविवेचनम्। he is beyond all pairs of opposites, high low, good bad, does not care about bhasma etc, no bheda bhavana at all. सर्वं सममेव तस्य। for devotees Śiva is the same. सम एव चासौ सर्वस्य। he us digambara to show no clothes or jewelry is required. No make up required . स्वयं नग्नो भूत्वा 'वैराग्यान्न न परं सुखस्य जनकं कुत्रापि सत्साधनम्' इत्युपदिशति। Śiva is indirectly teaching humanity for happiness is none of these are required. न कर्मणा न प्रजया .. He is Thyagaraja..king among renouncers. No other means of happiness is there. Over possession is not required, but renunciation only.

Vairagya śatakam??... ("वैराग्यान्न न परं सुखस्य जनकं कुत्रापि सत्साधनम्") (Swamiji was not sure)

इत्थं महादाता परमशिव एव lord Śiva alone is greatest charitable person.

नरनार्यादीनां काश्यां म्रियमाणानां शीघ्रं स्वसायुज्यमुक्तिं प्रयच्छति। न च ते गर्भवासादिदुःखं पुनः प्राप्नुवन्ति। शिवसमाः सर्वान्दिव्यभोगान्भुञ्जते। तदा चायं परमशिवो लैङ्गं शरीरं विहायाद्वैतब्रह्मात्मप्राप्त्युपायमुपदिशति।

For all males and females who are dying in Kāśī get sayujya mukti, footnote no 2, going to śivaloka and become similar to Śiva having power equal to Śiva. In agama every devata is talked about this way and respective loka. Thereafter they will never be born gain, rid if birth death etc. śivasamaha being equal to Śiva in all respects all celestial enjoyment they enjoy, bhunjate. śaivaites says lord Śiva will ultimately do the upadeśa of brahmātma aikya prāpti. Most śaivaites don't accept advaita. In cinmudra they want us to touch the base of finger to indicate feet of Śiva. Dropping sūkṣma śarīram is discussed here ... lord Śiva helps in mokṣa.

Now criticism of others.

Iṣṭa devata is for upāsana. There is no gradation. Smārtha will never accept putting down others.

Vicārasāgara on class 46 6th Jan 2024

इत्थं महादाता परमशिव एव नरनार्यादीनां काश्यां म्रियमाणानां शीघ्रं स्वसायुज्यमुक्तिं प्रयच्छति। न च ते गर्भवासादिदुःखं पुनः प्राप्नुवन्ति। शिवसमाः सर्वान्दिव्यभोगान्भुञ्जते। तदा चायं परमशिवो लैङ्गं शरीरं विहायाद्वैतब्रह्मात्मप्राप्त्युपायमुपदिशति।

The author is now talking about the life journey of Śubhasantati the father of the 3, Tarkadṛṣṭi Adṛṣṭi Tattvadṛṣṭi. Śubhasantati has partial vairagyam therefore neither fit for karma or jñāna yoga. So Śubhasantati wanted to meditate upon a devata. The seminar on devatas is in progress. We completed Viṣṇubhaktas. Now Śiva's glories are talked about. Tirupāvai followed by Tiruvembāvai then Tirupalliezucchi. Advaita vedānta is never against bhakti. Śiva bhakta is now coming with blood shot eyes and arguing for Śiva bhakti. Śiva bhaktas will enjoy in Śivaloka and there they will get videha mukti. Going to Śiva loka and gaining jñānaṃ--krama mukti. Next the Śiva bhakta needs to bring down other deities. Śiva bhakta says other deities do not deserve upāsana.

विष्णुस्वभावस्त्वेवमिति श्रूयते – स हि भक्तमात्रपरिरक्षणपरः। नाभक्तरक्षकः। व्यासश्चावोचत् स्कान्दे पुराणे “हरिः सेवकः सेव्यश्च हरः” इति रामेश्वरे रामचन्द्रेण परमशिवः पूजित इति च। भारतपाद्मपुराणादिषु सर्वदेवेभ्यो हरिः श्रेष्ठ इत्युक्तेर्न स्वार्थे तात्पर्यम्, किन्तु भारततात्पर्यपर्यालोचनायां परमशिवस्यैवेश्वरत्वं प्रतीयते। इत्थमेव चाप्पय्यदीक्षिताख्यविदुषाप्यलेखि सर्वेतिहासपुराणानां तात्पर्यम्।

What is Viṣṇu’s svabhāva? It is inferior to Śiva’s. विष्णुस्वभावस्त्वेवमिति Viṣṇu’s character is following. He श्रूयते – स हि भक्तमात्रपरिरक्षणपरः। will save only his bhaktas. Our Śiva will protect everybody. नाभक्तरक्षकः। Viṣṇu does not protect others. Once Śiva bhakta made a very interesting observation. Many do not go to temple because they are very busy. Therefore he wanted to be in a place where everyone has to come. That is the cremation ground. Out of compassion he is śmaśāna vāsī. व्यासश्चावोचत् स्कान्दे पुराणे in skānda puraṇam vyāsa declared “हरिः सेवकः सेव्यश्च हरः” Viṣṇu is only a servant and lord Śiva is Viṣṇu’s master. इति रामेश्वरे रामचन्द्रेण in Rameswaram, Rāmacandra also (who is Viṣṇu) worshipped Lord Śiva making a lingam.

रामस्य ईश्वरः – षष्ठी तत्पुरुषः. Lord of Rāma says Śiva bhakta. रामः ईश्वरः यस्य सः – बहुव्रीहिः Śiva is one for whom Rama is Īśvarah. Says Viṣṇu bhaktah कर्मधारय says smārtha one who is in the form of Rāma as well as īśvara रामश्च असौ ईश्वरश्च – रामेश्वरः

परमशिवः पूजित इति च। भारतपाद्मपुराणादिषु Viṣṇu bhakta said Viṣṇu is described as highest deity in Mahabharata and pādma puraṇam. Śiva bhakta says Viṣṇu is great does not mean Viṣṇu is great. In Mahabharatam and Pādma puraṇam, सर्वदेवेभ्यो हरिः श्रेष्ठ इत्युक्तेर्न it is said Viṣṇu is greatest Lord. We should interpret differently. Not literal meaning. Śivabhakta also uses mimāsa!! When स्वार्थे तात्पर्यम्, किन्तु भारततात्पर्यपर्यालोचनायां परमशिवस्यैवेश्वरत्वं प्रतीयते। you make a thorough enquiry, the message conveyed indirectly is Paramaśiva is great. Reason for greatness of Viṣṇu is blessing of Śiva. Say because of Lord Śiva's grace. इत्थमेव चाप्पय्यदीक्षिताख्यविदुषाप्यलेखि सर्वेतिहासपुराणानां तात्पर्यम्। Appayya Dikshita is a great advaitin. He has written several independent works. 150 200 ones. Any one who understood his works is great. He has written so many works establishing supremacy of Śiva who is his iṣṭa devata. As an advaitin he says I know Śiva and Viṣṇu are essentially one only, still I like Śiva.

Bhatṛhari says in vairagya śatakam

महेश्वरे वा जगतामधीश्वरे जनार्दने वा जगदन्तरात्मनि।

न वस्तु भेदप्रतिपत्तिरस्तिमे तथापि भक्तिस्तरुणेन्दुशेखरे ||84||

Essentially they are not different I have understood. Still my mind is naturally attracted towards Lord Śiva. Madhusūdana sarasvati says I love Brahman , but I love Lord Kṛṣṇa.

वंशीविभूषितकरान्नवनीरदाभात्, पीताम्बरादरुणबिम्बफलाधरोष्ठात्।

पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात्, कृष्णात्परं किमपि तत्वमहं न जाने॥

I like vedānta, but I love Kṛṣṇa. They all had their own iṣṭa devata from vyāvahārika dṛṣṭi. permitted before and after jñānaṃ. Like liking Carnatic music or any dish. Does not mean you are ajñānī.

Appaiyya Dīkṣitar says Lord Śiva is supreme, alekhi लिख् लुङ् passive voice. All purāṇas are glorifying Lord Śiva only.

भारततात्पर्यप्रसङ्गस्त्वयमेव – अश्वत्थाम्ना नारायणाग्नेयाद्यस्त्रप्रयोगे कृतेऽपि बहुसैन्यमरणं विना न कश्चित् पाण्डवेषु ममार। तदा च स रथं विहाय धनुर्वेदमाचार्यं च धिक्कृत्य वनं जगाम। तदा व्यासस्तं दृष्ट्वा इदमाह – 'हे ब्रह्मन्, आचार्यवेदादिनिन्दा न कार्या। एतौ हि कृष्णार्जुनौ नरनारायणात्मकौ। एताभ्यामत्यन्तं पूजितः परमेश्वरस्तद्भक्त्यतिशयवशात्तदायत्तो भूत्वा महादेवः त्रीशूली तद्रथस्य पुरतः स्थित्वा त्वत्प्रयुक्तास्त्रशस्त्रादीनां सामर्थ्यं विनाशयति' इति। इत्थं महाभारते महादेवकृपयैव नारायणस्वरूपस्यापि श्रीकृष्णस्य विभूत्यतिशयोऽभूदिति सिद्ध्यति।

भारततात्पर्यप्रसङ्गस्त्वयमेव – From Mahabharata we come to know that Lord Viṣṇu was a great bhakta of Śiva and they worshipped Śiva and that's why they were protected. Context here is-analyzing

Mahabharata epic. अश्वत्थाम्ना Aśvattāma wanted to destry all the Pandavas and he used all the missiles during Mahābhārata war. Many died but pañca Pandavas were not affected. Aśvattāma a brahmana is not supposed to fight the war. Violation of varnāśrama dharma . Drona too. नारायणाग्नेयाद्यस्त्रप्रयोगे he used missile called Narayanastram and Agneyāstram presided by Narayana and Agni. After chanting a relevant mantra it is released. It is not just a material power but the power comes from the mantra chanted. Based on presiding deity the āstram is named. कृतेऽपि बहुसैन्यमरणं many soldiers dies but not a single Pandava. विना न कश्चित् पाण्डवेषु ममार। died (mru paras lit prat.eka) He cursed the dhanurveda śāstram saying it is useless. He cursed the acaryas also. Droṇācārya and Parasurama or someone. तदा च स रथं विहाय he left the chariot धनुर्वेदमाचार्यं च धिक्कृत्य insulted and criticised the veda and ācārya. वनं जगाम। went to the forest. तदा व्यासस्तं दृष्ट्वा इदमाह vyāsacarya saw him and approached Aśvattāma– 'हे ब्रह्मन्, of Brāhmana!! आचार्यवेदादिनिन्दा न कार्या। do not insult ācārya veda etc. if you failed in youe attempt, you should know the reason for your failure. They are rotected for some othwer reason. एतौ हि कृष्णार्जुनौ नरनारायणात्मकौ। Kṛṣṇa and Arjuna are avataras of Nara and Nārayana, story comes in uddava gītā and jāyanteya gītā. By these two Parameswara is worshipped. एताभ्यामत्यन्तं पूजितः परमेश्वरस्तद्भक्त्यतिशयवशात्तदायत्तो because of the extreme devotion to Śiva now in the form of Kṛṣṇa and Arjuna भूत्वा महादेवः Lord Śiva became their servant (under spell of their bhakti) त्रीशूली (wielding trisūlām) तद्रथस्य पुरतः स्थित्वा in an invinsible form Lord Śiva is standing beside the chariot in the war. त्वत्प्रयुक्तास्त्रशस्त्रादीनां सामर्थ्यं विनाशयति' whatever weapon comes, using the Trisūlām destroys the power of any weapon approaching them इति। इत्थं In this manner महाभारते महादेवकृपयैव by the grace of Mahadeva नारायणस्वरूपस्यापि श्रीकृष्णस्य Kṛṣṇa an incarnation of Viṣṇu's glories are due to Śiva (this is pūrvapakṣī remember, Tarkadṛṣṭi will come later and teach that all are equals) विभूत्यतिशयोऽभूदिति सिद्ध्यति।

तस्माद्विष्णुचरित्रप्रतिपादको ग्रन्थः सर्वोऽपि शिवस्यैवाधिक्यं प्रतिपादयति। तेषु ग्रन्थेषु विष्णुः सेव्यतयोच्यते। भारतप्रसङ्गबलात्तु स विष्णुः शिवभक्त इति सिद्ध्यति। अतः स एव परमशिवः परमसेव्यो भवति। इत्थमप्पय्यदीक्षितः सकलेषु वैष्णवग्रन्थेषु शिव एव तात्पर्येण प्रतिपाद्यत इति प्रतिपादयामास।

तस्माद्विष्णुचरित्रप्रतिपादको ग्रन्थः सर्वोऽपि शिवस्यैवाधिक्यं प्रतिपादयति। all of the granthas which speak of superiority of Viṣṇu you must understand is due to Śiva bhakti. If you go through Viṣṇu puraṇam, you see beautiful advaita shlokas saying Viṣṇu is nothing but adhiṣṭhāna rūpa brahman. Like in Uddhava gītā we see that throughout. Later nirguṇam brahman is revealed. People take the saguṇa part but miss the nirguṇa part. Bhakta's glories are transferred to āradhya devata. तेषु ग्रन्थेषु विष्णुः सेव्यतयोच्यते। भारतप्रसङ्गबलात्तु स विष्णुः शिवभक्त इति सिद्ध्यति। अतः स एव परमशिवः परमसेव्यो भवति। therefore Śiva alone must be meditated upon. इत्थमप्पय्यदीक्षितः सकलेषु वैष्णवग्रन्थेषु all Vaiṣṇava granthas speak of Viṣṇu's glory but we add Viṣṇu is Śiva bhakta therefore borrowed from Śiva only, so says Appayya Dīkṣitar. शिव एव तात्पर्येण प्रतिपाद्यत इति प्रतिपादयामास।

हरिस्तु शिवभक्ताग्रगण्यः। महादेवो महेश इति च तस्य शिवस्य नाम। तदितरेषां देवानां देव ईश्वर इत्येव प्रसिद्धिः। शिवशब्दस्य मङ्गलमित्यर्थः। "श्वः श्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्" इत्यमरः । शिवादन्यदशिवं सर्वम्। सर्वेऽपि देवाः शिवाद्भिन्ना अशिवा एव (अमङ्गलस्वरूपा एव)। अतो विहायैनान् सर्वानेव देवानमङ्गलस्वरूपान् शिव एवैको ध्येयः सर्वैरपि शिवङ्करः।

Pūrvapakṣī is using scholarship to establish further. Hari is topmost Śiva bhakta. हरिस्तु शिवभक्ताग्रगण्यः। top most. महादेवो महेश इति च तस्य शिवस्य नाम। maha adjective is given only to Śiva; Mahadeva Mahesha etc तदितरेषां देवानां देव for all others Maha adjective should not be given. ईश्वर इत्येव प्रसिद्धिः। शिवशब्दस्य मङ्गलमित्यर्थः। derivation of word Śiva indicates destroyer of all inauspiciousness. Shya 4th conjugation destroy. Rudram. Rud drāvayati iti rudram. Destroyer of amaṇgalam. "श्वः श्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्" इत्यमरः। Amarakośa is quoted. 1.4.25 amarakosa. All these words are synonyms. Amarakośa is a thesaurus all synonyms are given you can use any word. श्वः श्रेयसं, शिवं, भद्रं, कल्याणं, मङ्गलं, शुभम् all are synonyms of auspiciousness. Śiva is mangala svarūpam. If Śiva is maṇgala pradah, all other deities are aśivah, Amaṇgalah. शिवादन्यदशिवं सर्वम्। even now there are people who will not go to other temples. Even Śiva bhakta wearing vibhūti they will say don't do namaskaram to them. सर्वेऽपि देवाः शिवाद्भिन्ना अशिवा एव (अमङ्गलस्वरूपा एव)। all others are inauspicious deities. अतो विहायैनान्

सर्वानेव don’t worship any one of them देवानमङ्गलस्वरूपान् because they are amaṇgala svarūpa शिव एवैको ध्येयः सर्वैरपि शिवङ्करः। so indirectly they are advising Śubhasantati. śivaṅkarah śivah eva ekah dyeyayah. It appears Śiva is Niścala Dāsa ’s iṣṭa devata.

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सर्वेऽपि देवाः शिवाद्भिन्ना अशिवा एव (अमङ्गलस्वरूपा एव)। अतो विहायैनान् सर्वानेव देवानमङ्गलस्वरूपान् शिव एवैको ध्येयः सर्वैरपि शिवङ्करः।

I said this entire portion is inspired by Vidyāraṇya’s pañcadaśī. Reference is chapter 6 104 to 121 verses. In 117 Viṣṇu upāsakas is talked about. 118 Śiva, 119 Gaṇeśa upāsakas. Vidyāraṇya writes only one shloka, Niścala Dāsa   is expanding an making a dramatic presentation.

अपि च विषं दृष्ट्वा भयमभूत् तदितरेषां सर्वेषां देवानाम्। तद्विषं कण्ठे एव निरुद्ध्य तेषामयं भयमपनुनोद। तत्सुतो गणेशो यद्यपि सकलान्विघ्नान् सद्य एवापहन्ति तथापि कार्यगुणस्य कारणाधीनत्वनियमात् सर्वविघ्नानां मूलतो विनाशकरः शिव एवेति विज्ञेयम्। जननमरणादिदुःखरूपा विघ्नाः सर्वेऽपि शिवध्यानमात्रादेव विनश्यन्तीति विद्यात्। इत्थं सर्वैः सदा सेव्यः सदाशिव एव।

Śiva upāsakas continues his topic of Śiva-utkarṣah. Each fanatic devotee establishes the superiority of his upāsya devata. Problem is when they pull down other devatas. Now we are seeing a list of fanatic bhaktas. Niścala Dāsa   will say later that all these people are having problem. Tarkadṛṣṭi will rectify all these confusions. अपि च विषं दृष्ट्वा when superiority of Śiva is to be talked about, people remember Samudra matanam. When viṣam or poison came all of them ran away, Lord Śiva alone came to rescue everybody. भयमभूत् seeing the poison, all the deities other than Lord Śiva, everybody got frightened. तदितरेषां सर्वेषां देवानाम्। he kept the poison in his throat himself. (he doent give credit to Mrs Śiva, Parvati!!) तद्विषं कण्ठे एव निरुद्ध्य तेषामयं भयमपनुनोद। fear of all the people Śiva removed. Gaṇeśa, तत्सुतो गणेशो यद्यपि सकलान्विघ्नान् सद्य एवापहन्ति no doubt is great and has ability to remove all obstacles immediately, but remember whatever be the glory of kāraṇam alone will flow to kāryam. Śiva is father, Gaṇeśa is son. So the power has come from Lord Śiva only. तथापि कार्यगुणस्य कारणाधीनत्वनियमात् सर्वविघ्नानां मूलतो विनाशकरः शिव एवेति विज्ञेयम्। may you note the glory of my Śiva. जननमरणादिदुःखरूपा विघ्नाः all obstacles for immortality or mokṣa is death and birth, our Śiva will remove these as well. सर्वेऽपि शिवध्यानमात्रादेव विनश्यन्तीति विद्यात्। by merely meditating on Lord Śiva. They don't talk of karma yoga or upāsana yoga etc. no sādhanacatuṣṭayam required !! mainly only meditation on Śiva. In liṅgāṣṭakam (सञ्चितपापविनाशनलिङ्गं तत् प्रणमामि सदाशिव लिङ्गम् ॥ ५॥) it says all sañcita pāpam will go away with Śiva devotion. Śaṅkarācārya says worship all deities but come to vedānta. That's his regret, that nobody does. इत्थं सर्वैः सदा सेव्यः सदाशिव एव। in this manner Śiva alone should be worshipped at all times. Fanatism is a result of this, they want to convert. Vijñānamāyā kośa is kept aside by such people. Now he assumes we are all converted. He offers where the details are available. पाशुपततन्त्रे शिवपूजाविधयो निरूप्यन्ते। तदुक्तपूजाविधानेन स्तुतिनमस्कारादिना च शिवचरणसाक्षात्कारो जायेत। नारदपाञ्चरात्रमतं सूत्रभाष्याभ्यां व्यखण्डि। तदनुरोधि रामानुजादिनवीनवैष्णवमतमपि कल्पतरुव्याख्यानरूपे परिमले सम्यक् खण्डितम्।

पाशुपततन्त्रे in pāśupatatantram (referred as a group-agamas etc) शिवपूजाविधयो निरूप्यन्ते। methods of worshipping Śiva तदुक्तपूजाविधानेन using these puja kalpa granthas (RamaKṛṣṇa Math has Puja Vidhānam is there, it has all the pujas- ṣodaśa-upacāra puja will aṣṭottaramāla) they are all extracts from agama śāstra. Śaṅkarācārya writes stotras making it appear as if he is a fanatic. Śivanandalahari last para also is like that.

स्तोत्रेणालमहं प्रवच्मि न मृषा देवा विरिञ्चादयः

स्तुत्यानां गणनाप्रसङ्गसमये त्वामग्रगण्यं विदुः ।

माहात्म्याग्रविचारणप्रकरणे धानातुषस्तोमव-

द्धूतास्त्वां विदुरुत्तमोत्तमफलं शम्भो भवत्सेवकाः ॥ १००॥

Oh Lord of auspiciousness! Your attendants and devotees, Brahmaji and other divinities, understood You to be the foremost to be worshipped, while taking stock of, all those who are fit to be praised, then, in the context of deliberating upon who is the greatest, धानातुषस्तोमवत् हूताः they found themselves blown away like the chaff of husk when heaps of rice grains is winnowed, understanding You to be the essential core fruit of everything, (understanding You to be the मोक्ष स्वरूप)। (therefore), I

> will not tell words of, lies (false utterances), these 100 verses singing Your glories, are only the Truth.

Advaitin can go to any temple that way. He thoroughly enjoys. स्तुतिनमस्कारादिना च शिवचरणसाक्षात्कारो जायेतlone will have Śiva pāda darśaṇaṃ. in Tiruvaroor or so they have puja two days in the year pada darśaṇaṃ. He criticizes other puja vidhis. Viṣṇu devotee said Narada pāñcagrantha has Viṣṇu puja, now Śiva devotee quotes brahma sūtra and says Vyāsācārya refutes this. नारदपाञ्चरात्रमतं सूत्रभाष्याभ्यां व्यखण्डि। Viṣṇu bhakti is ok, but attributing a form he (Śaṅkarācārya in bhāṣyams) criticizes. Vyakhanḍi – khanḍḍanam krutam. Reference: Brahmasūtra 2.2.42 to 2.2.45. we accept these for cittaśuddhi not mokṣa. The secret not written here. Shaiva matam also is criticized in Brahmasūtra ref pancyadhikāraṇam 2.2.37 to 2.2.41 second chapter is analysis of all schools of philosophy. Śaṅkarācāryas approach is all of them are dvaita bhakti and meant for cittaśuddhi. We have to cross over and transcend and move to advaitam..caturtham manyante. तदनुरोधि रामानुजादिनवीनवैष्णवमतमपि कल्पतरुव्याख्यानरूपे परिमले सम्यक् खण्डितम्। viśiṣṭādvaitam is also more āgama pradhāna. Only superficial reference to vedas. That's why fanatically devoted to Lord Viṣṇu. Ramanuja matam is not analysed in Brahmasūtra. Ramanujacārya came much after Vyāsācārya and Śaṅkarācārya. (8th century). Viśiṣṭādvaitam, - 10th century or so. But Niścala Dāsa says there are sub commentaries on Brahmasūtra. Brahmasūtra commentary

Śaṅkarācārya’s śārīraka bhāṣyam commented in Bhāmati by Vācaspati Miśra. 4th level is kalpataru written by Amalānanda, then parimalam written by Appaiya Dīkṣitar. By then viśiṣṭādvaitam was there. Here viśiṣṭādvaitam and Viṣṇu has been analysed and criticized by Appaiya Dīkṣitar. Ramanujacārya is navīna newer and therefore in Parimala, 5th level this has been criticized.

ṭippani

१. श्रीशङ्करभगवत्पादविरचितब्रह्मसूत्रभाष्यव्याख्यानरूपस्य वाचस्पतिकृतभामतीनिबन्धनस्य कल्पतरुरिति व्याख्या । तस्य च व्याख्यानं परिमलम् । तच्चाप्पय्यदीक्षितरचितमिति दक्षिणदेशे प्रसिद्धिः।

Not only Appaiyya Dīkṣitar wrote 5th level commentary and then he wrote independent direct commentary on Brahmasūtra too. Brahmasūtra (550 sūtras) can never be commented if they were not experts in mīmāmsā tarka and vyakāraṇa. Thus we had prakhāṇḍa paṇḍita. At least we should know the names of these scholars. Gṛhastha only. Śiva bhakta also. He wrote sivotkarṣa mani dīpika too as Śiva was his iṣta devata. All are available.

Topic 513 गणेशपूजकस्योत्तरम्

(५१३) गणेशपूजकस्योत्तरम् – Response on Gaṇeśa

गणेशः शिवस्य पुत्रः। कारणगुण एव कार्येऽप्यनुवर्तत इत्येतच्छ्रुत्वा कुपितो गणेशपूजकः प्रत्युवाचेदम्

गणेशः शिवस्य पुत्रः। "Gaṇeśa is son of Śiva. Śiva's glory is inhering in Gaṇeśa." कारणगुण एव कार्येऽप्यनुवर्तत इत्येतच्छ्रुत्वा कुपितो being angered (ācārya says in Maṇḍukya kārika, if raga dveṣa is there we will interpret śāstra according to our raga dveṣa) गणेशपूजकः प्रत्युवाचेदम् he replied in this manner.

– हे राजन्, शृणु मे वचः। एतावुभावपि मिथ्याभूतमर्थं सत्यत्वेन साधयतः। यद्गणेशः शिवपुत्रः पराधीनश्चेत्युक्तम्। तदसङ्गतम्। अत्र च व्यासेन भगवता पुराणोक्ता कथा काचित्कथ्यते।

– हे राजन्, शृणु मे वचः। Oh King , May you listen to my words. एतावुभावपि both these people, Śiva and Viṣṇu bhaktas, मिथ्याभूतमर्थं they are talking false ideas सत्यत्वेन साधयतः। and asserting as truth यद्गणेशः शिवपुत्रः पराधीनश्चेत्युक्तम्। they said Gaṇeśa is Śiva putra and therefore dependent on Śiva for his glory. तदसङ्गतम्। no that's not so. Actually Śiva depends on Gaṇeśa. Now story...purāṇam, from that you will know. अत्र च व्यासेन भगवता पुराणोक्ता कथा काचित्कथ्यते। with regard to my contention, by Vyāsa Bhagawan, a story is said in puraṇam. I shall narrate. Tripurasamhara katha.

त्रिपुरसंहारार्थं हरिहरादयः सर्वेऽपि देवा जग्मुः। गणेशपूजाकरणान्न त्रिपुराः पराजिताः। पश्चाद्भयाकुलितचित्तास्ते सर्वेऽपि गणेशमाराध्य त्रिपुरानजयन्। यस्यैव गणेशस्य पूजया जयोऽभूद्देवानाम्, स एव सर्वैः सेव्य इति विज्ञायताम्।

Story of Tripura, 3 cities with 3 asuras. Asuras and kingdom are called tripuras. Basically śarīratrayam.. one is gold silver and iron city. They can fly also. All described in puraṇam. Devas went to the

Lord and asked for protection. All other people like Viṣṇu etc also offered support. Each one became a weapon as well. Sāmbaśiva Stotram describes this.

क्षोणी यस्य रथो रथाङ्ग्युगलं चन्द्रार्कबिम्बद्वयं

कोदण्डः कनकाचलो हरिरभूद्बाणो विधिः सारथिः।

तूणीरो जलधिर्हयाः श्रुतिचयो मौर्वी भुजङ्गाधिपः

तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

For Tripura samhara entire earth was converted into a chariot, sun and moon became chariots, Himalayas became Lord Śivas bow, Lord Viṣṇu became the arrow, brahma (vidhi) became charioteer. Entire ocean became quiver for keeping the arrows. Horses required for chariot were vedas. The Vasuki became the bow string. All were there to support Lord Śiva to support. Śiva never used but just looked and smiled. Looking at is vedantically turīya jñānaṃ. They were falsified is vedāntic interpretation. For Gaṇeśa bhakta, something else was important.

All of them got frightened by Tripura, they realized they did not do vigneśvara puja. So they did Gaṇeśa puja and then they fought and won the war. So Gaṇeśa is greatest,. They will quote Gaṇeśa Atharvaṇa upaniṣad. त्रिपुरसंहारार्थं हरिहरादयः सर्वेऽपि देवा जग्मुः। they all went to battlefield गणेशपूजाकरणान्न त्रिपुराः पराजिताः। because they did not do Gaṇeśa puja they could not defeat the tripuras. पश्चाद्भयाकुलितचित्तास्ते सर्वेऽपि गणेशमाराध्य त्रिपुरानजयन्। with frightened mind they surrendered to our Gaṇeśa. Then they won over Tripuras. यस्यैव गणेशस्य पूजया जयोऽभूद्देवानाम्, that Gaṇeśa because of which devas got victory over asuras is the greatest. स एव सर्वैः सेव्य इति विज्ञायताम्। therefore all of you should worship Gaṇeśa and Gaṇeśa alone. May you note this. Another story. Now lord Rama's story.

यथा पितुर्दशरथस्य मानुषस्य रामभद्रः पुत्रोऽभूदीश्वरोऽपि सन् तथैव परमशिवस्यापि गणेशः पुत्रो भूत्वा विघ्नान्निराचकार। गणेशपुराणमपि श्रीव्यासभगवानेवाकरोत्। तत्र सर्वस्यापि कारणं गणेश एवेति निरूपितम्। तस्य शुण्डादण्डादेव हरिहरविधिरविशक्तिप्रमुखाः सर्वेऽपि देवा अजायन्त। यस्तु विघ्नेशध्यानं क्षणमात्रमपि करोति, तस्य विघ्नाः सर्वेऽपि तत्क्षणादेव विनश्यन्ति। इत्थमहर्निशं भक्तियुक्तैर्विनायको विघ्नराज एव निष्कामतया सेव्यः। इति ।

Previously Śiva bhakta said after all Gaṇeśa is son or kāryam. Now reply. Really speaking Gaṇeśa is not Śiva's putra at all. In one avatāra he took that form. Like Lord Rama who took the avatāra of Rama and appeared as son of Dasaratha. MahāViṣṇu is ultimate God. Very creative..

यथा पितुर्दशरथस्य मानुषस्य even though Rama is Bhagavan he appeared ass though son of manuṣyā Daśaratha रामभद्रः पुत्रोऽभूदीश्वरोऽपि सन् even though he is the ultimate God तथैव परमशिवस्यापि गणेशः पुत्रो भूत्वा Gaṇeśa took avatāra of Lord Śivas son. विघ्नान्निराचकार। गणेशपुराणमपि श्रीव्यासभगवानेवाकरोत्। all this is said in

Gaṇeśa puraṇam written by vyāsa Bhagavan. तत्र सर्वस्यापि कारणं गणेश एवेति निरूपितम्। it is established here that Gaṇeśa is mūla kāraṇam of everything तस्य शुण्डादण्डादेव हरिहरविधिरविशक्तिप्रमुखाः सर्वेऽपि देवा अजायन्त। everything creation comes from the trunk, Hari Hara brahma Ravi shakti mother goddess all the devas were born out of vakra tunḍa.. यस्तु विघ्नेशध्यानं क्षणमात्रमपि करोति, even if you do Gaṇeśa dhyānam for a second तस्य विघ्नाः सर्वेऽपि तत्क्षणादेव विनश्यन्ति। all obstacles will go away instantaneously इत्थमहर्निशं day and night भक्तियुक्तैर्विनायको विघ्नराज एव निष्कामतया सेव्यः। इति with devotion, lord Vināyaka, lord of obstacles, can give and remove obstacles, without any worldly desires must be worshipped.

Next devi bhakta will come..

Vicārasāgara on class 48 17th Jan 2024 (instead of 20th January 2023)

Śubhasantati wants to perform upāsana and he wants to find out who is the greatest upāsya devata. A vidwat sadas discussion is going on. Each one of the devotees is presenting their cases. The pañcāyatana puja bhaktas are speaking. 3 have presented their views. Vaiṣṇava, Saiva and Gaṇeśa bhaktas have completed their presentations. Two more. Devi bhakta and sūryah bhakta.

Topic 514 देवीभक्तस्योत्तरम्

(५१४) देवीभक्तस्योत्तरम् – गणेशः सर्वस्यापि कारणमित्येतद्वचः श्रुत्वा भगवतीभक्तः सगर्जनमिदमाह – हे राजन्, शृणु मे सत्यमिदं वचः।

त्रिभिरप्येतैरुक्तमप्रमाणमेव। सर्वेऽप्येते देवाः शक्तिविरहिताः शवप्राया इत्येव विद्धि। शक्तिहीनो ह्यसमर्थ इत्युच्यते। कथं नु तस्य कार्यनिर्वाहकत्वम् । ये तावदत्यन्तं शक्तिमुपासते, ते सर्वाधिकारिणो भवन्ति। हरिहरसूर्यगणपतिप्रभृतिष्वपि नानाविधाः शक्तयो दृश्यन्ते । लोके या या शक्तिरित्युच्यते, सा सा भगवतीस्वरूपैवेति जानीहि।

देवीभक्तस्योत्तरम् – “गणेशः सर्वस्यापि कारणम्” after hearing the statement of Ganesa bhakta. The devi bhakta comes to address. Without vivek, to control passion we may miss the reality. Roaring he uttered. इत्येतद्वचः श्रुत्वा भगवतीभक्तः सगर्जनमिदमाह – हे राजन्, शृणु मे सत्यमिदं वचः। May you listen to my authentic words pramāṇikam. All others are unauthentic. त्रिभिरप्येतैरुक्तमप्रमाणमेव। all 3 are apramāṇam. This indicates their aviveka. सर्वेऽप्येते देवाः all the devas that they are voting for are great because of their power. Power is śakti. शक्तिविरहिताः शवप्राया इत्येव विद्धि। without power they are like corpses only. They cannot do any function.

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ॥ १॥ soundaryalahari

शक्तिहीनो a person who has no śakti ह्यसमर्थ इत्युच्यते।people say he is an incapable or disabled person. Lokaprasiddhi this way. कथं नु तस्य कार्यनिर्वाहकत्वम्। How can such a person do any task? Ability to perform any act. All the devatas got their power by practicing devi upāsana. ये तावदत्यन्तं शक्तिमुपासते (bahuvacanam) , those devatas who practice devi upāsana, ते सर्वाधिकारिणो भवन्ति। they can draw any power they want. They are adhikārīs to do several function.

हरिहरसूर्यगणपतिप्रभृतिष्वपि Hari Śiva Sūrya Ganapati all of them, each has different powers. The real glory of the powers go to Devi. As Kṛṣṇa says whichever deity worships any devta all of them come to me only. नानाविधाः शक्तयो दृश्यन्ते । लोके या या शक्तिरित्युच्यते, सा सा भगवतीस्वरूपैवेति जानीहि। in the world whatever shakti is there they all belong to Shakti only.

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।...37 verses with different virtues are listed

भगवत्या रूपद्वयमस्ति – (१) एकं सामान्यम्, (२) अपरं सविशेषम्। (१) सर्वेषु पदार्थेषु तत्तत्कार्यकरणानुकूलसामर्थ्यरूपा या शक्तिः सा भगवत्याः सामान्यं रूपम्। (२) अष्टभुजादियुक्ता या मूर्तिः सा तस्याः सविशेषं रूपम्। सामान्यशक्तेरंशास्तु सङ्ख्यातीता वर्तन्ते। यस्मिञ्छक्त्यंशो न्यूनो वर्तते, सोऽल्पशक्तिमान् असमर्थ इत्युच्यते । यत्र शक्त्यंशोऽधिको वर्तते स समर्थ इत्युच्यते । शिवविष्ण्वादिषु शक्त्यंशाधिक्यात् ते अतिसमर्थाः। इत्थं भगवत्यंशरूपशक्त्यंशाधिक्याद्विष्णुशिवगणेशसूर्यादिषु तेषां महिमा प्रसिद्धः।

भगवत्या रूपद्वयमस्ति – Bhagavati has two versions. (१) एकं सामान्यम्, generic spread version (२) अपरं सविशेषम्। a specific form used for meditation etc (१) सर्वेषु पदार्थेषु everything has got its own power. Plants, birds etc. watch animal planet to know the glory of each of them. This is sāmānyam. तत्तत्कार्यकरणानुकूलसामर्थ्यरूपा ability to do a particular action which is specific to an animal, a great singer amongst human beings. या शक्तिः सा भगवत्याः सामान्यं रूपम्। these shaktis are sāmānyam. We see in vibhūti yoga. बुद्धिर्बुद्धिमतामस्मि,

तेजस्तेजस्विनामहम् ।।७--१०; .बलं बलवतामस्मि, कामरागविवर्जितम् ७-११ Buddhirbuddhimata asmi balam balavata asmi etc. (२) अष्टभुजादियुक्ता या मूर्तिः durga devi sarasvati etc and their forms as described in sri vidya- dasa maha vidya rahasyam. A corresponding yantram is also there. सा तस्याः सविशेषं रूपम्। which one we should study depend on our ista devata, we learn that particular deity and puja. सामान्यशक्तेरंशास्तु various specific powers present in specific living beings सङ्ख्यातीता वर्तन्ते are infinite । यस्मिञ्छक्त्यंशो न्यूनो वर्तते, when a particular power is less, like hands or legs are weak, mobility /transactions/speech will slow down. सोऽल्पशक्तिमान् असमर्थ इत्युच्यते ।the worst form of this is being bedridden. Even to turn from one side to another. यत्र शक्त्यंशोऽधिको वर्तते स समर्थ इत्युच्यते। śakti is dominant in certain places, samartha is sammattu in tamil. शिवविष्ण्वादिषु शक्त्यंशाधिक्यात् greatness of Śiva is because of Devi pervading him. ते अतिसमर्थाः। इत्थं भगवत्यंशरूपशक्त्यंशाधिक्यात् विष्णुशिवगणेशसूर्यादिषु तेषां महिमा (nakaranta mahiman masculine gender) प्रसिद्धः (therefore pullinga) । each one of the gods Śiva Viṣṇu Ganesa etc has sṛṣṭi sthiti laya śakti all borrowed from mother. .

प्राणविहीनं शरीरं यथामङ्गलं तथा शक्तिविहीनाः सर्वे देवा अपि अमङ्गला एव। तस्माद्यच्छक्त्याधिक्याद्देवानां मिहमा स महिमा शक्तेरेव। न तु देवानाम्। शिवविष्ण्वादिभिर्भगवत्याः सामान्यरूपशक्तेर्विशेषत उपासनात् तेषां शक्त्यंशाधिक्यं वर्तते।

प्राणविहीनं शरीरं a body is considered sacred and auspicious because of the presence of prāṇa. Prāṇa is talked about so much in upaniṣads. When prāṇa goes away, it becomes amaṇgalam. यथामङ्गलं तथा शक्तिविहीनाः सर्वे देवा अपि अमङ्गला एव।all deities without shakti are inauspicious. तस्माद्यच्छक्त्याधिक्याद्देवानां because of presence of shakti amśa only मिहमा स महिमा शक्तेरेव।there is glory for the devas. The credit does not belong to न तु देवानाम्। the devatas like brahma Viṣṇu Śiva Ganesa etc. शिवविष्ण्वादिभिर्भगवत्याः these deities have practiced सामान्यरूपशक्तेर्विशेषत उपासनात् upāsana of bhagavati तेषां शक्त्यंशाधिक्यं वर्तते।therefore they have borrowed glory.

भगवत्या निराकाररूपायाः शक्तेर्यथानेकेंऽशा वर्तन्ते तथा साकाररूपायाः शक्तेरप्यनेकेंऽशा वर्तन्ते। तादृशेषु साकारांशेषु कालीरूपं प्रधानम्। माहेश्वरी, वैष्णवी, सौरी, गाणेशीत्यादयोऽपि प्रधानांशा एव। भगवत्युपासनयैव स्वे स्वे माहेश्वराद्या अंशाः तैः प्राप्ताः। तत्रापि शिवविष्णू भगवत्या मुख्यौ भक्तौ। ध्यातुर्ध्येयरूपताप्राप्तिरुपासनायाः फलम्। शिवविष्णुभ्यामुपासनाबलाद्ध्येयरूपता लब्धा । अतस्तौ मुख्योपासकौ।

Now he wants to talk about viśeṣa amśa as glorified in agama śāstra. भगवत्या निराकाररूपायाः the formless bhagavati is apratyakṣam शक्तेर्यथानेकेंऽशा वर्तन्ते they have countless expressions like walking talking eating power. तथा साकाररूपायाः शक्तेरप्यनेकेंऽशा वर्तन्ते। viśeṣa rūpam are also many. तादृशेषु साकारांशेषु कालीरूपं प्रधानम्। primary one is Kāli especially in north india. RamaKṛṣṇa paramahamsa popularized this. In South Sarada Lalita Parameśvari are more popular in south. Kali is not śānta rūpam but ghora rūpam for destroying external and internal enemies. Like in devi māhātmyam, sapta mātrukā माहेश्वरी Śiva , वैष्णवी Viṣṇu , सौरी Sūrya , each one is connected with respective gods गाणेशीत्यादयोऽपि associated with Ganesa प्रधानांशा एव। they are also pradhānam only. भगवत्युपासनयैव स्वे स्वे माहेश्वर्यादयः अंशाः तैः प्राप्ताः। Śiva got māheśvari power through bhagavati (popular in Kerala) upāsana only, and others too respective powers तत्रापि among devotees, शिवविष्णू भगवत्या मुख्यौ भक्तौ। Śiva and Viṣṇu are primary devotees of Devi they are able to do upāsana and assume female form. ध्यातुर्ध्येयरूपताप्राप्तिरुपासनायाः फलम्। शिवविष्णुभ्यामुपासनाबलाद्ध्येयरूपता लब्धा। अतस्तौ मुख्योपासकौ। Viṣṇu mohini form. Śiva also takes ardha nareeswara form. Here a joke. Śiva also took devi upāsana and he did not complete the upāsana so he became ardhanārīśvara form.

अमृतमथनेनामृतोद्भवसमये सुरासुरविवादं परिहर्तुं प्रवृत्तस्य विष्णोः सामर्थ्यहानिरभूत्। तदा स्वोपास्यदेवतां भगवतीं ध्यात्वा स्वयमेव तत्तादात्म्यमवाप। तद्रूपमाहात्म्यादसुरा अपि विष्णुपक्षपातिनोऽभवन्। तथा शिवोऽपि समाधौ भगवतीध्यानबलात् स्वार्धशरीरेण (अर्धनारीशरीरेण) उपास्योऽभूत्। विक्षेपवशात् समाध्यसम्पूर्त्या तस्य विशिष्टं शरीरमुपास्यं नाभूत्। इत्थमेव सर्वेऽपि देवा भगवत्युपासका एव।

अमृतमथनेनामृतोद्भवसमये during amṛta matanam, churning of milky ocean was done, when amṛtam came there was a fight between devas and asuras सुरासुरविवादं परिहर्तुं प्रवृत्तस्य विष्णोः Viṣṇu has to make sure amṛtam goes to devas only सामर्थ्यहानिरभूत्। suddenly he became diffident and did not have competence. Therefore Viṣṇu meditated on the mother तदा स्वोपास्यदेवतां भगवतीं ध्यात्वा स्वयमेव तत्तादात्म्यमवाप। and got ability to assume mohini form oneness with devi. Śakti is feminine gender. तद्रूपमाहात्म्यादसुरा because of this extraordinary bewitching attractive form of mohini the asuras forgot amṛtam and ran behind mohini. अपि विष्णुपक्षपातिनोऽभवन्। it is proved that Viṣṇu is a great devi bhakta. (explanation of last sentence of previous para.. अतस्तौ मुख्योपासकौ।) now ardhanārīśvara event to show śiva's bhakti तथा शिवोऽपि समाधौ भगवतीध्यानबलात् स्वार्धशरीरेण (अर्धनारीशरीरेण) उपास्योऽभूत्। Śiva is meditating upon devi, Śiva becomes upāsya because of Devi occupying half. विक्षेपवशात् समाध्यसम्पूर्त्या Śiva got distracted in meditation तस्य विशिष्टं शरीरमुपास्यं नाभूत्। and so his whole body was not converted into feminine form Devi form. Therefore he is not meditated in full devi form only ardhanārīśvara इत्थमेव सर्वेऽपि देवा भगवत्युपासका एव। from this we know that all devatas are devi upāsakas only.

देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। तत्र दक्षिणो मार्गः कथितः। उत्तरो मार्ग इतः कथ्यते।

Devi bhakta wants to speak about the method of worship. As described in the āgama śāstra. देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। there are two styles, southern dakṣiṇācara and northern style vamācāra. ~~तत्र दक्षिणो मार्गः कथितः।~~ cut this as this is incorrect. उत्तरो मार्ग इतः (add पुनः) कथ्यते। we spoke about this in the context of dharma śāstras. Sankhya yoga āgamas all come under dharma śāstra, śākta āgamas. Among these two methods, he says Dakshina mārga has been spoken about. (looks like it is incorrect) There he actually talked of uttara mārga only. Now also he is speaking about uttara mārga. There it was very bad and I skipped. Now its not too bad so we will go through.

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देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। ~~तत्र दक्षिणो मार्गः कथितः।~~ उत्तरो मार्ग ~~इतः~~ पुनः कथ्यते।

The seminar of upāsana scholars is going on currently. We say upāsana is an intermediary sadhana and cannot give mokṣa. In upāsana duality is maintained. As long as duality is maintained, mokṣa is not possible. Briha upa says १.४.१०

.. योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद ...one who looks upon upāsya devata as different from me, such a person does not know.

Dvaita upāsana is for preparing the mind. For theological systems upāsana is ultimate for advaitins it is intermediate.

Their attitude is also different. Advaitin suggests that you can choose any one of the deities as iṣṭa devata, there is no gradation amongst them. When theologists introduce upāsya devata they are very strong and fanatic and claim only their deity can give liberation. Aggressive approach. We can encourage all of them to choose and practice any upāsana but aham brahmasmi nishṭā is compulsory for mokṣa. Here Śubhasantati is facing so many theological systems. We will negate later. We will approve as intermediary stage.

Devi bhakta upāsakas discussion is going on devi upāsana. Dakshina marga right one and uttara one vamācāra. Dakshina marga was not talked about earlier. In vamācāra we avoided discussing.. dharmic method was not talked about. Page 364 we talked about. 18 branches of science was discussed. We talked there. Niścala Dāsa clearly said vamācāra is adharmic and must not be included in 18 branches. Śakti upāsakas is briefly presenting vamācāra once again and glorifies it.

भगवतीभक्तेषु हरिहरादिवत् कोऽन्योऽस्ति तदुपासकः। तथापि महामायास्वरूपिणीध्याता तु सकलं पुरुषार्थं शीघ्रमेव लभते। एकत्रैव भोगमोक्षप्राप्त्युपायत्वं नान्यत्रैतस्माद्देवीध्यानादस्ति जगति। भगवतीभक्तः सकलान् भोगान् भुञ्जानोऽपि पुनर्गर्भवासं न भजते। शिवोक्तस्तन्त्रक्रम इह कथितः।

भगवतीभक्तेषु there are so many devotees of mother goddess, Śiva and Viṣṇu are great devi upāsakas हरिहरादिवत् कोऽन्योऽस्ति तदुपासकः। you can meditate on devi bhaktas also (none as great as Śiva and Viṣṇu) but it is better to meditate on devi directly. तथापि महामायास्वरूपिणीध्याता the one who chooses to meditate upon sākṣāt mother goddess of the nature of māyā tattvam. For them māyā is not mithyā. We should note that here महामायास्वरूपिणी is not mithyā. तु सकलं पुरुषार्थं शीघ्रमेव लभते। such an upāsakas can fulfill all purusharthas. Devi’s specialty “is very fast”. You don’t have to attend classes for long. Another advantage vamācāra promote. In advaita vedānta śama dama vairagyam is spoken about which is very difficult. In vamācāra all these you can continue sensory indulgences and of course enjoy mokṣa too. No sensory restraint required. no uparati, no sannyasa. एकत्रैव भोगमोक्षप्राप्त्युपायत्वं this is one system that permits total sensory indulgences, even immoral ones. This is not there anywhere else. नान्यत्रैतस्माद्देवीध्यानादस्ति जगति। in this world no other better method is there. भगवतीभक्तः सकलान् भोगान् भुञ्जानोऽपि even while enjoying all sense pleasures, he will get पुनर्गर्भवासं न भजते। videha mukti. He will get both ihaloka pleasures and videha mukti. शिवोक्तस्तन्त्रक्रम इह कथितः। it is prescribed by Śiva himself. Sambu-tantra-krama which we have banned.

He is going to glorify vamācāra now.

भगवतीभक्तिरत्यन्तसुखप्रदा। निखिलैरपि प्राचीनैरनुष्ठिता। पञ्च मकाराः कदापि त्यक्तुं न शक्यन्ते। श्रीकृष्णबलरामादयः, सर्वेऽपि देवाः, ज्ञानिनोऽपि प्रथममकारं सदा जलवदेवापिबन्। इतरेऽपि प्राचीना बहवो मकारमेवासेवन्त। मकारसेवनप्रकारः परमशिवेन परोपकाराय कथितः।

भगवतीभक्तिरत्यन्तसुखप्रदा। it will give spiritual joy as well as sensory joy. निखिलैरपि प्राचीनैरनुष्ठिता। it is followed by several people. In

India several Parampara. पञ्च मकाराः कदापि त्यक्तुं न शक्यन्ते। they talk of pañca makarāh, five types of practices starting with letter ma. It was talked of earlier which we omitted. It was mentioned in 354. Madhya māmsa matsya mudra maitunam or mantra. Madhya liquor, māmsa meat, matsya fish, mudra gestures of hands, maitunam or mantra chanting various mantras on Devi or male female association. All start with ma. It is unimaginable to give up all these things. Later he talks only about liquor. He promotes. Sastra never accepts liquor, even touching or smelling is not allowed. Papa parihāram is rudra parāyanam. श्रीकृष्णबलरामादयः, Sri Krsna Balarama all of them सर्वेऽपि देवाः, ज्ञानिनोऽपि even though they are jñānis प्रथममकारं सदा जलवदेवापिबन्। the first makāra they regularly take. इतरेऽपि प्राचीना बहवो मकारमेवासेवन्त।so many ancient followers of śambhutantram, they took to first makāra. It can be done in a ritualistic manner too. Like acyutāya namah मकारसेवनप्रकारः परमशिवेन परोपकाराय कथितः। by Lord Parameswara for benefit of devotees has been said. (kumbh mela, you see this like kāpālika matam, Śiva followers, even drugs are there) this is why Hinduism is highly confusing.

शिववचनं मनसि कुर्वन्नस्मिन्नेव शरीरे भोगमोक्षादिकमनुभवति। श्रीव्यासभगवानेवैतद्भागवतमपि चकार। उपपुराणे हि कालीमवर्णयत्। भगवत्या भक्तिरेव श्रेष्ठत्वेन कथ्यते। सर्वेऽपि पूजाविधयस्तेनैव कथिताः।

शिववचनं मनसि कुर्वन्नस्मिन्नेव remembering that Śiva has taught this शरीरे in this very physical body you can get bodily enjoyment as well as spiritual benefit too. भोगमोक्षादिकमनुभवति। bhoga is one spirituality and mokṣa is another one!! श्रीव्यासभगवानेवैतद्भागवतमपि चकार। vyāsacarya talks about these in purāṇas; Devi bhagavatham and an upapuraṇam called Kali puraṇam. उपपुराणे हि कालीमवर्णयत्। in upapuraṇam also Kali is described. That's why in Kali temple, bali, animals, all these things are also there. भगवत्या भक्तिरेव श्रेष्ठत्वेन कथ्यते। this bhakti is said to be the greatest among all bhaktis. सर्वेऽपि पूजाविधयस्तेनैव कथिताः। by Vyāsa himself the method of worshipping methods are described. Tongue out, blood dripping, skull mala etc..

हरिहरभानुगणेशादयो भगवतीध्यानेनैव जीवन्ति। मतिमन्तः सर्वेऽपि प्रथममकारपानेन मत्तमानसाः सन्तो भगवतीं पूजयन्ति। जगज्जननी सा देव्येकैव सदा जागर्ति। तत्सेवयैव परमानन्दमनुभवति।

Finally he concludes. हरिहरभानुगणेशादयो all the deities, Viṣṇu Śiva Sūrya (bhanuh is sūrya..many girls have the name Bhanu, original name should have been Bhanumati the radiant one; this can be the name of the girl), Ganesa and others भगवतीध्यानेनैव जीवन्ति। all are worshippers of Mother Goddess only. मतिमन्तः सर्वेऽपि all intelligent people should be worshippers of Devi प्रथममकारपानेन by drinking liquor मत्तमानसाः with the mind completely lost in that सन्तो भगवतीं पूजयन्ति। they are high when they do Puja. जगज्जननी सा देव्येकैव सदा जागर्ति। only that mother Goddess is always awake. In the beginning of the seminar, Śubhasantati asked which deity is always awake and watching? Like a mother. तत्सेवयैव परमानन्दमनुभवति। only through this seva, permanent bliss is attained. Present Hinduism is also heavily dominated by such theological systems. Vedānta based Hinduism is almost drowned. nāma siddhānta we are going to see. They feel only nāma is required. Even landing into vedānta these days is a rarity..

nāmasmaraṇād anya upāyam no other method for bhava taraṇe for crossing saṃsāra, they say.

Topic 515 सूर्यभक्तस्योत्तरम्

(५१५) सूर्यभक्तस्योत्तरम् –

भगवतीमाहात्म्यं श्रुत्वा कुपितः सूर्यभक्त इत्थमुवाच – हे राजन्, मम सत्यं वचः शृणु। नानृतं भवति मदुक्तम्। शतशः शपामि। मतान्तराणि पापिष्ठानि नीचतमानि च।

Devotee of Sūrya Bhagavan, Sūrya and others are accepted as intermediary stage. We should know what to take what to reject.

Acārya in Vivekacūdāmaṇi verse 16

मेधावी पुरुषो विद्वान् ऊहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६

ūhāpohavicakṣaṇaḥ, so many interpretations of śāstram is there. We should know to apply śruti yukti and anubhava.

भगवतीमाहात्म्यं श्रुत्वा कुपितः on hearing about Bhagavati, enraged सूर्यभक्त इत्थमुवाच sūrya bhakta addressed Śubhasantati – हे राजन्,

मम सत्यं वचः शृणु। may you listen to my words नानृतं भवति मदुक्तम्। what I say is never false. शतशः शपामि। I guarantee a 100 times, I swear śapāmi. मतान्तराणि पापिष्ठानि नीचतमानि च। all other matams are wrong. (he is very angry with vamācāra, he says others are low and waste and sinful one), he uses strong words.

सर्वलोकनिन्दिता गुणाः सर्वेऽपि देवीमार्गे उत्तमत्वेन कथ्यन्ते। अत्यन्तमलिनं मद्यं महापातककारणमपि तीर्थमित्युच्यते। मांसं च शुद्धमिति। विपरीतार्थावबोधकं शम्भुतन्त्रम् अननुष्ठेयमेव बौद्धागमवत्।

Why are they considered bad? (mainly vamācāra kept in mind) सर्वलोकनिन्दिता गुणाः every wrong practice criticized by all people, even doctors सर्वेऽपि देवीमार्गे in vamācāra devi marga उत्तमत्वेन कथ्यन्ते। they are glorifying those practices that are to be condemned अत्यन्तमलिनं मद्यं महापातककारणमपि तीर्थमित्युच्यते। liquor and other pāpam (in avaniavittam those enumerated- liquor is one of them); they say this tīrtam is holy, because it is prasāda. It is the cause of pāpam but glorified. मांसं च शुद्धमिति। meat also they accept. Śāstram does not accept, विपरीतार्थावबोधकं शम्भुतन्त्रम् so called śambhutantram which you as given by Lord Śiva we should not accept अननुष्ठेयमेव बौद्धागमवत्। example of Buddha is given. Even though Buddhism may be claimed as given by Buddha in an avatāra we reject it as avaidikam and apramāṇakam. Similarly vamācāra must be rejected although supposed to be given by Lord Śiva. (in several places this continues, Kamākhya etc even south India)

Vicārasāgara class 50 3rd February 2024

सर्वलोकनिन्दिता गुणाः सर्वेऽपि देवीमार्गे उत्तमत्वेन कथ्यन्ते। अत्यन्तमलिनं मद्यं महापातककारणमपि तीर्थमित्युच्यते। मांसं च शुद्धमिति। विपरीतार्थावबोधकं शम्भुतन्त्रम् अननुष्ठेयमेव बौद्धागमवत्।

Life story of Śubhasantati is being discussed here. Vamācāra devi bhakta is currently the topic here. The final one in this series is a sūryabhakta. He is enraged with all kinds of practices in vamācāra, liquor meat offering etc and therefore he says don’t listen to any of the previous 4 devata bhaktas. Now I’m going to speak of sūryah bhakta. Although called Sambu tantram we should reject it like baudha āgama.Niścala Dāsa had pointed out this earlier too. Aṣṭādasa sthānani. Page 354 4th para. Devi marga was elaborated and criticized too.

There is a Dakshina marga called Sri vidya in south India. It is far better than vamācāra but even that is inferior to Sūrya upāsana.

सर्वानुष्ठानयोग्यत्वेन दक्षिणसम्प्रदायस्य श्रेष्ठत्वेऽपि यस्मिन् सर्वमनोबन्धो भवति तादृशसूर्याभावे सर्वोऽप्यन्ध एव स्यात्। सर्वावभासकः सूर्य एव। तदभावे सर्वत्र सर्वमन्धकारो व्याप्नुयात्। पदार्थावभासकतेजोऽन्तराण्यपि सूर्यस्यांशभूतान्येव। भानुसमानः को वास्ति लोकस्य हितकारी। परहितार्थमेवासावन्तरिक्षेऽविश्रमं परिभ्रमति। सर्वं हि कार्यं कालाधीनमेव। स एवैकोऽपि भूतभव्यभविष्यद्रूपेण त्रिधोच्यते। सूर्यगत्यैव सूत्रात्मतया सर्वाः क्रियाः क्रियन्ते। अनेन विधिना सर्वं भानोरुदजायत। तत्कोपात्सर्वं भस्मीभवेत्।

सर्वानुष्ठानयोग्यत्वेन दक्षिणसम्प्रदायस्य श्रेष्ठत्वेऽपि Dakṣiṇa sampradaya is sri vidya upāsana is certainly superior to vamācāra. Even so, nothing will come equal to my sūryah devata. It is pratyakṣa devata. Everybody will agree. He will be elected as superior by all. !! यस्मिन् सर्वमनोबन्धो भवति तादृशसूर्याभावे सर्वोऽप्यन्ध एव स्यात्। all minds will agree about the superiority of Sun, admired uniformly by everybody. (like Hanuman in Ramāyāna) if that Sūrya is absent, everybody is like a blind person. There can be no survival without Sun, in fact. Later he says all illuminating light, moon, stars, any electrical light are all expressions of sūryah bhagavan only. सर्वावभासकः सूर्य एव।Sun alone is illuminator of everything. तदभावे सर्वत्र सर्वमन्धकारो व्याप्नुयात्। in the absence of Sun there will be only darkness. Darkness is called andhakāraḥ, andham karoti iti andhakāraḥ, that that makes the normal eyes blind. Even lightening is considered an aspect of solar power only. पदार्थावभासकतेजोऽन्तराण्यपि सूर्यस्यांशभूतान्येव। भानुसमानः को वास्ति लोकस्य हितकारी। Sun is the greatest well-wisher and helper of entire living being. In chapter 15

१२. यदादित्यगतं तेजः, जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ, तत्तेजो विद्धि मामकम् ।। 15-11

The light in the sun which illumines the entire universe, (the light) in the moon, and (the light) in the fire —– understand that light to be Mine.

Because of sunlight alone, plants, rain food our digestion are all possible. They say after sunset, digestion becomes weaker and weaker. Pranic energy comes from sūryah devata only. Even science talks about the importance of solar energy. परहितार्थमेवासावन्तरिक्षेऽविश्रमं परिभ्रमति। to help others, Sun is moving (from our experience) without taking any break/rest. सर्वं हि कार्यं कालाधीनमेव। sūryah represents kala tatvam also, responsible for days nights, months years etc. both Sun and Moon are responsible for kalasya gatih. All our programs are dependent on time. (when and where-time and space) स एवैकोऽपि kāla tatvam is also considered akhaṇḍa. Space is also seemingly divided by enclosures. भूतभव्यभविष्यद्रूपेण त्रिधोच्यते। it should be bhūta and bhavat (bhavya also means future) past present and future -time is 3 fold. सूर्यगत्यैव सूत्रात्मतया सर्वाः क्रियाः क्रियन्ते। sūryah represents hiraṇyagarbha tatvam.

ब्राह्मणेन मन्त्रेण च 'सूर्य आत्मा' (ऋ. सं. १।११५। १) इत्यादिना, तथैव 'एष ब्रह्मैष इन्द्रः' (बृ. उ. ३ । १ । ३) इत्याद्युपक्रम्य सर्वप्राण्यात्मत्वम्।

We say in aitareya bhāṣyam class 3.

In the form of hiraṇyagarbha tattvam, sun is moving indicating the activation of hirangarbha (solar movement)

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।

तद्धावतोऽन्यानत्येति तिष्ठ—त्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥ ईशा.उप.

this mantra conveys this

Why do we say hiraṇyagarbha is activator? Not golden egg.. samaṣṭi sūkṣma śarīram. Every individual has individual sūkṣma śarīram. 17 organs are there. Most important and powerful is Prāna. Without functioning mind a person in coma continues to survive because of praṇa. Praṇa is considered supreme as all organs are functioning due to it. Therefore at samashti level all natural forces are working due to macro praṇa called sūtra-ātmā.

Here sutrātma refrs to that, solar movement handles all the natural forces. अनेन विधिना because of the same principle सर्वं भानोरुद्जायत। everything originated from sūryah only. Sūrya represents hiraṇyagarbha, meaning Brahma and Brahma alone created the world.

ब्रह्मा देवानां प्रथमः सम्बभूव, विश्वस्य कर्ता भुवनस्य गोप्ता ।मुण्.उप 1.1.1

According to astronomy and cosmology stars are formed first. Thereafter only plants came. Then they started moving and then earth became capable of carrying life. Sūrya bhakta says my Sūrya is great based on these principles. Bhanoh from sūryah alone everything originated. तत्कोपात्सर्वं भस्मीभवेत्। if Sūrya gets angry with you (if you do not do Sandhyāvandanam, get up before Sun rise..)

आ सत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

Sūrya suktam. Welcome Sūrya with sūryah namaskāra. Taittiriya aranyakam first chapter

(https://vedicheritage.gov.in/aranyakas/taittiriya-aranyaka/#) is sūryah namaskāra mantra. 132 namaskaras to Sūrya. Every Sunday in the villages, Swamiji did. We take the glory of Sun for granted. Sun is so compassionate. Everything will be burnt to ashes if Sūrya gets angry.

तस्य साकारनिराकारभेदेन रूपद्वयं भवति। तत्र निराकारः प्रकाशः सकलनामरूपे व्याप्य वर्तते। यदेव च वेदान्तिभिः भातीति शब्देन व्यवह्रियते, तदेव निराकारप्रकाशात्मकमादित्यगतं निराकारस्वरूपम्। तदेव च सर्वजगदधिष्ठानम्। तदज्ञानवशादेव जगद्रूपो विवर्तो जायते। तादृशो निराकारः प्रकाश एवान्तःकरणवृत्तिस्थप्रतिबिम्बविशिष्टश्चेत् ज्ञानमित्युच्यते। 'अहं भानुः' इत्यन्तःकरणवृत्तिः प्रकाशप्रतिबिम्बेन सहैव यदोदेति, तदाज्ञाननिवृत्त्या जगदपि निवर्तते।

Now the sūryah bhakta gets into vedāntic approach. Sūrya is compared to caitanya prakāśa. Jyotiṣāmapi jyotih. Consciousness is compared to light because it is defined as something in whose presence things are known and in whose absence things are not known. Bhautikam jyoti is physical light abhautikam light is spiritual light.

वरेण्यं भर्गः is glorious brilliance of the Sun. for vedāntic student bhargah is caitanyam (in Sūrya Bhagavan). That brahma caitanyam is in my brain as ātmā caitanyam or Jīvātmā caitanyam. For gayatri mantra several commentaries are there. Adi śaṅkaracārya says gayatri mantra is mahāvākyam.

Sūryah represents paramātmā caitanyam, धियो यो नः प्रचोदयात्referring to Jīvātmā caitanyam. Sūrya has perceptible visual light and imperceptible light. Both lights are there in one and same sūryah .

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह तेजो यत्ते रूपं कल्याणतमं
तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ ईशा.उप १६ ॥..

तस्य साकारनिराकारभेदेन रूपद्धयं भवति। in light, the visual one and the non visual spiritual version, two versions are there तत्र निराकारः प्रकाशः सकलनामरूपे व्याप्य वर्तते। that is brahma caitanyam pervading the entire nāma rūpa prapañca giving existence in every name and form. Because of presence of existence alone, we say I know the object and this object is. Namaroope dvit vibhakti dvivacanam. If knowability is not there existence can never be proved. यदेव च वेदान्तिभिः this alone is talked about be vedāntic people as भातीति शब्देन व्यवह्रियते, effulgence

न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥ मुण्.उप २.२.११

There is only one ultimate light because of which everything is evident. तदेव निराकारप्रकाशात्मकमादित्यगतं caitanya rūpam invoked in sūryah in the śāstram

स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। स य एवंवित्। (तै.उप.ब्र.वल्ली. ८.५)

निराकारस्वरूपम्। that is the nirākāra svarūpam तदेव च सर्वजगदधिष्ठानम्। it is the supporter of the entire world. Adhiṣṭhānam brahman. तदज्ञानवशादेव because of ignorance(mūla vidya) of my sūryah Bhagavan जगद्रूपो विवर्तो जायते। dream world called universe is projected. (āvaraṇa shakti and vikṣepa shakti-generates universe) false creation is called vivartah or adhyāsa. Real is kāryam. तादृशो निराकारप्रकाश because of spiritual light only,.एवान्तःकरणवृत्तिस्थप्रतिबिम्बविशिष्टश्चेत् ज्ञानमित्युच्यते। when in the mind a thought arises, it is insentient thought only, it becomes knowledge only because of caitanyam reflecting in the thought. All forms of knowledge is because of pratibimba caitanyam which is because of bimba caitanyam that’s brahman. ‘अहं भानुः’ इत्यन्तःकरणवृत्तिः I’m braham iti when the final thought arises due to maha vākyam upadeśa vṛtti arises and reflection comes in that thought, प्रकाशप्रतिबिम्बेन सहैव यदोदेति, तदाज्ञाननिवृत्त्या जगदपि निवर्तते। then the ignorance of brahman goes away. Ultimate mokṣa is because of the grace of sūryah Bhagavan only. RC is because of my Sūrya Bhagavan only. World also gets negated or understood as mithyā.

सूर्यस्य साकारं स्वरूपं निरूप्यते – प्रातःकाले यत्तत्तेजः प्रकाशते, तदेव साकारं स्वरूपम्। चन्द्रतारादीपादयोऽपि तदंशभूता एव। निराकारसाकारभेदवशात् सूर्यस्य यद्द्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम् साकारं तु रूपं ध्येयम्। एतदेव रूपद्वयं वेदान्तेषु ‘निर्गुणसगुणभेदेन द्विरूपं ब्रह्म’ इत्युच्यते।

Sūrya has invisible (brahma caitanyam) and visible version. (avatāra of invisible version) in chapter 11 of gītā we see entire universe is avatāra of Bhagavan. Here only sūryah Bhagavan. All avataras came and went. Sūrya is so great that it is available all the time. No queue. सूर्यस्य साकारं स्वरूपं निरूप्यते the visiblre avatāra rūpam is talked about. – प्रातःकाले यत्तेजः प्रकाशते, तदेव साकारं स्वरूपम्। in the morning we see visible version चन्द्रतारादीपादयोऽपि तदंशभूता एव। moon star lamp are amass or avatāra of nirākāra sūryah only निराकारसाकारभेदवशात् in the two versions सूर्यस्य यद्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम् one is for knowing, another is for meditating we have to do daily sandhyavandanam (Aditya hrdayam,,very important, part of Valmiki ramāyānam) cittaśuddhi will come enquire into nirākāra Roopam thereafter using jñāna yoga साकारं तु रूपं ध्येयम्। through upāsana sākara Roopam एतदेव रूपद्वयं वेदान्तेषु 'निर्गुणसगुणभेदेन द्विरूपं ब्रह्म' इत्युच्यते। these two versions are said in vedānta, saguṇam brahman, nirguṇam brahman. Best saguṇam brahman is sūryah, this bhakta says.

Vicārasāgara class 51 on 10th February 2024

सूर्यस्य साकारं स्वरूपं निरूप्यते – प्रातःकाले यत्तत्तेजः प्रकाशते, तदेव साकारं स्वरूपम्। चन्द्रतारादीपादयोऽपि तदंशभूता एव। निराकारसाकारभेदवशात् सूर्यस्य यद्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम् साकारं तु रूपं ध्येयम्। एतदेव रूपद्वयं वेदान्तेषु 'निर्गुणसगुणभेदेन द्विरूपं ब्रह्म' इत्युच्यते।

The life journey of Śubhasantati is being discussed. He wants to take to upāsana as he feels he is not ready for jñāna yoga. He wants to know the best upāsya devata. He has invited several great upāsakas scholars. Each one is claiming his deity is superiormost. Now the sūrya bhakta upāsakas is speaking. Two versions sākāra Roopam (saguṇa brahman) and nirākāra Roopam (nirguṇa svarūpam) is being discussed. The visual light (bhautika) and caitanya jyotih. Of these two versions we have to start with saguṇa sūrya upāsana, then after preparing the mind through meditation, we have to go to nirguṇa brahman.

यत्र हि कालत्रयेऽपि अन्धकारलेशोऽपि न सम्भवति, तद्दर्शनमात्रादेव सर्वेऽपि स्वस्वकर्माण्यारभन्ते। स एव विनिद्रः सदा जागर्ति देवः। तद्ध्यानादन्धकारो विनश्यति। इतरे देवा जाग्रतीत्येतन्मिथ्येति विद्धीति।

यत्र हि glory of sūrya bhagavans sākāra Roopam and nirākāra Roopam, darkness can never exist. कालत्रयेऽपि अन्धकारलेशोऽपि न सम्भवति, unlike earth, there is no darkness (as in night) , sūrya Bhagavan is never touched by darkness, Nirguṇa sūrya Bhagavan is never touched by ignorance. In all three periods of time, darkness does not touch saguṇa sūrya, ignorance does not touch nirguṇa sūrya. (Pujya Swamiji's joke: there is a beautiful girl called nisha. Sūrya Bhagavan wanted to marry her nishā. So they said it is on the other side of earth, sūrya bhagavān contiuosly in search of nisha, is going round and round.) तद्दर्शनमात्रादेव by the vary sight of sūrya, visual light. सर्वेऽपि स्वस्वकर्माण्यारभन्ते। sūrya Bhagavan wakes up all the people. Svakarma anushtānam. स एव विनिद्रः सदा जागर्ति Sūrya Bhagavan stays awake all the time. (Śubhasantati had asked this question) देवः without going to sleep. Day and night shift, continuously functioning.। तद्ध्यानादन्धकारो विनश्यति। by meditating on sūrya Bhagavan, the darkness inside will go away. Mind will always be fresh, it never knows gloomy feeling. Internal darkness of ignorance also goes away. Both saguṇa and nirguṇa dhyānam are good. इतरे देवा जाग्रतीत्येतन्मिथ्येति विद्धीति। all the other upasakas' statements false. All other devatas are awake all the time, this statement is false. Smārtha matam is left out. Smārtha is one who worships all 5 as equals.

Topic 516 पूर्वोक्तमतानुवादः स्मार्तमतं च

(५१६) पूर्वोक्तमतानुवादः स्मार्तमतं च – उक्तानामुपासकानां यथा परस्परविरुद्धाभिधायकत्वम्, एवमेव अन्येषाम् अपि बहूनां पण्डितानां स्वस्वबुद्ध्यनुसारतो विरुद्धाभिधायित्वमेव। यद्यपि स्मार्ताः पण्डिताः पूर्वोक्तासु पञ्चस्वपि देवतासु भेदबुद्धिं न कुर्वन्ति। तथापि तन्मतमपि एतन्मतविरोध्येव।

पूर्वोक्तमतानुवादः स्मार्तमतं च – Restatement of previous opinion consolidating the views and smārtha matam उक्तानामुपासकानां previously mentioned upāsakas यथा परस्परविरुद्धाभिधायकत्वम्, each one negates the other (due to fanatic views) एवमेव अन्येषाम् अपि only 5 are mentioned here, there are others, Subramania swamy, Iyyappan, Sai Baba, Santoshi Māta etc so many, each one claiming my deity is superior, then Christianity, islams etc. there are religious problems galore leading to even war. Many people wonder if religion is good or bad. All because of improper teaching of vedic teaching. In keeping with their own limited understanding. Through vedānta we can reconcile these. In advaitam there is no scope for quarrel. Even though smārtha matam is accommodating everybody, it is criticized by others. बहूनां पण्डितानां स्वस्वबुद्ध्यनुसारतो विरुद्धाभिधायित्वमेव। यद्यपि स्मार्ताः पण्डिताः the smārtha group of people पूर्वोक्तासु पञ्चस्वपि देवतासु भेदबुद्धिं न कुर्वन्ति। they don't grade the devatas. तथापि तन्मतमपि एतन्मतविरोध्येव। even smārtha are considered as rivals by the other people.

वैष्णवस्य त्विदं मतम् – 'न हि विष्णुतुल्यमस्ति देवतान्तरम्। इतरे सर्वेऽपि देवा विष्णुभक्ता एव। विष्णोः श्रीरामकृष्णनारायणादीनि नामानि यस्त्वितरदेवतानामभिः समतया जानाति, स नामापराधी स्यात्। रामकृष्णादिनामोच्चारणफलं च नाप्नोति' इति।

Smārtha is worshippng my Viṣṇu , that's good but unfortunately they are worshipping Śiva also, they are committing a big blunder by equating Śiva to Viṣṇu (so says Viṣṇu bhakta) Śiva is Viṣṇu bhakta only. Nāmāparādhah: this is a mistake with regard to nāma chanting. Mixing Viṣṇu nāma with Śiva nāma. So all the puṇyaṃ will be lost (that you get by Narayana chanting). Śiva bhakta will also say similar things. All people criticize the smārtha also. वैष्णवस्य त्विदं मतम् Viṣṇu bhaka has got the following view – 'न हि विष्णुतुल्यमस्ति देवतान्तरम्। no other deity equals Viṣṇu इतरे सर्वेऽपि देवा विष्णुभक्ता एव। all devas are devotees of Viṣṇu therefore inferior to Viṣṇu only. विष्णोः श्रीरामकृष्णनारायणादीनि नामानि you can chant all Viṣṇu nāmas यस्त्वितरदेवतानामभिः समतया जानाति, if we chant the Śiva nāma also along with it, it is wrong. स नामापराधी स्यात्। he is committing a mistake with regard to nāma chanting. Person is nāmāparādhi रामकृष्णादिनामोच्चारणफलं च नाप्नोति' इति। he wont get puṇyaṃ that would have come due to Viṣṇu nāma chanting.

एवं शिवमतेऽपि 'नैवास्ति शिवतुल्यं देवतान्तरम्। शिवनोच्चारणफलं विष्ण्वादिनामोच्चारणेन नैव लभ्यते' इति। इत्थं सर्वमतेष्वपि स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्। स्मार्ते तु मते सर्वेऽपि देवाः समाः। तस्मात् स्मार्तमपि मतं पूर्वोक्तपञ्चमतविरुद्धमेव।

एवं शिवमतेऽपि Same with regard to Śiva devotees too. 'नैवास्ति शिवतुल्यं देवतान्तरम्। there is no other God equal to Lord Śiva, शिवनोच्चारणफलं whatever puṇyaṃ (phalam) you get by chanting Śiva nāma विष्ण्वादिनामोच्चारणेन नैव लभ्यते' you will not get that phalam by chanting Viṣṇu nāma इति। इत्थं सर्वमतेष्वपि same for other matams स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्। each one claims there is no deity equal to my deity. स्मार्ते तु मते सर्वेऽपि देवाः समाः। according to all of them, all devatas are equal-smarthas consider, that is a blunder तस्मात् स्मार्तमपि मतं पूर्वोक्तपञ्चमतविरुद्धमेव। we think smarthas are inclusive but they are not inclusive enough to accommodate us.

Nāmāparādhi is a technical word used by a particular school of thought. NāmaSiddhānta is that school which is very very popular. It is spread all over India. This philosophy says bhavan nāma is the ultimate. They are willing to accommodate any name. especially Śiva and Viṣṇu nāma. This nāma is so great that it can give you everything in life. It can give all 4 puruṣārthas they say. They say you don’t require even vedānta. Even advaita jñānaṃ is not required. Nāma saṅkīrtana is ultimate. Nothing else is required especially in Kaliyuga..

“हरेर्नामैवनामैव नामैव मम जीवनम्

कलौनास्त्येवनास्त्येवनास्त्येवगतिरन्यथा”

They talk about several mistakes. They say treating nāma as arthavāda is a mistake. They take Viṣṇu sahasranāmam as a very important work (Mahābhārata). Bheeshma is lying on the bed of arrows. In santi parva, this is a very bid portion. Mokṣa dharma 5000 odd verses. Viṣṇu sahasranāmam starts with विश्वं विष्णुर्वषट्कार.. upto सर्वप्रहरणायुधः

Before that there is a preliminary portion. Dharma putra Yudhiṣṭra asks a question kimekam..

युधिष्ठिर उवाच ---

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।

स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ ८॥

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ९॥

What nāma a spiritual seeker should utter to get mokṣa? Bhīṣmācārya answers of course Viṣṇu sahasranāmam..

लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत्

By regularly chanting Viṣṇu sahasranāmam, a person will cross over saṃsāra. Message is Viṣṇu sahasranāmam parāyanam can lead to mokṣa. Is this a fact or not?

Vedāntin says mokṣa is only through jñānaṃ Viṣṇu sahasranāmam parāyanam is vācika karma. We clearly say na karmanā. Etc

Śaṅkarācārya writes a bhāṣyams and discusses this.

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।

वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात्॥..

can Viṣṇu sahasranāmam parāyanam lead to mokṣa in upasamhara (not in upakrama first portion). He says no it cannot give mokṣa. He gives a logic. It is vācika karma. It can only give four types of results which are anityam. Nitya mokṣa cannot be attained this way. Adi Śaṅkarācārya quotes several mantras... śvetāśvatara kaivalya etc. then how does Bhīṣma say so then? Viṣṇu sahasranāmam will lead to cittaśuddhi then he will develop a liking for vedāntic study, śravaṇam, mananam, nididhyāsanam then he will understand. Therefore the statement is not totally wrong but exaggeration..or arthavāda. Wherever arthavāda vākyams are there they should not be considered factual.

Nāma siddhānta people reject vedānta and say Viṣṇu sahasranāmam parāyanam will give mokṣa is tātparyam. Don't say it is arthavāda. If you question me and say it is arthavāda it is called nāmāparādha. Sin, you will go to hell..(we will say ok we will go meet Acarya there!!) they have a sloka which talks of ten mistakes. 1 is treating it as arthavāda. In the footnote it is given.

> २. सन्निन्दासति नामवैभवकथा श्रीशेशयोर्भेदधीर्-
>
> अश्रद्धा श्रुतिशास्त्रदेशिकगिरां नाम्न्यर्थवादभ्रमः ।
>
> नामास्तीति निषिद्धवृत्तिविहितत्यागौ च धर्मान्तरैः
>
> साम्यं नामनि शङ्करस्य च हरेर्नामापराधा दश ॥

सन्निन्दासति नामवैभवकथा श्रीशेशयोर्भेदधीर्-

1 Criticizing sat purushas or mahatmas (satpurusha ninda) , for them mahatma is nāma siddhānta people. 2 Talking about glory of Bhagavan nāma to non-believers श्रीशेशयोर्भेदधी: 3 you should not grade Śiva and Viṣṇu. (normally only smārthas will be nāmasiddhāntas)

अश्रद्धा श्रुतिशास्त्रदेशिकगिरां नाम्न्यर्थवादभ्रमः ।

4 अश्रद्धा lack of faith श्रुति in śruti (veda) शास्त्रदेशिकगिरां 5 lack of faith all other non-vedic śāstram like Viṣṇu sahasranāmam etc . 6 lack of faith in words of their guru (nāma siddhānta guru)

नाम्न्यर्थवादभ्रमः 7 saying nāma gives mokṣa is arthavāda (we say it gives cittaśuddhi), नामास्तीति निषिद्धवृत्तिविहितत्यागौ च धर्मान्तरैः

नामास्तीति निषिद्धवृत्तिविहितत्यागौ 8 just because we chant nāma we should not disrespect vidhi niṣedha of vedas, you have to do sandhyāvandanam, 9 you cannot say I give up nitya karma to chant Viṣṇu sahasranāmam. We also endorse that. च धर्मान्तरैः साम्यं – 10 we say nāma chanting will give cittaśuddhi. We say it is only one method of cittaśuddhi, we say there are other ways of cittaśuddhi and we say they are also as effective as nāma ucchāraṇam. They say nāma ucchāraṇam alone is most effective they say. Equating nāma japa with other sādhanas is a mistake. This is also called an aparādham. नामनि शङ्करस्य च हरेर्नामापराधा दश ॥ Śiva and Viṣṇu nāma being equated to other methods is a mistake. Nāma siddhānta aggressively criticizes advaita vedānta.

Vicārasāgara class 52 on 16th February 2024

इत्थं सर्वमतेष्वपि स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्। स्मार्ते तु मते सर्वेऽपि देवाः समाः। तस्मात् स्मार्तमपि मतं पूर्वोक्तपञ्चमतविरुद्धमेव।

Śubhasantati wanted to know which devata is greatest devata. So many scholars presented their own views. Each one does not accept the other. Finally smārtha matam accepts all the devatas an inclusive system. Therefore in pañca-aayatana puja all are worshipped. But other matams still don’t accept smarta because they worship others too. They are unhappy that we are not only worshiping say Viṣṇu but you don't accept as Viṣṇu is superior. You accept every God. So as hindus we have to differentiate ourselves from other religions and say we accept Christianity islam etc. now Śubhasantati is confused as to what to follow. Now in the following section Niścala Dāsa says not only there is confusion regarding worship (theological systems), but there are differences in philosophical systems also. Various darsanas. This is actually not relevant for Śubhasantati. He needs only theological systems for upāsana.

Topic 517 षट्च्छास्त्राणां परस्परविरोधः

(५१७) षट्च्छास्त्राणां परस्परविरोधः –

(१) साङ्ख्य, (२) पातञ्जल, (३) न्याय, (४) वैशेषिक, (५) पूर्वमीमांसा, (६) उत्तरमीमांसारूपाणि षट्च्छास्त्राण्यपि परस्परविरुद्धान्येव। यतः –

षट्च्छास्त्राणां – षट् 6 शास्त्रम्s- Sandhi rule therefore षट्च्छास्त्राणां – परस्परविरोधः mutual differences are there

(१) साङ्ख्य propounded by Kapila Muni (२) पातञ्जल, by Patanjali Muni (३) न्याय, by Gautama Muni (४) वैशेषिक, Kanāda Muni (५) पूर्वमीमांसा, Jaimini Muni (६) उत्तरमीमांसारूपाणि by Vyāsa Muni षट्च्छास्त्राण्यपि परस्परविरुद्धान्येव। they have got very very prime differences of opinion. There are common factors too. They all accept veda pramāṇam and therefore aāstika matam. The first four veda is subservient to logic therefore called taarkika darsanaani, other two are vaidika darsanaani यतः – because of the following reason.

(१) साङ्ख्यमते ईश्वरो नाभ्युपगम्यते। समाध्यात्मकयोगापेक्षां विनैव केवलप्रकृतिपुरुषविवेकादेव मोक्षो भवतीत्यभ्युपगम्यते।

साङ्ख्यमते in Sankhya ईश्वरो नाभ्युपगम्यते। they don’t accept idvara, therefore nirīśvara sāṅkhya समाध्यात्मकयोगापेक्षां विनैव they also talk of the means of liberation, differentiating praskruti and purusdha, viveka jñānaṃ they say gives liberation. Does it require samādhi or not is the debate? (vivarana does not say samādhi is compulsory at all. We belong here. Bhamati stresses on samādhi; it’s a huge difference) Bhamati goes closer to yoga, vivarana closer to sāṅkhya. केवलप्रकृतिपुरुषविवेकादेव by the viveka differentiation; this difference can be done through tarka pramāṇam. We say tarka is not sufficient we say. Veda is required to differentiate prakṛti purusha. मोक्षो भवतीत्यभ्युपगम्यते। to get Mokṣa.

(२) पातञ्जले मते ईश्वरोऽभ्युपगम्यते। मोक्षश्च समाधिना। तस्मात् साङ्ख्यपातञ्जलमतयोरन्योन्यं विरोधः ।

पातञ्जले मते ईश्वरोऽभ्युपगम्यते। they accept īśvara, this Pātañjala matam मोक्षश्च समाधिना। how vedānta people (Bhāmati group) take yoga system seriously. Śravaṇam and mananam will give only parokṣa jñānaṃ but not aparokṣa jñānaṃ. Aparokṣa is only in samādhi. तस्मात् साङ्ख्यपातञ्जलमतयोरन्योन्यं विरोधः । therefore these two are at logger heads. They are sister systems. Patañjali is the name of Rishi, pātañjalam is name of the system. Word yoga matam and pātañjala matam are one and the same.

(३-४) न्यायमते चत्वारि प्रमाणानि। वैशेषिकमते द्वे प्रमाणे। इत्यन्योन्यं विरोधः । एवमन्येऽपि विरोधा वर्तन्ते। जिज्ञासूनामनपेक्षितत्वात् तेऽत्र न लिख्यन्ते ।

न्यायमते in nyāya system of Gautama Muni चत्वारि प्रमाणानि। only 4 pramāṇams (as compared to vedānta -pratyakṣa...anumānam etc) namely -see footnote- प्रत्यक्षम्, अनुमानम्, शब्दः, उपमानम्. They don't accept arthapatti as it is included in anumānam. Similarly anupalabdhi, non-perception-included in pratyakṣam they say. Differences are minor only. The explanation of the four pramāṇam are discussed topic no 166. वैशेषिकमते द्वे प्रमाणे। only two are there. प्रत्यक्षम्, अनुमानम् । (topics २०४-२०५) इत्यन्योन्यं विरोधः। एवमन्येऽपि विरोधा वर्तन्ते। between nyāya and vaiśeṣika there are so many other differences. जिज्ञासूनामनपेक्षितत्वात् तेऽत्र न लिख्यन्ते । those details are not required in this context for spiritual seekers. One sample difference is enough. Therefore not enumerated here.

(५) पूर्वमीमांसकमते ईश्वरः मोक्षरूपं नित्यसुखं च नाभ्युपगम्यते। किन्तु कर्मजन्यं विषयसुखमेव पुरुषार्थ इत्युच्यते।

पूर्वमीमांसकमते propounded by Jaimini by analysing veda pūrva bhāga therefore it is really not a philosophy. This word can be used only when propounded independently. Jaimini has not used his own nyāya but veda pūrva bhaga- darśaṇaṃ- a school of thought. A generic word whether veda based or tarka based. ईश्वरः मोक्षरूपं नित्यसुखं च नाभ्युपगम्यते। they don't accept īśvara, no devatas. They say they only exist as names. Naama. Other than naama no devata.

In devatādhikāraṇam it is discussed, Vyāsācārya and śaṅkara refute this we accept svargaloka etc. veda pramāṇam is there. According to them world is never created so creator God is not required. they say veda and prapañca are nitya, they don't accept our Mokṣa which is vedantin's Mokṣa eternal peace. किन्तु कर्मजन्यं विषयसुखमेव पुरुषार्थ इत्युच्यते। they believe svargaloka sukham alone is real sukham. Jyotishtoma yaga.. svargaloka sukham is vishaya sukham, they don't talk about ātmā ānanda. When vedāntin says svargaloka sukham is anityam (ते तं भुक्त्वा...) , pūrvamīmāmsā quotes अक्षैयं वै चातुर्मास्य-यागिनः person performing cāturmāsya ritual (not sannyasi's cāturmāsya) he will get puṇyaṃ.. अक्षैयं puṇyaṃ, they say inexhaustible sukham. So they say svarga sukham is nityam.

(६) उत्तरमीमांसायां तु ईश्वरो मोक्षश्चाङ्गीक्रियते। विषयसुखं न पुरुषार्थः। उत्तरमीमांसाभिमतं मतमेवास्मिन्ग्रन्थे स्फुटतरमुक्तम्। एवं सर्वमपि शास्त्रमनेन विरुद्ध्यते। शास्त्रान्तरेषु भेदवादो निरूप्यते। अस्मिंस्तु शास्त्रे भेदखण्डनपूर्वकमभेद एव प्रतिपाद्यते। इत्थं सकलमपि शास्त्रं परस्परविरुद्धमेव।

Vyāsavcarya's – another name for Brahmasūtra. उत्तरमीमांसायां तु in vedānta, we do accept ईश्वरो मोक्षश्चाङ्गीक्रियते। īśvara although we say jīva jagat īśvara is vyāvahārika satyam. Īśvara is comparatively less important than pāramārthika satyam. Advaitin is however very particular about establishing vyāvahārika satyam īśvara. Several parts of Brahmasūtra focusses on establishing īśvara to negate sāṅkhya, vaiśeṣika and pūrvamīmāmsā. विषयसुखं न पुरुषार्थः। for pūrvamīmāmsā svarga sukham which is sense pleasure is the goal of life. For vedānta it is not so. He will enjoy when it comes. He knows it will go away. उत्तरमीमांसाभिमतं मतमेवास्मिन्ग्रन्थे subject matter of this book is uttaramīmāmsā matam only स्फुटतरमुक्तम्। and it has been clearly established. Advaitam has been established. एवं सर्वमपि शास्त्रमनेन विरुद्ध्यते। all other previous darśaṇaṃ differ from ours the sixth one. One difference is common to all 5, dvaita or bheda darśaṇaṃ. bheda between one jīva and another, jīva and jagat, jagat and īśvara, jīva and īśvara. Even caitanya rūpa ātmā are many in sāṅkhya, yoga. Even viśiṣṭādvaitam, dvaita etc. only advaita vedānta talks of abheda darśaṇaṃ. we don't say differences are not there. We accept experiential differences. Bheda is not reality, abheda is reality. Non-duality is in spite of the experience of duality. Advaitin experience duality, respects duality, Adi Śaṅkarācārya will prostrate in front of his Guru. शास्त्रान्तरेषु भेदवादो निरूप्यते। in other schools of philosophy, they talk about differences and say differences are real. अस्मिंस्तु शास्त्रे in advaitam, we speak of differences but say these differences are unreal. भेदखण्डनपूर्वकमभेद by negating the reality of duality, एव प्रतिपाद्यते। non-duality alone is reality इत्थं सकलमपि शास्त्रं परस्परविरुद्धमेव। therefore all schools of philosophy are different. That's why people get confused. With regard to worship there are differences, with respect to knowledge too there are differences. Śubhasantati is extremely distressed. A Guru comes.

Topic 518 तर्कदृष्टेः पितृदर्शनम्

(५१८) तर्कदृष्टेः पितृदर्शनम् –

ईदृशविरुद्धवादश्रवणेन राज्ञ इतोऽपि अपूर्वः संशयः समजनि। "सर्वेऽपि हि युक्तिप्रमाणोपेतमेव कथयन्ति (इति)। एवं वदतां कस्य मतं प्रामाणिकं यथार्थभूतं च" इति। एतादृशसंशयशोकदुःखाद्याविष्टस्य राज्ञो मनस्युपास्यदैवमिदमेवेति निश्चयो नाभूत्। एतत्संशयनिवर्तकः को वास्तीति चिन्ताकुलो जातः। अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय तदन्तिकमाजगाम। तावुभावपि परस्परमालिलिङ्गतुः। तर्कदृष्टिः पुत्रः पितरं यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्।

Father is going to be Student. तर्कदृष्टेः पितृदर्शनम् –

ईदृशविरुद्धवादश्रवणेन after listening to all the debates, on the different upāsana and deities राज्ञ इतोऽपि अपूर्वः संशयः समजनि। his confusion did not go away, now after listening confusion became confounded. "सर्वेऽपि हि युक्तिप्रमाणोपेतमेव कथयन्ति (इति)। each one is giving his own view and giving his own view too. Each one quotes śāstra pramāṇam and says his God is great. एवं वदतां among these debators कस्य मतं प्रामाणिकं which one is valid यथार्थभूतं च" इति। which one is factual? Śubhasantati got a doubt. (Ramanucarya, Madhvacarya all quote vedas, Brahmasūtra etc). at the end of the study, one get maha confusion. That's how caitanya Maha Prabhu found everything confusing and decided to sing Hare Rama Hare Kṛṣṇa. Dvaitamusukhama advaitamu sukhama… naama sankirtanam kuru, that's how it came up. Advaitin's answer is if you are confused, pray to God for a Guru. He will give you.

एतादृशसंशयशोकदुःखाद्याविष्टस्य राज्ञो because of this Raja has got doubt and therefore he has grief, he was overwhelmed with intellectual pain. He could not arrive at the right conclusion. मनस्युपास्यदैवमिदमेवेति निश्चयो नाभूत्। this devata has to be worshipped, he did not have clarity. एतत्संशयनिवर्तकः को वास्तीति चिन्ताकुलो जातः। you have to imagine he prayed to God for someone to resolve all the confusion. He was depressed as it were. अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय तदन्तिकमाजगाम। Tarkadṛṣṭi arrived at that moment. They embraced. He did namaskāra to his father. तावुभावपि परस्परमालिलिङ्गतुः। तर्कदृष्टिः पुत्रः पितरं यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्।

Vicārasāgara class 53 on 24th February 2024

अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया पितृदर्शनाय तदन्तिकमाजगाम। तावुभावपि परस्परमालिलिङ्गतुः। तर्कदृष्टिः पुत्रः पितरं यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्।

Śubhasantati is in a state of confusion with regards to upāsya devatas. Even with regard to smārtha matam he had a problem as the others argued against smarta matam too. Śubhasantati was deeply depressed. There are equal confusions related to philosophical systems (as compared to theological systems) too sāṅkhya, nyāya etc. Śubhasantati prayed to Bhagavan. Like the noneybee goes in search of a flower, a sincere siashya will find a guru. He atlast fins a guru. The guru happens to be his own son

Tarkadṛṣṭi. yadrucchayaa by chance... here it is due to prārabdha puṇyaṃ. एतत्संशयनिवर्तकः को वास्तीति चिन्ताकुलो जातः। you have to imagine he prayed to God for someone to resolve all the confusion. He was depressed as it were. अस्मिन्नवसरे तर्कदृष्टिर्यदृच्छया Tarkadṛṣṭi arrived at that moment by chance (prārabdha).

दुर्लभं त्रयमेवैतद् देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ Vivekacūḍāmaṇi-3

To be born a human being, the desire for liberation (mokṣa), and being under the guidance of a competent spiritual guide(teacher) – these three rare blessings are obtained only through the grace of God.

Developing a spiritual hunger is due to prārabdha puṇyaṃ. Then Guru coming is also due to prārabdha puṇyaṃ. पितृदर्शनाय तदन्तिकमाजगाम। Tarkadṛṣṭi came to see his father. He was a jñānī (after going to a second Guru). Thereafter he developed a desire to see his father. Author does not say they are sannyasis. Tarkadṛṣṭi may not have been a sannyasi. तावुभावपि परस्परमालिलिङ्गतुः। first initial protocols...father is intensely happy and both father and son embraced each other and in vedic tradition father is to be treated as God, mother Guru all are like God. Tarkadruṣṭi has come after a long gap. तर्कदृष्टिः पुत्रः पितरं यथाविधि this is not based on human convention but sastric convention. As said in śāstra one should revere the parents. प्रणनाम। पितापि पुत्रायाशिषः कृत्वासनमदात्। and the father also blessed the son with blessings and asked him to be seated. Father son duo are going to get converted to guru śiṣya. If son is wise person father will not have hesitation to learn from the son. This is vedic culture. Jyeshthah is not only determined by age but jñānaṃ too. śīla vṛddhah (character wise) vayovṛddhah (age wise) and jñāna vṛddhah. In purāṇas we see Śiva learning from Lord Subramanya.

Topic 519 तर्कदृष्टिकृतः पित्रुपदेशः

(५१९) तर्कदृष्टिकृतः पित्रुपदेशः। कारणस्वरूपमुपास्यम्, न कार्यस्वरूपम् – पितुश्चिन्ताक्रान्ततां दृष्ट्वा, ‘तात, भवच्चित्तस्य कुतो व्याकुलता’ इति तर्कदृष्टिः पितरं पप्रच्छ। शुभसन्ततिः स्वपुत्रोक्तं श्रुत्वा स्वचिन्ताकारणीभूतं विशिष्टं वृत्तान्तमकथयत्। किमेकमुपास्यं दैवतमिति पप्रच्छ च।

A very important reply. First answer in capsule form. We have got kāraṇam brahman and kārya brahman. Kāraṇam brahman is ekam, kāraṇam brahman with māyā is also ekam only. Both brahman and māyā are not born not kāryam. Both are kāraṇam only. Māyā sahitam brahman these two are inseparably together all the time. Both are formless. This mixture of brahman and māyā is popularly called īśvara kāraṇam brahman. People may get confused that īśvara is Śiva, therefore term kāraṇam brahman. It is formless one beginningless. One is satyam other is mithyā. We don’t highlight here. Māyā mithyā. Everything else other than kāraṇam brahman is kārya brahman product of brahman or kāraṇa brahman with different names and forms. Since the names and forms are of infinite variety kārya brahman can never be one they are many. So many avatāraṃ or incarnations are talked about all kāryam brahman. All these avatāraṃ are not because of karma but out of necessity. Therefore we don't call them jīva as they are not associated with karma. We have so many other kāryam brahmas like each one of us. Even the insentient ones are kāryam brahman. Guru says tat tvam asi. Even if a chair is listening to Guru, Guru can say that to the chair. karma when associated with kārya brahma will be jīva. Karma animitta kāryam brahman is avatāra. Indra Varuna are translated as God they are kārya brahma only, they are also jīvas not avatāra rūpa kārya brahma. because they are all kārya which are karma nimitta. In Kaṭhopaniṣad Lord Yama says I was a manuṣya, I did rituals and got this role of Yama because of this. We can worship avatāra rūpa kārya brahma or jīva rūpa kārya brahma also if jīva rūpa kārya brahma can bless him like worshipping Indra. Our parents too we worship. With regard to brahma or hiraṇyagarbha śāstra has two alternate views, Śaṅkarācārya discusses this topic in briha bhāṣyams 1-4 called puruṣavidha brāhmaṇam. He says śāstra presents in both ways, sometimes treated as jīva sometimes treated as avatāra. We are not worried much about this. So many devotees claim their gurus are avataras. Like even Śaṅkarācārya is an avatāra. Our attitude is you keep whatever you want. Pujya Swamiji says whatever brahman, you require a Guru a kāryam brahman. It does not matter whether avatāra or jīva rūpa Study vedānta properly, don’t worry about what rūpa the guru is. Kāryam brahma is any case mithyā. We should study and understand kāraṇam brahman which is only one. This is īśvara not Lord Śiva or Lord Viṣṇu or Devi. No particular form for our īśvara. Formless eternal all-pervading vyāvahārika māyā sahitam brahman.

Heading: तर्कदृष्टिकृतः पित्रुपदेशः। Tarkadṛṣṭi teaching कारणस्वरूपमुपास्यम्, न कार्यस्वरूपम् we have to ultimately seek kāraṇam brahman. What we have to seek really that clarity is not there these days due to over emphasis on rituals and prasadams etc. Tarkadṛṣṭi is not aware of the huge seminar that his father had. He sees his fathers face disturbed. पितुश्चिन्ताक्रान्ततां दृष्ट्वा, ‘तात! Father भवच्चित्तस्य कुतो व्याकुलता’ why are you feeling distressed? इति तर्कदृष्टिः पितरं पप्रच्छ। Tarkadṛṣṭi asked his father. शुभसन्ततिः स्वपुत्रोक्तं श्रुत्वा Śubhasantati listening to the question स्वचिन्ताकारणीभूतं विशिष्टं वृत्तान्तमकथयत्। (first Tarkadṛṣṭi gave his story) talks of all the upāsya devatas during the seminar etc. other religions are still worse saying our gods are inferior etc. किमेकमुपास्यं दैवतमिति पप्रच्छ च। Now please tell me who is that one upāsya devata? The same question he repeats, Tarkadṛṣṭi is going to give an elaborate reply.

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह। कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। कारणस्वरूपस्य नामान्यनन्तानि। अयमेव च वेदस्य मुख्यः सिद्धान्तः। इतिहासपुराणादिष्वप्ययमेव सिद्धान्तो भगवता वेदव्यासेन निरूपितो नान्यः। पण्डितास्त्विममभिप्रायमजानन्तः परस्परं मतान्तरं खण्डयन्ति।

श्रीनीलकण्ठपण्डितेनापि भारतव्याख्यानारम्भे प्रसङ्गादयमर्थो निरूपितः। तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः।

तर्कदृष्टिः the son Tarkadṛṣṭi पितृवचनं श्रुत्वा after listening to the words of his disturbed father तस्य शुभोदयार्थमाह। for clear understanding spoke thus. Clear knowledge is ānanda. कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। ultimate cause of everything; that alone should be meditated upon and ultimately known also. Not kārya svarūpam. कारणस्वरूपस्य नामान्यनन्तानि। for kāraṇam brahman names are many. Ganesa Vishni etc all of them will have sat-cit-ānanda rūpāya namah. Before gaining knowledge we are asked to meditate upon the kāraṇam brahman. Since kāraṇa-brahma-jñānaṃ is difficult until we get that we are asked to meditate on kāraṇa brahman. That is difficult to meditate on formless brahman. So we attribute varieties of forms for the sake of meditation. Rupa rahitam brahman is given a Rūpam. Some are visualized by śāstram itself, imaginery forms, some are avatāra forms. How do we know the difference. There are controversies. Avatāra means coming down. So Pujya Swamiji says the monkeys have come down to evolve into human beings!! We cant prove who is avatāra? So we have taken Vyāsācārya as standard. Any one he said as avatāra we took it. Vyāsācārya said Rama was an avatāra. For puja we need some iṣṭa devata, we will get cittaśuddhi. Rama is karma sambandha rahita kārya brahman. Use any of them as meditating on formless brahman is difficult. Therefore śāstra gives these forms for using and transcending the form. Transform finally. Ultimately recognizing I'm kāraṇam brahman. Kenopaniṣad says meditated form is not the real God. Nedam iditam upasyate. It is kāryam brahman mithyā. This is

निर्विशेषं परम्ब्रह्म साक्षात्कर्तुमनीश्वराः ।

ये मन्दास्तेऽनुकम्प्यन्ते सविशेषनिरूपणैः इति ॥ ८॥

Formless God is given forms for beginners. Formed God is presented for the beginners because they cannot initially grasp the formless kāraṇam brahman. Using kāryam brahman claim kāraṇam brahman as yourself. Aham brahmasmi

अशब्दमस्पर्शमरूपमव्ययं, तथारसं नित्यमगन्धवच्च यत्।

अनाद्यनन्तं महतः परं ध्रुवं, निचाय्य तन्मृत्युमुखात्प्रमुच्यते ।।1-3-15||

This (*Brahman)* is soundless, touchless, colourless, tasteless, smell-less, beginningless, endless, decayless, deathless, changeless, and beyond *mahat.* Having clearly known that (*Brahman,*) one is totally freed from the jaws of death

Lord Yama tells Nachiketas, once you claim formless brahman, Yama Dharmaraja cannot touch you. Once you understand that even Yama Dharmaraja is helpless.

Vicārasāgara class 54 on 2nd March 2024

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह । कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। कारणस्वरूपस्य नामान्यनन्तानि । अयमेव च वेदस्य मुख्यः सिद्धान्तः । इतिहासपुराणादिष्वप्ययमेव सिद्धान्तो भगवता वेदव्यासेन निरूपितो नान्यः । पण्डितास्त्विममभिप्रायमजानन्तः परस्परं मतान्तरं खण्डयन्ति । श्रीनीलकण्ठपण्डितेनापि भारतव्याख्यानारम्भे प्रसङ्गादयमर्थो निरूपितः । तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः ।

Śubhasantati the father king, continues to be confused even after listening to several scholars on the greatest deity to be worshipped. Now Tarkadṛṣṭi understands his fathers distress and confusion and takes up the role of guru. Why Hinduism has many gods? How come in different portions of scriptures different gods are considered superior. Entire answer in a nutshell in this para. Then he is going to elaborate.

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह । Tarkadṛṣṭi started his teaching. Kāraṇa brahman must be the upāsya devata. Everything else is brahman only but they are kāryam brahman. All devatas jīvas etc are brahman. Sarvam brahma māyām. Brahman is classified into two. Kāraṇam brahman is eka sara nitya satyam. Kāryam is always anekam, infinite. Therefore upāsyam must be kāraṇam brahman alone. Kāraṇam brahman alone can liberate a person. Kāryam brahman can never liberate. This is the bottom-line. Based on this we should study all the purāṇas. कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। we meditate on kāraṇa brahman not kārya brahman. कारणस्वरूपस्य नामान्यनन्तानि kāraṇam brahma is known by infinite names. । अयमेव च वेदस्य मुख्यः सिद्धान्तः this is the primary teaching of the veda. Kāraṇa brahma upāsana will lead you to krama mukti, kāraṇa brahma jñānam will give you sadhyo mukti. Here and now. इतिहासपुराणादिष्वप्ययमेव in Itihāsa , purāṇas as well, सिद्धान्तो भगवता वेदव्यासेन निरूपितो Bhagavān vyāsaḥ through them has given only this tātparyam. नान्यः no other siddhānta. । पण्डितास्त्विममभिप्रायमजानन्तः परस्परं मतान्तरं खण्डयन्ति । the so called paṇḍita who do not have full knowledge , not understanding this basic principle keep on criticizing other people. Each theological system claims our god is the only god to be worshipped. Quarrels and hatred, are born out of incomplete knowledge. Total knowledge or total ignorance are both bliss. Half-baked is the problem. He gives credit to one Śrī Nīlakanṭha paṇḍitā- नीलकण्ठ चतुर्धर, he has written commentary on 100000 Mahabharata verses. In Sanskrit language. caturdharī vyākyānam. On gītā also the commentary is available, it is part of it. श्रीनीलकण्ठपण्डितेनापि भारतव्याख्यानारम्भे at the beginning in the introduction to this commentary, he gives the main teaching. प्रसङ्गादयमर्थो निरूपितः । thus is the central teaching of all the vedas, not his own opinion.

Mahabharatam is considered as 5th veda

भरतं पञ्चमो वेदा सुपुत्रः षष्टमो रसः

दाता पञ्चदशं रत्नं जामाता दशमो ग्रहः

A good son comes under seventh unique taste. In samudra matanam, 14 ratnams gave, a generous person is considered a 15th one. Son in law is the 10th planet. Our daughter is married to him. A planet influences me but I have no influence on him.

तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः। In the Mahabharata, vedic essence is properly talked about. Thats why we take gītā as essence of entire veda. Śaṅkarācārya in his gita bhāṣyams introduction says..

......तदिदं गीताशास्त्रं समस्तवेदार्थसारसङ्ग्रहभूतं ....

Topic 520 पुराणेषु श्रूयमाणयोः स्तुतिनिन्दयोर्व्यासाभिप्रायः

(५२०) पुराणेषु श्रूयमाणयोः स्तुतिनिन्दयोर्व्यासाभिप्रायः – ननु सर्वपुराणकर्ता श्रीवेदव्यास एक एव। स हि स्कन्दपुराणे शिवस्य स्वातन्त्र्यादीश्वरधर्माः सन्तीति प्रतिपादयामास । देवतान्तराणां च शिवकृपयैव सर्वविभूत्यतिशयो जायत इति च। तथा तेनैव विष्णुपुराणे पाद्मपुराणादौ च विष्णोरीश्वरत्वमुक्तम् । इत्थमेव पुराणेषु उपपुराणेषु च शिवविष्णुभिन्नगणेशादिदेवानामपीश्वरत्वं प्रतिपाद्यते। तदेवं व्यासवचसां परस्परविरोध उपलभ्यते। इति ।

५२०) पुराणेषु when you read different purāṇas, we see श्रूयमाणयोः स्तुतिनिन्दयोर्व्यासाभिप्रायः –in one some deity is glorified in one and degraded in another. This is done by one and same Vyāsācārya. ननु सर्वपुराणकर्ता श्रीवेदव्यास एक एव । vyāsaḥ is one author of all the purāṇas. He is called Bādarayana because he bothers everybody botheraayana.!!! स हि स्कन्दपुराणे in the skanda purāṇam शिवस्य स्वातन्त्र्यादीश्वरधर्माः सन्तीति Śiva is said to be master and all others are under his beck and call. प्रतिपादयामास । he describes.

देवतान्तराणां च all other devatas शिवकृपयैव greatness if other devatas are borrowed from Śiva. सर्वविभूत्यतिशयो जायत इति च all name is skanda purāṇam but Śiva is glorified. । तथा तेनैव विष्णुपुराणे in Viṣṇu purāṇam he says Viṣṇu is superior पाद्मपुराणादौ च विष्णोरीश्वरत्वमुक्तम् there are Śiva specific Viṣṇu specific devi specific purāṇas. Vaiṣṇavaites classify Śiva related purāṇas as tamasic, brahma based as rajasic, Viṣṇu as satvic. । इत्थमेव पुराणेषु उपपुराणेषु च in all the purāṇas शिवविष्णुभिन्नगणेशादिदेवानामपीश्वरत्वं प्रतिपाद्यते । we see Gaṇeśa and others being praised, Gaṇeśa trunk entire world rose etc we saw. तदेवं व्यासवचसां परस्परविरोध उपलभ्यते । इति ।there are mutual contradictions. Therefore Hinduism is highly confusing. Karmas are glorified in one place and criticised elsewhere. Na karmana na prajaya..

That’s why many people reject Hinduism itself.

अत्राभिधीयते – सर्वे अपीश्वरा एव । यत्र यस्य देवस्योपास्यत्वप्रतिपादनतात्पर्येण तदितरदेवतानिन्दा श्रूयते तत्र तन्निन्दायाः तदुपासनपरित्यागे न तात्पर्यम्। किन्तु प्रकरणिस्तुत्या तदुपासनायामेव। यथा विष्णुपुराणेषु शिवादिदेवतानिन्दा विष्णुस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः।

अत्राभिधीयते – सर्वे अपीश्वरा एव । all are masters only , in a particular purāṇam a particular devata is taken as kāraṇam brahma. Kāraṇam brahma has no form so for puja upāsana you have to temporarily take a form and name to represent kāraṇam brahman. Like a flag of a country. In Viṣṇu purāṇam Viṣṇu nāma rūpa will represent kāraṇam brahman all others represent kāryam brahman. Vyāsācārya says only for puja and upāsana the nāma rupas are attributed. For citta śuddhi and citta naiścalyam. Adhyāropa. In jñāna kāṇḍa all the temporarily attributed nāma rūpa will be removed. Apavāda. At the end of jñāna kāṇḍa,

अजमनिद्रमस्वप्नमनामकमरूपकम् ३६ । (माण्डूक्य..अद्वैत.प्र.), दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । (अलात.प्र. १००) will be left out.

Two types of adhyāsa...ignorance caused adhyāsa and second deliberate one with a purpose. This is nāma rūpa adhyāsa. Veda vyāsaḥ and śāstras do this deliberately for the benefit of the upāsaka. aśabdam asparśam ...

In the beginning conceiving nāma rūpa rahitam brahman is difficult.

***In gītā

क्लेशोऽधिकतरस्तेषाम्, अव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं, देहवद्भिरवाप्यते ॥ १२-५॥.

In each purāṇam, a particular nāma rūpa is attributed as kāraṇam brahman which is superior others represent kāryam brahman

यत्र यस्य देवस्योपास्यत्वप्रति- that deity which is introduced as kāraṇam brahman like Śiva in Śiva purāṇam,

पादनतात्पर्येण keeping the tātparyam Śiva as central teaching तदितरदेवतानिन्दा श्रूयते other gods are criticized as they all represent kāryam brahman तत्र तन्निन्दायाः तदुपासनपरित्यागे न तात्पर्यम् । that does not mean you should give up other devatas upāsana. They are there in other purāṇam. Here he wants to encourage Śiva purāṇam. Criticism is not aimed at criticism. Ninda vakyasya nidāyām na tātparyam. Intention is anya stuthau tātparyam. It glorifies something else. Viṣṇu ninda is meant for Śiva stuti, किन्तु प्रकरणिस्तुत्या तदुपासनायामेव the topic under consideration, that is Śiva is the tātparyam not negation if Viṣṇu or devi । यथा विष्णुपुराणेषु in Viṣṇu purāṇam

शिवादिदेवतानिन्दा if shiva is downgraded as Viṣṇu daṣa विष्णुस्तुतिद्वारा it is glorify Viṣṇu as kāraṇam brahman तदुपासनाप्रवृत्तावेव हेतुः । it is to encourage the upāsana of Viṣṇu.

Gita

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ ७-२१॥

In gītā lord kṛṣṇa is kāraṇam brahman.. he says anybody's worship will come to me. Kṛṣṇa is prakaraṇī, a technical word. He is kāraṇam brahman.

एवं शिवपुराणादिषु कृता विष्ण्वादिनिन्दापि शिवस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः। नेतरोपासनापरित्यागे। एकत्र कृता देवतान्तरनिन्दा तद्देवतान्तरोपसानापरित्यागार्था यदि स्यात् तदा सर्वदेवतोपासनापरित्यागप्रसङ्ग

एव स्यात्। तस्मादन्यदेवतानिन्दान्यस्य कस्यचिदुपास्यस्य स्तुतये। न तु तदुपासनापरित्यागाय

एवं शिव- in shiva purāṇam, it is the other way. पुराणादिषु कृता विष्ण्वादिनिन्दापि शिवस्तुतिद्धारा तदुपासनाप्रवृत्तावेव हेतुः। नेतरोपासनापरित्यागे। एकत्र कृता देवतान्तरनिन्दा तद्देवतान्तरोपसानापरित्यागार्था यदि स्यात् he says suppose in Viṣṇu purāṇam Śiva ninda is done and he understand Śiva should not be worshipped , then another purāṇam he finds Śiva should nit be worshipped , that way he may stop worshipping any body तदा सर्वदेवतोपासनापरित्यागप्रसङ्ग एव स्यात् if nindā is for rejecting, then after reading all purāṇas you will find all devata upāsana must be rejected. So after reading all the purāṇas and upapuraṇas they will all go waste. Different religions also must note this. Let muslims worship the god, let him not destroy hindu temples criticise other beliefs. । तस्मादन्यदेवतानिन्दान्यस्य कस्यचिदुपास्यस्य स्तुतये। very important mīmāmsā sentence. Nahi nindā nyāya. In mīmāmsā language. Anya devata nindā downgrading of a particular devata us for glorification of a particular deity, once this message is received..glorification, thereafter criticism message must be kept aside. All theological people mentioned in the seminar mentioned earlier, we found each one was angry, Śiva bhakta had blood shot eyes. Each one hated the other devatas. Śaṅkarācārya says in his bhāṣyam, if any knowledge instead of giving peace of mind generates hatred there is a problem. While defending and protecting Hinduism we should not take to violence have hatred anger etc. hatred promoting religions have got something fundamentally wrong.

अद्वेष्टा सर्वभूतानां, मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः, समदुःखसुखः क्षमी ॥ 12-13॥
न तु तदुपासनापरित्यागाय bottom line, you can disagree with other philosophy. Hating us a problem. If someone says heaven is eternal. I can disagree but no hatred.

Are you a hindu? If so you will go to hell.

What about you? He said I will go to heaven.

Are you sure?

When I go to hell you won't be there right? Then I prefer to go to hell and will be without you.

I don't have right to destroy others. Pūrvapakṣī etc is for convincing ourselves. Live and let live. Not for hating or hurting. This is principle of nahi nindā nyāya.

अत्र दृष्टान्तः – वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ । एकः सूर्योदया-

त्प्राक् । द्वितीय उदयादनन्तरः । 'उदिते जुहोत्यनुदिते जुहोति' इति ।

In this context. Prakaraṇī..in this particular area अत्र दृष्टान्तः – an example is given. वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ । in the vedas, for performing agnihotra, two types of timings are suggested एकः सूर्योदया-

त्प्राक् ।just before sun ruse द्वितीय उदयादनन्तरः another after suryodayah । 'उदिते जुहोत्यनुदिते जुहोति' इति ।after sun rise, perform agnihotra. Sati saptami soorye udite juhoti, second is anudite johoti..two different quotations. He wants to describe one portion encourages pre sunrise homa, here that is prakaraṇī. They will downgrade doing before sunrise. In the other portion, it will be reversed. Aim in both is glorification is in doing. If you focus on nindā, you will drop the homa that's all. Therefore nindā tātparyam naasti

If you focus on ninda, you will drop the homa thats all. Therefore ninda tātparyam naasti

Vicārasāgara class 55 on 10th March 2024

अत्र दृष्टान्तः – वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ । एकः सूर्योदयात्प्राक्। द्वितीय उदयादनन्तरः। 'उदिते जुहोत्यनुदिते जुहोति' इति ।

In certain purāṇās certain devatas are glorified and some others are downgraded or criticized. In certain other purāṇās opposite we see. We have to apply the mimāmsa rule nahi nindā nyāya. tātparyam is also known as prakaraṇī. When you read Śiva purāṇam, take it that you can do Śiva upāsana. This upāsana may criticize Viṣṇu. Don't take it as criticize and therefore give up Viṣṇu. This way if you go on eliminating all devatas have to be negated. An example was given. Like do agnihotra before sunrise and in another place it says do after sun rise. Depending on the veda śāka they belong to it must be done accordingly. एकः सूर्योदयात्प्राक्। before sunrise द्वितीय उदयादनन्तरः। after sun rise. (not our rise or awakening) ‘उदिते जुहोति अनुदिते जुहोति’ इति

तत्रानुदितहोमप्रसङ्गे उदितहोमो निन्द्यते। उदितहोमप्रसङ्गे चानुदितहोमः । तत्र यदि निन्दाया अग्निहोत्रान्तरपरित्यागे तात्पर्यं स्यात्, तर्हि कालद्वयेऽप्यग्निहोत्रपरित्यागप्रसङ्ग एव । न हि नित्यस्य कर्मणः परित्यागः सम्भवति। तस्मादुतिहोमस्तुतयेऽनुदितहोमनिन्दा। अनुदितहोमस्तुतये चोदितहोमनिन्दा क्रियते। एवमेवैकदेवतोपासनाप्रसङ्गे देवतान्तरनिन्दायास्तात्पर्यं प्रकतोपास्यदेवतास्तुतावेव। न देवतान्तरनिन्दायाम्।

तत्रानुदितहोमप्रसङ्गे उदितहोमो निन्द्यते। when topic is doing homa before sunrise, the other homa is criticized. उदितहोमप्रसङ्गे चानुदितहोमः when topic is doing homa after sunrise, the other homa is criticized too. तत्र यदि निन्दाया अग्निहोत्रान्तरपरित्यागे तात्पर्यं स्यात्, we may conclude that homa itself is not required. तर्हि कालद्वयेऽप्यग्निहोत्रपरित्यागप्रसङ्ग एव । there will be the possibility of giving up agnihotra before or after sun rise. That understanding is incorrect. न हि नित्यस्य कर्मणः परित्यागः सम्भवति। veda will not allow us to give up nitya or compulsory karma. तस्मादुतिहोमस्तुतयेऽनुदितहोमनिन्दा। to glorify the udita homa, nindā is for anudita homa, that’s all. अनुदितहोमस्तुतये चोदितहोमनिन्दा क्रियते। similarly the opposite. Similarly Śiva upāsana and Viṣṇu nindā in Śiva purāṇam. एवमेवैकदेवतोपासनाप्रसङ्गे while prescribing one upāsana देवतान्तरनिन्दायास्तात्पर्यं criticism of other devatas प्रकतोपास्यदेवतास्तुतावेव। is only to glorify a particular deity न देवतान्तरनिन्दायाम्। not to hate another deity.

Topic 521 पञ्चदेवतोपसानायाः फलमेकमेव (ब्रह्मलोकः)

(५२१) पञ्चदेवतोपसानायाः फलमेकमेव (ब्रह्मलोकः) – result of doing pañcadevata upāsana phalam can be attained through any one. Brahmaloka prāpti is the phalam. upāsana cannot give mokṣa we must remember.

शुक्लकृष्णयजुःशाखाभेदेन केचनानुदितहोमं कुर्वन्ति। केचनोदितहोमं च। उभयेषां च फलं समानमेव । तथा इच्छाभेदवशात् पञ्चस्वपि देवतासु यस्याः कस्याश्चिदुपासनायां क्रियमाणायां पञ्चभिरप्युपसानाभिर्ब्रह्मलोक एव प्राप्यते । तत्रत्यभोगानुभवानन्तरं विदेहमोक्षः सिद्ध्यति ।

शुक्लकृष्णयजुःशाखाभेदेन केचनानुदितहोमं कुर्वन्ति। the homas are prescribed in the two śāka of the Yajurveda. According to your shaaka you do. Some do anudita homa. केचनोदितहोमं च। some do udita homa. उभयेषां च फलं समानमेव। No difference in the phalam. तथा इच्छाभेदवशात् पञ्चस्वपि देवतासु here he makes a subtle difference. In agnihotra it depends on the branch of veda. But in case of Śiva and Viṣṇu, it is based on the person's iccā likes and dislikes. यस्याः कस्याश्चिदुपासनायां क्रियमाणायां पञ्चभिरप्युपसानाभिर्ब्रह्मलोक एव प्राप्यते । among 5 upasanas, anything is ok. But only one iṣṭa devata is prescribed for one person. This is for habit formation. Subconscious mind will get attached to that devata. Not because others are inferior. It need not be kula devata. Whatever be the type of upāsana, brahmaloka is phalam. of course, all conditions as mentioned in chapter 8 of Gita must be fulfilled.

अन्तकाले च मामेव, स्मरन्मुक्त्वा कलेवरम् । यः प्रयाति स मद्भावं, याति नास्त्यत्र संशयः ॥ 8-5॥ remembrance of Bhagavān must happen automatically.

तस्मात्सर्वेषु कालेषु, मामनुस्मर युध्य च । 8-7
प्रयाणकाले मनसाचलेन, भक्त्या युक्तो योगबलेन चैव । 8-10

then he will go to brahma loka and get krama mukti. Some people want to go there and experience the sense pleasures of brahma loka. This is sakāma upāsana. Then he will go to brahma loka and return, that's not krama mukti. तत्रत्यभोगानुभवानन्तरं विदेहमोक्षः सिद्ध्यति । he will get videha mukti after gaining aham brahmasmi jñānaṃ in brahma loka.

यद्यपि विष्ण्वादिदेवतोपासनया वैकुण्ठादिलोक एव प्राप्यत इति पुराणेषूच्यते, न तु ब्रह्मलोकः । तथापि विदेहमुक्त्यधिकारित्वादुत्तमोपासका देवयानमार्गेण ब्रह्मलोकमेव गच्छन्ति । एक एव ब्रह्मलोको विष्णूपासकस्य वैकुण्ठरूपेण भाति । तत्रत्याः सर्वेऽपि चतुर्भुजा एव लक्ष्यन्ते। स्वयमपि चतुर्भुजो भवति। शिवोपासकस्य शिवलोकत्वेन भाति। तत्रत्याः सर्वे त्रिनेत्रधारिणः प्रतीयन्ते। स्वयमुपासकोऽपि तथैव भवति। एवमेव सर्वेषामपि तत्तदुपासकानामेक एव ब्रह्मलोकस्तत्तदुपास्यलोकात्मना प्रतीयते।

Here he is discussing an unique topic not found anywhere else. In purāṇās it is said the upāsakas will go to Śiva loka. Author says brahmaloka. That's the debate here. Author says Viṣṇu loka and Śivaloka are another name for brahma loka. Veda pramāṇa talks only about brahmaloka. So we adjust purāṇam to match the veda. In the caturdasa bhuvanani there is only mention of brahma loka not these. Caturdaśa has to remain that way. Niścala Dāsa says one loka alone depending on the upāsakas will appear differently as Viṣṇu loka Śiva loka etc. they will all remain in the same loka. Their experience will be as per their own will. यद्यपि even though विष्ण्वादिदेवतोपासनया for Viṣṇu upāsana the phalam is supposed to be vaikunṭa prāpti वैकुण्ठादिलोक एव प्राप्यत इति पुराणेषूच्यते, न तु ब्रह्मलोकः, not brahma loka. तथापि even though it is said so in purāṇam, विदेहमुक्त्यधिकारित्वादुत्तमोपासका देवयानमार्गेण ब्रह्मलोकमेव गच्छन्ति । it should be reinterpreted as vaikunṭa is nothing but brahma loka, Śiva loka is brahma loka. Anyone who deserves videha mukti according to veda pramāṇa a videha mukti candidate can go only to brahma loka. (uniquely seen here, imagined by Niścala Dāsa) through devayāna maarga such upāsakas will go only to brahma loka.

ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे।। (कैवल्य.उप)

Whether they do Viṣṇu upāsana or Śiva upāsana or devi upāsana. Otherwise you will have proliferation of lokas. It will be veda virodha also. एक एव ब्रह्मलोको विष्णूपासकस्य वैकुण्ठरूपेण भाति। even though Viṣṇu upāsakas will go to brahma loka, his experience will be Viṣṇu loka तत्रत्याः सर्वेऽपि there everybody चतुर्भुजा एव लक्ष्यन्ते।

will have four hands like Viṣṇu स्वयमपि चतुर्भुजो भवति। including of himself. शिवोपासकस्य शिवलोकत्वेन भाति। for Śiva upāsakas, the place will be like Śivaloka. तत्रत्याः सर्वे त्रिनेत्रधारिणः प्रतीयन्ते। there everybody will have three eyes. स्वयमुपासकोऽपि तथैव भवति। he also has got trinetram. एवमेव सर्वेषामपि तत्तदुपासकानामेक एव ब्रह्मलोकस्तत्तदुपास्यलोकात्मना प्रतीयते। for every upāsakas same corresponding thing happens. Same brahma loka appears differently. Brahma loka is satya lokah. We will wonder how did Niścala dāsa get this idea? He says I'm following mimāmsa rule, please listen.

अत्रायं नियमः – देवयानमार्गं विना मार्गान्तरेण गन्ता पुनः पुनः संसारमेव गच्छति। ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव। तस्माद्विदेहमुक्तियोग्या उपासकाः सर्वेऽपि ब्रह्मलोकं गच्छन्ति।

All ajñānīs who die will have to travel after death. Sastra talks of only 3 paths. Śukla gati Kṛṣṇa gati tṛtīya gati. 3rd path. It is talked about in chand upa. Chan 5.10.8.

अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राण्यसकृतावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयꣳ स्थानं तेनासौ लोको न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥5-10-8॥

See footnote

१. देवयानपितृयाणजायस्वम्रियस्वेति Śukla gati Kṛṣṇa gati tṛtīya mārga – jayasva-mriyasva mārga त्रिविधाः संसारमार्गाः ।

(१) सूर्यमण्डलं भित्त्वा ब्रह्मलोकगमनमार्गो देवयानः पन्थाः, अर्चिरादिमार्ग

इति चोच्यते । devayāna mārga passes through sūrya maṇḍalam and goes to brahma loka. Therefore purāṇam has to be adjusted in accordance with this. Arcirādi mārga; devayāna, śukla gati

(२) चन्द्रमण्डलं भित्त्वा इन्द्रलोकगमनमार्गः पितृयाणमार्गः, धूमादिमार्ग इति चोच्यते । pitṛyāna pierces lunar disc; pitṛyāna, dhūma mārga or kṛṣṇa-gati

(३) पुनः पुनर्जननमरणादिप्रवाहकारणीभूतो मृत्युलोकगमनमार्गो जायस्वम्रियस्वेति because in brahma loka long life and then krama mukti, in pitṛyāna also long life. Here short life. Repeated short life, it is going to mṛtyuloka or yamaloka gamana mārga called jaayasya-mriyasva maarga. तृतीयो कष्टो मार्गः । this is the difficult path. तुरीयो मोक्षमार्गस्तु ब्रह्मज्ञानात्मक एव । fourth one is no path. Brahma jnani merges in the place where he dies. Therefore 3 maargas are there. Only brahma loka, indra loka and mṛtyuloka mentioned. No other lokas like Śivaloka Viṣṇuloka etc. so you have to interpret without contradicting.

अत्रायं नियमः – देवयानमार्गं विना मार्गान्तरेण गन्ता a person who goes through any other mārga; पुनः पुनः संसारमेव गच्छति। again and again he will get into saṃsāra. There is only one mārga that is for videha mukti candidate. ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव। there is no other mārga. They are not mentioned in the veda. Even if purāṇās mention. We don’t negate the purāṇās. They are given by Vyāsācārya. We interpret it in such a way that it is vedically acceptable. Krama mukti candidates will go to brahma loka only. Called vaikunṭa in Viṣṇu purāṇam and Kailasa or Śiva loka in Śiva purāṇam

तस्माद्विदेहमुक्तियोग्या उपासकाः all the upāsakas who are candidates for videha mukti सर्वेऽपि ब्रह्मलोकं गच्छन्ति। all will go to brahma loka only. तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्तल्लोकात्मना प्रतीयमानत्वरूपोऽद्भुतो महिमा वर्तते। एवं पञ्चदेवतोपासनायाः फलमेकमेव।

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अत्रायं नियमः – देवयानमार्गं विना मार्गान्तरेण गन्ता पुनः पुनः संसारमेव गच्छति। ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव।

ND wants to say by īśvara upāsana or kāraṇam brahma upāsana one can get mokṣa. It can be any of the deities in which the kāraṇa brahma can be invoked. In purāṇās or āgama śāstras mokṣa is going to respective lokas. Śiva loka Viṣṇu loka etc. how do we understand this. In advaita vedānta we say this is krama mukti. We say krama mukti is going to brahma loka and get brahma jñānaṃ and get mokṣa. For a jnani, he gets jīvan mukti and videha mukti after death. We are not studying jnani here. Veda dies not speak of each loka separately. But purāṇās speak about these lokas. āgamas too. They are all based on the vedas. They exist borrowing the teaching from veda. Śruti and smṛti must be reconciled. In previous para, he said each of these lokas are not three different lokas. But just named differently. What about the experiences. He said these will also will be different. It is the 7th loka brahma loka. Because of upāsana balam, they will get different upādhi experiencing medium. They will experience themselves and also the lokas differently. Brahma loka means 4 heads 4 hands etc. they will have contact with respective gods. He only adds these are all vyāvahārika satyam. We accept all the purāṇās. We don't negate anything. Non-experience is the proof of limitation of our medium. Pramāṇam for these is śruti and smṛti pramāṇam. We reject smṛti only if it contradicts.

The logic he is explaining. In veda word brahma loka is used. Niṣkāma kāraṇa brahma upāsakas will go to brahma loka it is said, there is no Śiva loka Viṣṇu loka etc. also only one path devayāna mārga or śuklagati is spoken about. Loka is one śuklagati is one krama mukti is one.

M.. other than one devayāna mārga, if there is any other mārga he travels there is no krama mukti. Kṛṣṇa gati will take to svarga loka and returnable. The third mārga is kaṣṭa mārga, any other jenma repeatedly they come and go. To attain krama mukti one has to go to brahma loka and mārga is only one. So Śiva Viṣṇu upāsaka have to go through devayāna only.

तस्माद्विदेहमुक्तियोग्या उपासकाः सर्वेऽपि ब्रह्मलोकं गच्छन्ति। तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्तल्लोकात्मना प्रतीयमानत्वरूपोऽद्भुतो महिमा वर्तते।

तस्माद्विदेहमुक्तियोग्या उपासकाः all the upāsakas , videha mukti yogya. They also talk about going to Viṣṇu loka and not being born again. Śiva bhaktas will go to shiva loka. They say they will go to Viṣṇu loka and enjoy the presence of Viṣṇu and Lakṣmī and do kainkaryam and have an eternal body. Aprākṛta śarīram. Non material body and you can serve Bhagavān. This is how they will explain. We agree with them in one respect. Viṣṇu upāsaka will not be reborn we accept, rest we don't accept. We will say Viṣṇu will take vicārasāgara class. You have to go through vedānta vicāra. As long as you are different of God, dvaitam problem will continue. Dvitiyaadvai bhayam bhavati. We say you have to get advaita jñānaṃ and enjoy jīvan mukti until pralayam when you will merge into brahman. Author here uses the word videha mukti yogyahaa. You can translate as krama mukti yogyaha. सर्वेऽपि ब्रह्मलोकं गच्छन्ति। they all go to brahmaloka.

तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्तल्लोकात्मना in line with his will respective upāsakas will have their experience. Their body too. Our sense organs can't experience śiva loka. We will have those sense organs. In bhūlokā itself we see this. Some animals have night vision. Dogs can hear very many different things. प्रतीयमानत्वरूपोऽद्भुतो (रूप अद्भुतो महिमा) महिमा वर्तते। Special sense organs like wearing a headset for experiencing virtual reality, there head itself will be unique.

एवं पञ्चदेवतोपासनायाः फलमेकमेव। in this manner, any one of the pañca devata phalam is the same only.. kramamukti prāpti.

Topic 522 एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना

(५२२) एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना – ननु पञ्चानामपि देवानां नामरूपादयो विभिन्नाः कथ्यन्ते । ईश्वरस्त्वेक एव । कथं न्विदमकेस्यैव नानानामरूपवत्त्वादि सम्भवेत् इति चेत्। अत्राभिधीयते – परमार्थतो न किञ्चिदपि नामरूपादिकं परमात्मनि युज्यते । अथापि मन्दबुद्धीनामुपासनार्थं नामरूपरहिते एव परमात्मनि नामरूपादिकं काल्पनिकमेवोपेयते । तस्मात् एकस्मिन्नेव परमात्मनि मायाकल्पितं नामरूपादिकं नानाविधं सम्भवत्येव । इत्थं हि सर्वपुराणवाक्यानां विरोधोऽपि निवर्तते ।

एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना all these 5 upāsakas are doing kāraṇa brahma upāsana. Kāraṇa brahman cannot have any form. Because it is difficult to meditate on the formless one, śāstra superimposes form upon the formless. With superimposed form, upāsaka does upāsana. Even though upāsya devatas are different real upāsyam is one and therefore phalam is one. ननु पञ्चानामपि देवानां for all the five devatas नामरूपादयो विभिन्नाः कथ्यन्ते their names form and functions sṛṣṭi laya etc are different. । ईश्वरस्त्वेक एव īśvara is only one.। कथं न्विदमकेस्यैव नानानामरूपवत्त्वादि सम्भवेत् how come then one īśvara have five different nāmarūpas. इति चेत्। अत्राभिधीयते now the answer is given. Even scholars quarrel about whether Śiva is great or Viṣṇu is great.– परमार्थतो न किञ्चिदपि नामरूपादिकं परमात्मनि युज्यते understand bhagavān does not have form. Nirguṇam brahman as well as saguna īśvara both have no forms. forms come only after akāśa creation. Only then you can speak about desa kala etc. । अथापि मन्दबुद्धीनामुपासनार्थं still the dull intellects for the purpose of upāsana upon the nāmarūpa rahitam brahman, for the नामरूपरहिते एव परमात्मनि नामरूपादिकं काल्पनिकमेवोपेयते sake of upāsana they superimpose forms. This is accepted by vedānta too. । तस्मात् एकस्मिन्नेव परमात्मनि मायाकल्पितं नामरूपादिकं नानाविधं सम्भवत्येव । variety is therefore possible, some nāmarūpas are prātibhāsikam, some are vyāvahārika nāmarūpa. For advaitin its ok to consider Śiva as prātibhāsikam or vyāvahārikam. Here you imagine Śiva it is prātibhāsikam. You go to kailas then when you experience that is vyāvahārika experience, we don't fight to argue whether it is prātibhāsikam or vyāvahārikam. Mental projection is prātibhāsikam. Māyā's projection is vyāvahārikam. Advaitam is not really concerned. Trim your curiosity. Don't waste time by arguing about if Vaikuṇṭa is really there or not. Give it vyāvahārika satta.

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । माण्डूक्य..अला.प्र. १००

we say pāramārthikam alone can give liberation. As long as you are within deśa kala it is not eternal. You will go to the loka and return.

अनात्मश्रीविगर्हणम्

धातुर्लोकः साधितो वा ततः किं विष्णोर्लोको वीक्षितो वा ततः किम् ।

शंभोर्लोकः शासितो वा ततः किं येन स्वात्मा नैव साक्षात्कृतोऽभूत् ॥ १६॥

He says Vaikuṇṭa loka is also anatma, you will return..

You may go to brahma loka and return., vishnor loka.. so what, you were a ruler of Śiva loka for some time. So what. None of these will give liberation. If ātma-aparokṣa jñānaṃ is not there....we can't get liberation. Loka has got nāma rūpa therefore anatma. thus many names and firms are possible.

इत्थं हि सर्वपुराणवाक्यानां विरोधोऽपि निवर्तते । in this way there is no contradiction between the puraṇam. There is only one kāraṇa brahman. Hindi bhajan. Lyric

हर देश मे तु हर वेश मे तु , तेरा नाम अनेक, तु एक् हि हो ..advaita satyam.

Topic 523 सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम्

(५२३) सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम् –

Long compound..

सर्वेषामपि पुराणानां

कार्यकारणब्रह्मोपासनाबोधनक्रमवशात् -1

हेयोपादेयविषयकत्वतात्पर्यनिरूपणम् -2

Splitting the compound word us called vigraha vākyam.

Otherwise you will need headachepill. Ache of head head ache.. pill for headache.. headache curing pill..madhyamapada lopa samasa. Different vibhaktis come here.

Previously he discussed the topic of one and same Vyāsācārya contradicts in each purāṇā. Śiva versus Viṣṇu etc. why Vyāsācārya is creating this confusion? One solution was given. In this portion he is giving another solution, very unique to vicārasāgara. Na hi ninda nyāya we applied, when a deity is downgraded, don't take downgrading statement seriously, purpose is for raising the main devata. Tātparyam is you can meditate upon any devata as kāraṇa brahman.

Here he is saying every nāma rūpa can represent according to our invocation. Any idol can be used for invoking a deity. Any nāma rūpa we can use to invoke kāryam brahman or kāraṇa brahman. In purāṇās, each one will have one nāmarūpa as kāraṇa brahman all others will be kārya brahma. Śiva will be kāraṇa brahma in Śiva purāṇā. Others will be kāryam brahma and will be downgraded as they are anityam. Viṣṇu as kāryam brahman should be rejected, shiva as kāraṇa brahman must be accepted. In Viṣṇu puraṇam the opposite. Hero is kāraṇa brahman. All others are kārya brahman villain, is saṃsāra kāraṇam. Thus there is no contradiction amongst the purāṇās.

Class 57 23rd March 2024

सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम् –

ND is talking about the reason for the gradation of various devatas. In different purāṇās one is upgraded and other is downgraded. Basically because main is kāraṇa brahman and rest are kāryam brahman. Only kāraṇam brahman must be pursued, upāsana for krama mukti, jñānaṃ for sadhyomukti.

All gods whether Śiva or Viṣṇu, they can either mean kāraṇam brahman or kārya brahman. Both meanings are there. Depends on the purāṇam and the meaning there. Kāraṇam brahman in Viṣṇu purāṇam will have name Viṣṇu. So don’t be carried away by name or nāmarūpa. सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधन-क्रमवशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम् since all purāṇās talk about kāraṇa brahman and kāryam brahman. They will be upādeyam and heyam respectively. अद्भुतम्- same brahmaloka will appear differently depending on the type of bhakta. Bodies also will be different.

पुराणवाक्यानां परस्परविरुद्धाभिधायकत्वशङ्काया मुख्यं समाधानम् – शिवविष्णुगणेशदेवीसूर्यादिकं नाम प्रत्येकं कारणब्रह्मबोधकम्। कार्यब्रह्मणामपि समानमेवैतन्नामजातम्। मायाविशिष्टं चैतन्यं कारणं ब्रह्मेति कथयन्ति। कार्यभूतं

हिरण्यगर्भमपि ब्रह्मेति वदन्ति। इत्थं कारणं ब्रह्म, कार्यं ब्रह्म चेत्युभयविधमपि ब्रह्म विष्णुशिवादयः शब्दा बोधयन्ति। तथैवैतेषां पञ्चानामपि देवानां नारायणनीलकण्ठविघ्नेशशक्तिभान्वित्यादीन्यप्यनन्तानि पर्यायपदानि विद्यन्ते। तान्यपि कारणकार्यात्मकमुभयरूपमपि ब्रह्म बोधयन्ति। क्वचित्कारणं ब्रह्म क्वचिच्च कार्यं ब्रह्म प्रसङ्गानुसारेण बोधयन्ति। यथा सैन्धवशब्दोऽश्वलवणोभयबोधकोऽपि, भोजनप्रकरणे लवणम्, गमनप्रकरणेऽश्वं च बोधयत्येवम्।

पुराणवाक्यानां for all puranic statements परस्परविरुद्धाभिधायकत्वशङ्काया when devotees have this doubt they are contradicting themselves, lot of fights are going on. मुख्यं समाधानम् – primary answer is this secondary answer is you to apply nahi nindā nyāya. Now kārya kāraṇa bhodakatvam. शिवविष्णुगणेशदेवीसूर्यादिकं all 5 names are there नाम प्रत्येकं कारणब्रह्मबोधकम्। each one can reveal formless kāraṇam brahman. Each one of the कार्यब्रह्मणामपि kārya brahmans समानमेवैतन्नामजातम्। all the 5 can refer to anitya kāryam brahman too. Jatam means group, here group of 5. मायाविशिष्टं चैतन्यं caitanyam in association with māyā is kāraṇam brahman and saguṇam too. We say nirguṇam brahman because even though it is always associated with māyā, māyā is always mithyā. Until you know māyā is mithyā, our understanding is brahman is always saguṇam. In viśiṣṭādvaitam māyā is always satyam. Brahman is asaṅgha always. Brahman is never touched by guṇa at any time. Brahman is always saguṇam for ajñānī. It is always nirguṇam for jnanis like us!! Brahman is always saguṇam for an ajñānī, it is always nirguṇam for a jñānī. Virāṭ is kāryam brahman, akāśa, vayu etc, कारणं ब्रह्मेति कथयन्ति। कार्यभूतं हिरण्यगर्भमपि ब्रह्मेति वदन्ति।

इत्थं कारणं ब्रह्म, कार्यं ब्रह्म चेत्युभयविधमपि ब्रह्म both brahmans are revealed by the same naama. विष्णुशिवादयः शब्दा बोधयन्ति। तथैवैतेषां पञ्चानामपि देवानां नारायणनीलकण्ठविघ्नेशशक्तिभान्वित्यादीन्यप्यनन्तानि पर्यायपदानि विद्यन्ते। there are other synonyms for Viṣṇu, Narayana. Nilakanta for Śiva. Vignesha for Gaṇeśa, shakti for Devi. Bhanu for Sūrya. Many synonyms. तान्यपि all the synonyms also take on kāraṇam and kārya brahman meaning as per context. कारणकार्यात्मकमुभयरूपमपि ब्रह्म बोधयन्ति। क्वचित्कारणं ब्रह्म क्वचिच्च कार्यं ब्रह्म प्रसङ्गानुसारेण बोधयन्ति।when you are doing Sūrya namaskāra for an eye problem, here Sūrya is invoked as cakṣuh devata. Sūrya as presiding deity is devata as kārya devata. In sandhyāvandanam or Aditya hridayam.. same Sūrya can reveal kāraṇa brahma too. A Sanskrit example; saindhavah, that which is born out of ocean. One would is born. Sindhoh jaaataH saindavai. Salt or horse, can mean both. You take based on context. यथा सैन्धवशब्दोऽश्वलवणोभयबोधकोऽपि, even though both meanings are there. During food, you bring sandhavai means give me salt. In gamanaprakaraṇam, he needs a vehicle to go far way so he needs horse. भोजनप्रकरणे लवणम्, गमनप्रकरणेऽश्वं च बोधयत्येवम्।

Topic 524

(५२४) वैष्णवादिग्रन्थस्थविष्ण्वादिस्तुतिशिवादिनिन्दावचनानां व्यासाभिप्रायस्त्वयमेव। कारणं ब्रह्मोपास्यम्। कार्यं तु ब्रह्म नोपास्यमिति।

6 purāṇās each are there for Vaiṣṇava śaiva and brahma purāṇās. वैष्णवादिग्रन्थस्थविष्ण्वादिस्तुतिशिवादिनिन्दावचनानां when Viṣṇu is glorified and Śiva is downgraded, व्यासाभिप्रायस्त्वयमेव। vyasa's intention is to upgrade kāraṇa bhrama upāsyam. कारणं ब्रह्मोपास्यम्। कार्यं तु ब्रह्म नोपास्यमिति। even kramamukti is not possible with kārya brahma upāsana.

(१) तत्र वैष्णवेषु पुराणेषु विष्णुनारायणादिशब्दाः कारणं ब्रह्म बोधयन्ति। शिवगणेशशक्तिसूर्यादिशब्दास्तु तत्रत्याः कार्यमेव ब्रह्मापकृष्टम्। एवमन्यत्रापि।

तत्र among the 5 purāṇās वैष्णवेषु पुराणेषु in all Vaishnava purāṇās विष्णुनारायणादिशब्दाः कारणं ब्रह्म बोधयन्ति।Viṣṇu will mean kāraṇa brahman शिवगणेशशक्तिसूर्यादिशब्दास्तु तत्रत्याः कार्यमेव ब्रह्मापकृष्टम्। others will represent kārya brahman, inferior too. एवमन्यत्रापि। similarly others too. After saying extrapolate. He repeats below.

(२) स्कन्दपुराणादिशैवग्रन्थेषु शिवमहेशादिशब्दाः कारणं ब्रह्म बोधयन्ति। विष्णुगणेशदेवीसूर्यादिशब्दास्तु कार्यं ब्रह्म (बोधयन्ति)। in skanda purāṇā, Śiva is glorified.

(३) गणेशपुराणेऽपि गणेशपदं कारणस्य ब्रह्मणः, विष्णुशिवादिपदानि कार्यस्य ब्रह्मणश्च वाचकानि। in Gaṇeśa purāṇam, Gaṇeśa is glorified.

(४) काली(देवी)पुराणे कालीदेव्यादिशब्दाः कारणं ब्रह्म, विष्णुशिवसूर्यादिशब्दाः कार्यं ब्रह्म च बोधयन्ति। in Kāli purāṇā, Kāli is glorified

(५) सौरपुराणे च भानुसूर्यादयः शब्दाः कारणस्य ब्रह्मणः शिवादिशब्दाः कार्यस्य ब्रह्मणश्च बोधकाः । in Saurapurāṇā, Sūrya is glorified.

तस्मात्सर्वत्र कारणस्तुतिः कार्यनिन्दा चोपपन्नैव। everywhere Kāraṇam is glorified, kāryam is criticized.

एवं निखिलेषु पुराणेषु कार्यकारणसञ्ज्ञारूपाणां सङ्केतानामेव भेदः। न तु हेयोपादेयरूपे विवक्षितेऽर्थे। सर्वपुराणेषु कारणब्रह्मोपासना उपादेया। कार्यब्रह्मोपासना च हेया । तस्मात् सर्वपुराणानामप्येकं कारणमेव ब्रह्मोपास्यमित्यत्रैव तात्पर्यम्। न तेषां स्वार्थे विरोधः।

Consolidating, एवं निखिलेषु पुराणेषु in all purāṇās, कार्यकारणसञ्ज्ञारूपाणां सङ्केतानामेव भेदः। different words are used for revealing kāraṇa brahma and kārya brahman.

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ 7-21॥

Lord says he is kāraṇam brahman, any body who worships kāryam brahman, it will reach me as kāraṇam brahman. So don't get confused with the words. न तु हेयोपादेयरूपे विवक्षितेऽर्थे। intended meaning is kāraṇam brahman must be given importance. सर्वपुराणेषु कारणब्रह्मोपासना उपादेया। always kāraṇa brahman alone has to be meditated upon for krama mukti. Vācyārtha will be māyā sahitam brahman. Lakṣyārtha will be kārya kāraṇa vilakṣaṇa brahman. In brahmasutra dheyam brahman upāsyam brahman and jñeya brahman are used for this purpose. कार्यब्रह्मोपासना च हेया। for a mumukṣu. For worldly benefits you can do any of these kārya brahma upāsana. तस्मात् सर्वपुराणानामप्येकं कारणमेव ब्रह्मोपास्यमित्यत्रैव तात्पर्यम्। all purāṇās have only one topic kāraṇa brahman न तेषां स्वार्थे विरोधः। therefore there is no contradiction of the purāṇās.

Topic 525 मूर्तिप्रतिपादनाभिप्रायः

(५२५) मूर्तिप्रतिपादनाभिप्रायः – यद्यपि चतुर्भुजत्रिनेत्रसतुण्डाष्टभुजादिमूर्तयो मायापरिणामाश्चैतन्यविवर्ताश्चेति कार्यात्मका एव। तासामुपासना च विहिता। तथापि, तादृशचतुर्भुजादिमूर्तीनां यत्कारणात्मकं मायाविशिष्टं चैतन्यं तद्विचारे क्रियमाणे न कोऽपि भेदः सिद्ध्यति।

Fine difference he is making. Until now nāma bheda he concentrated upon. Upāsyam is ekam is message until now. Now he goes to Rūpam. Viṣṇu has different Rūpam, Śiva different etc.. When we do upāsana, when we do kāraṇa upāsana meditation, how should he do the upāsana? Viṣṇu rūpam comes under kāryam brahman but during upāsana, he has to exclude rūpam which is kāryam. For puja and initially for meditation the form is given. For mokṣa the form has to be excluded.

Class 58 30th March 2024

The author talks about the central theme of all the purāṇās. Māyā sahitam kāraṇa brahman is the upāsya devata in the form of Viṣṇu Śiva etc. the upāsakas will get krama mukti. This is upāsyam brahman. In the case of jñeyaṃ brahman, to be known, here māyā has to be intellectually excluded, by merely understanding māyā is mithyā. This is māyā upādhikam brahman. (the earlier one is māyā viśiṣṭam brahman is upāsyam brahman giving krama mukti)

Jñeyaṃ brahman will give liberation here and now. Upāsyam brahman you have to go to brahma loka (chapter 8) study and get liberation. Kāryam brahman has to always be set aside. (in all the purāṇās). Kāraṇam brahman is given different names in the purāṇās. Like water is called by different terms in different languages. Don't get attached to the nāma. There is no nāma in pralayam.

सर्वा॑णि रू॒पाणि॑ वि॒चित्य॒ धीरः॑ । नामा॑नि कृ॒त्वाऽभि॒वद॒न् यदास्ते᳚ । १६ (purushasuktam) Nama comes only during vyavahāra. Transaction comes only when kāryam brahman comes. Nama also comes under kāryam brahman. Go to kāraṇam brahman and then dispose the kāryam brahman like the disposable cup. Same rule applied to nāma, apply to rūpams. Purāṇas have many rūpams. Rūpam also must be given up. Rūpam also comes under kāryam brahman. Like the pole vaulter dropping the pole, nāma and Rūpam are to be disposed. Then all purāṇās will talk about one kāraṇam brahman only. Now rūpa centri discussion. Mūrti term is used. Whole Hinduism is lost now in kāryam brahman due to naama rūpa etc. which type of naamam is correct etc? मूर्तिप्रतिपादनाभिप्रायः – what is the intention of Vyāsācārya in introducing varieties of mūrti. (यद्यपि) चतुर्भुजत्रिनेत्रसतुण्डाष्टभुजादिमूर्तयो four hands, three eyes, endowed with trunk, eight hands, all these mūrtis or forms

मायापरिणामाश्चैतन्यविवर्ताश्चेति are products of māyā, coming under kāryam brahman, caitanyam is also the cause. Māyā is changing material cause. कार्यात्मका एव। they are only kāryam. तासामुपासना च विहिता। scriptures talk of nāma rūpa rahita kāraṇam brahman only. (mūrti is feminine gender, Kṛṣṇamūrtih is masculine, Kṛṣṇa murtih yasya saha bahuvreehi)) तथापि, even though this is the fact, तादृशचतुर्भुजादिमूर्तीनां यत्कारणात्मकं मायाविशिष्टं चैतन्यं behind the mūrti, there is a paramātmā, who is the kāraṇam behind the mūrti which is kāryam. Kāraṇam brahman is māyā viśiṣṭam brahman. (māyā upahitam caitanyam in jnana kāṇḍa) तद्विचारे क्रियमाणे when you enquire into that caitanyam न कोऽपि भेदः सिद्ध्यति।there is no difference. Behind Śiva, Viṣṇu Devi etc. there is no question of who is superior amongst them? Like the bhajan हर देश मे तु हर वेश मे तु , तेरा नाम अनेक, तु एक् हि हो ..advaita satyam

तस्मात् तत्तन्मूर्तीनां कार्यात्मकमाकारं बाधित्वा कारणस्वरूपमेवोपास्यमित्यत्रैव सर्वग्रन्थानां तात्पर्यम्। आकारः कार्यत्वात् तुच्छः। कारणं सत्यम्। यस्य तु मन्दा प्रज्ञाकार एव स्थिरा भवति, स शास्त्रोक्ताकारोपासनामेव कुर्यात्। ततः प्रज्ञा निश्चलीभूय कारणब्रह्मोपासनायां स्थिरीभवति।

An advice to upāsakas. तस्मात् तत्तन्मूर्तीनां कार्यात्मकमाकारं बाधित्वा when you focus on a mūrti, use the mūrti (mentally set aside the mūrti), but understand that īśvara is not with this form but māyā viśiṣṭam caitanyam. कारणस्वरूपमेवोपास्यमित्यत्रैव formless kāraṇam brahman must be meditated upon. This is the intention of Vyāsācārya. सर्वग्रन्थानां तात्पर्यम्। this is the intention of all scriptures. They all remove the form. आकारः कार्यत्वात् तुच्छः। the form being a product is mithyā only. Like goldsmith creates a shape. We give money for creation of the shapes. Tuccah means mithyā. कारणं सत्यम्। kāraṇam is eka saara nitya satyam. Idols are many but the idolized īśvara is only one. Many people find it difficult to meditate upon the formless brahman. Its like children using fingers to count. यस्य तु मन्दा प्रज्ञाकार एव स्थिरा भवति, if one says he is manda then hold on to the form initially, do not get attached to the form. Even if you want to meditate upon a form, स शास्त्रोक्ताकारोपासनामेव कुर्यात्। then you must use only the forms given in the scriptures. don't invent new forms. ततः प्रज्ञा निश्चलीभूय after getting trained in the mūrti, then you remove your attachment to the figure of Bhagavān, कारणब्रह्मोपासनायां स्थिरीभवति। understand Bhagavān as kāraṇa brahman.

Topic 526 कारणब्रह्मोपासनाः

(५२६) कारणब्रह्मोपासनाः – कारणब्रह्मोपासनाप्रकारस्त्वयमेव। ब्रह्म जगत्कारणं सत्यकामत्वसत्यसङ्कल्पत्वसर्वज्ञत्वस्वतन्त्रत्वसर्वप्रेरकत्वसर्वान्तर्यामित्वकृपालुत्वेश्वरत्वादिधर्मविशिष्टत्वेन ध्यायीत। न हि मूर्तिध्यानेऽस्ति शास्त्रस्य तात्पर्यम्। शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। किन्तु, कारणब्रह्मोपलक्षणार्थमेव ।

If kāraṇa brahma upāsana has to be done by me, I have to drop the form. How should I meditate on the formless kāraṇam brahman. Various attributes are there, not forms. Nirākāra brahman but saguṇam brahman. Attributes are due to māyā. Formless but attributed brahman, nirākāra saguṇam brahman. In cāndogya 8th chapter daharopāsana, aṣṭa guṇa viśiṣṭa dahara brahman is talked about. कारणब्रह्मोपासनाः – कारणब्रह्मोपासनाप्रकारस्त्वयमेव। method of kāraṇa brahma upāsana is the following. ब्रह्म जगत्कारणं kāraṇam brahman is satyakaamatva..one whose desires that are never obstructed or unfulfilled. Sṛṣṭi is greatest desire, Bhagavān creates. So kamāyāta. Etc. unlike a jiva Bhagavān can fulfill everything.

मोघाशा मोघकर्माणः, मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव, प्रकृतिं मोहिनीं श्रिताः ॥ ९-12॥

सत्यकामत्व-सत्यसङ्कल्पत्व- by mere saṅkalpa he can do everything सर्वज्ञत्व- omniscient, when we have to create something we need so many accessories, like cooking something. Bhagavān creates whole universe which includes space too, without any accessories

In Dakṣiṇāmūrti Stotram, मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

स्वतन्त्रत्व- he is not under anybody's control सर्वप्रेरकत्व- that īśvara alone as prājña in every jiva (which we experience in deep sleep)

That's why in Maṇḍukya kārika, एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

prājña in me is none other than īśvara, as prājña the prārabdha gets activated.

ईश्वरः सर्वभूतानां, हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि, यन्त्रारूढानि मायया ॥१८-61॥

In tamil, avanindri or anuvum asaiyaadu

सर्वान्तर्यामित्व-inside every jiva, कृपालुत्वेश्वरत्वादिधर्मविशष्टत्वेन he is compassionate also, when jivas are suffering it appears that Bhagavān is cruel, so we may doubt the compassionate part. (aaloo is a suffix in Sanskrit, endowed with nidrālu, tandrālu, dayāluh, kripāluh) Bhagavān has given solution to the problem, prāyaścittam etc, increasing puṇyaṃ etc. (through karma kāṇḍa) thus he is compassionate. He has given permanent solution by helping us merge into brahman through jnana kāṇḍa. He is the ultimate ruler of entire creation. All these attributes have no form. ध्यायीत। न हि मूर्तिध्यानेऽस्ति don’t include any particular form. शास्त्रस्य तात्पर्यम्। mūrtis are given exactly like we use disposable cups. To carry the formless we need the mūrti, like coffee in the cup. Transaction purpose I need the cup. Mūrti is like disposable cup. Mūrti is for carrying kāraṇa brahman. शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। mūrtis are not for upāsana. Even for junior students warning is given asking them to move to kāraṇa brahman. किन्तु, कारणब्रह्मोपलक्षणार्थमेव । by implication formless is conveyed. What is upalaksana? We will see later. Indicator, they give example of Devadutta gṛham kākavat gṛham. Devadutta’s house is the one with the crow. Next day again he came to Devadutta’s house. There was no crow. So he concluded this is not Devadutta’s house. Drop the crow and understand the lakṣaṇam. Mūrti is crow here.

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न हि मूर्तिध्यानेऽस्ति शास्त्रस्य तात्पर्यम्। शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। किन्तु, कारणब्रह्मोपलक्षणार्थमेव ।

Topic here is upāsana. Niṣkāma upāsana for mokṣa being discussed here. Not sakāma upāsana which is for extraordinary powers etc. niṣkāma upāsana of kāraṇam brahma for kramamukti is being talked about here. We are not discussing brahma jñānaṃ as a means of jīvan mukti. Any name can refer to either kāraṇam brahman or kāryam brahman. Similarly Śiva, Viṣṇu Gaṇeśa etc. when you hear the word Śiva etc find out from context if it is kāraṇa brahman or kārya brahman. If it is kārya brahman reject it. It cannot lead to kramamukti. It cannot give liberation at all. Only kāraṇa brahma upāsana will lead to krama mukti. Then he spoke about murti or form, a very important observation. Any form will come under kāryam brahman. Before sṛṣṭi, all nāma and rūpa were there in māyā as potential form. In kāraṇam brahman there is neither any transactable form, nor any transactional form in kāraṇa māyā.. all transactable forms belong to kāryam brahman. All forms must be rejected. Murti comes under vācyārtha of the nāma you have to go to lakṣyārtha. Lakṣyārtha has no form. Varieties of attributes other than form, we have to meditate upon. Attributes always belong to māyā. May you meditate on these attributes. So what are the formless attributes? Sarvgnyatvam, sarvesaratvam, sarva-antaryāmitvam . caitanya sahitam formless power is kāraṇa brahma īśvara. His powers are omniscience, satya kaamatva.....krupaalu – compassionate. The very same power includes veda pramāṇam too. It is through veda pramāṇam we are able to attain the four puruṣārthas. Bhagavan should be understood as total knowledge total power etc. dwelling upon this is important. People find the concept too abstract. If omniscience etc are too abstract then veda says for some time meditate on form. We must remember this is preliminary. We have to grow out of this and come to understand māyā sahitam caitanyam brahman. upalakṣaṇam he is explaining, kaakavat gṛham deva dutta gṛham.. house with crow is Devadutta's house. Once we know the house we are not dependent on the crow. My mind can delete the crow and understand. Upalakṣaṇam here is form that is attributed.

यद्वस्तु यस्यैकदेशैककालगतत्वेन कदाचिद्व्यावर्तकं तत् तस्य व्यावर्तकत्वेनोपलक्षणमित्युच्यते।

Definition of upalakṣaṇam. Here crow. Crow is on the house at a sometime in some area. यद्वस्तु यस्यैकदेशैककालगतत्वेन some area some time, not all over and all time; crow has a function, it is able to differentiate the wanted house from other houses. This differentiating function is called upalakṣaṇam. Crow is lakṣaka, house lakṣitam, function is lakṣaṇam. कदाचिद्व्यावर्तकं तत् तस्य व्यावर्तकत्वेनोपलक्षणमित्युच्यते। therefore upalakṣaṇam

‘काकवद्देवदत्तगृहम्’ इत्यस्मिन्नुदाहरणे काको देवदत्तगृहस्य उपलक्षकं भवति। यतो गृहैकदेशे काकः कदाचिदेवोपविष्टो भवति, न सर्वदा। गृहान्तराद्देवदत्तगृहस्य व्यावर्तकश्च भवति। एवं जगतः कारणे ब्रह्मणि तदेकदेशे कदाचिदेव मूर्तिर्भवति चतुर्भुजत्वादिरूपा। तस्माद्व्यावर्तकत्वादुपलक्षका भवति। उपलक्षणस्य चेदं प्रयोजनम्। यत् विशेषवस्तुस्वरूपज्ञानोत्पत्तिरेव। यथा काकेन देवदत्तगृहज्ञानमेव जायते। नास्ति च प्रयोजनान्तरम्। तथा चतुर्भुजत्वादितत्तदाकारविशेषैर्निराकार-कारणब्रह्मज्ञानमेवोपासनार्थमूर्तिकथने प्रयोजनं नान्यत्।

‘काकवद्देवदत्तगृहम्’ Devadatta’s house is associated with a crow इत्यस्मिन्नुदाहरणे काको देवदत्तगृहस्य उपलक्षकं भवति।crow is upalakṣaka or indicator यतो because it fulfills the conditions गृहैकदेशे it occupies some part of the house काकः कदाचिदेवोपविष्टो भवति, न सर्वदा। sometimes it is seen sitting, not always गृहान्तराद्देवदत्तगृहस्य व्यावर्तकश्च भवति। crow has an important utility, serves as an incidental indicator to differentiate Devadutta’s house from others (they are looking similar otherwise) similarly एवं जगतः कारणे ब्रह्मणि there is brahman the jagat kāraṇam तदेकदेशे कदाचिदेव मूर्तिर्भवति चतुर्भुजत्वादिरूपा।is in different forms. Four hands or staying in the milky ocean etc advaitin is not bothered. Let it be imagination for meditation. Whether it is vyāvahārika rūpam or prātibhāsika rūpam, advaitins are not concerned, both are kāryam therefore temporary like the crow occupying the house, the rūpam is temporarily occupying the kāraṇa-brahman. This kāraṇam brahman (māyā sahitam brahman- because māyā rahitam brahman is not kāraṇam) is indicated by Viṣṇu Śiva Gaṇeśa murti. तस्माद्व्यावर्तकत्वादुपलक्षका

because kāraṇa brahman is indicated by the nāma rūpa; all other mūrti or bodies indicate jiva, this is a body indicating the īśvara भवति। उपलक्षणस्य चेदं प्रयोजनम् that upalakṣaṇam has got the following function because यत् विशेषवस्तुस्वरूपज्ञानोत्पत्तिरेव। any indicator generates knowledge (of special object- here Devadutta graham; kāraṇa brahman-īśvara) यथा काकेन देवदत्तगृहज्ञानमेव जायते। that's the benefit; with the help of crow we get only the knowledge नास्ति च प्रयोजनान्तरम्। that indicator has no other benefit other than generating the knowledge. It is not really meant for upāsana. Like you use the crow and then forget the crow. Similarly murti has no prayojanam. We also say may you give up the idol. तथा चतुर्भुजत्वादितत्तदाकारविशेषैर्निराकार- through varieties of murtis, कारणब्रह्मज्ञानमेवोपासनार्थमूर्तिकथने we get only the knowledge of kāraṇam brahman (not advaita brahman) upāsakas upāsyam bheda still continues. We can use the upāsana throughout life for krama mukti or after some time drop the upāsana and study the relationship with brahman. In vedānta vicāra kāraṇam brahman will lose the kāraṇam status, jiva will lose kārya status, left behind is advaita brahman after bhāga tyāga lakṣaṇa.

Over the centuries, śāstras came to make the icons look better and better. Iconography developed this way. Different no of hands and different accessories etc. śaṅka cakra etc. āgama śāstra ridden hinduism. Then this became part of art. Utsava 10 days etc with different arrangements etc. Many Mylaporeans cannot dop this. we are stunted that way like a bonsai tree. All hindus have become bonsais. प्रयोजनं नान्यत्।

Topic 527

(५२७) शास्त्रतात्पर्यानभिज्ञतया मूर्त्याकारेष्वाग्रहवतां शैवादीनां दुःखानुभवः – मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्ण्वाद्याकारविशेषेष्वेवाग्रहं कुर्वन्ति। स्यालसारमेन्यायेन परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम । शुनः (कुक्कुरस्य) सारमेय इति नाम । दृष्टान्तस्य न्याय इति नाम ।

शास्त्रतात्पर्यानभिज्ञतया not knowing the vedic purposes so many idols, poojas, alankaaras, utsavam etc, they ignored veda and vedānta. Many hindus mock vedānta. Not knowing the vedic intention. Once we know vedānta well, we understand all these idols temples, Rama Navami etc. we know where to draw the line. मूर्त्याकारेष्वाग्रहवतां those who are fanatically obsessed with form of Bhagavān शैवादीनां śaivaites Vaiṣṇavaites दुःखानुभवः get into more saṃsāra instead of liberation – they give their own example to counter veda vedānta. They say Ganga originates in Gomukh. They say when you go to Gomukh and see the glacier mouth, you see lot of mud coming. Water is also shallow. As it flows, mud gets settled, it gets clear in the plains. Even though we respect the Gomukh as it is original, taking bath down below is correct. Vedas are original they say, they are muddy teaching which we cannot use, it has flowed down, the āgama śāstras are free from mud, it is crystal clear. Don’t go to vedānta. मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया because of ignorance स्वस्वाभिलषित each one is associated to one idol शिवविष्ण्वाद्याकारविशेषेष्वेवाग्रहं कुर्वन्ति। they are obsessed **स्यालसारमेन्यायेन** परस्परं कलहायन्ते च। they mutually fight, not only internal fight within Hinduism, but fight with other religions.

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शास्त्रतात्पर्यानभिज्ञतया मूर्त्याकारेष्वाग्रहवतां शैवादीनां दुःखानुभवः – मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्ण्वाद्याकारविशेषेष्वेवाग्रहं कुर्वन्ति। स्यालसारमेन्यायेन परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम । शुनः (कुक्कुरस्य) सारमेय इति नाम । दृष्टान्तस्य न्याय इति नाम।

Author was talking about some basic principles with respect to study of purāṇās. Most important point is every nāma like Śiva Viṣṇu etc have two meanings kāraṇam brahma and kāryam brahman. When they refer to kāraṇa brahman, that particular deity will be supreme and primary. When they are kāryam brahman they will be assistant. Only related to context you know this. In Śiva purāṇā Śiva is kāraṇam brahman and Visnu is assistant and so on.

शास्त्रतात्पर्यानभिज्ञतया मूर्त्याकारेष्वाग्रहवतां शैवादीनां दुःखानुभवः those who are attached to a form (like the crow which has no relevance) will experience dukham due to obsession. Use the form but ignore it. All theological systems – मन्दप्रज्ञास्तु will have this issue. Their buddhi is mandam.

Syālasārameya-nyayah- wife's brother brother-in-law. (१. स्यालः = देवरः । सारमेयः = श्वा ।) Sārameya-kukkura-śunaka are synonyms for dog. A girl who got newly married went to in-law's house after marriage. She is new to the set-up- in-laws family has a dog named dhāvakaḥ. In the neighborhood family they have a dog called utpālakaḥ. As it happens, these dogs often quarrel. These people discuss and compare the dogs. They conclude our dog is well-behaved. dhāvakaḥ is good, utpālakaḥ is bad not trained etc. dhāvakaḥ is always glorified. By mere coincidence the girl does not know the names of the dogs. Coincidentally this girl's brothers name is utpālakaḥ. This girl's brother has a quarrel with his friend, that enemy is dhāvakaḥ. In this family they don't say dog, they just criticize using the name utpālakaḥ, the girl feels bad that these people say her brother is not trained etc. secondly dhāvakaḥ is glorified. Brother's enemy is glorified. Two-fold- grievance. We use words Śiva Viṣṇu etc this way, therefore we have grievance.

शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्ण्वाद्या-कारविशेषेष्वेवाग्रहं कुर्वन्ति। स्यालसारमेन्यायेन परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम । wife's brother is syāla शुनः (कुक्कुरस्य) सारमेय इति नाम । dog is called sārameya दृष्टान्तस्य न्याय इति नाम। the example is called so. Now comes the story.

कस्यचित् स्यालकस्य नाम उत्पालक इति । तत्स्यालशत्रोश्च नाम धावक इति। तथा तद्गृहस्थस्य कस्यचित् शुनश्च धावक इत्येव नाम । समीपगृहस्थस्य शुनश्च नाम उत्पालक इति । तत्र तत्पुरुषस्य भार्यायाः स्वभर्तृगृहप्रवेशोऽयं प्रथमः । तदा

द्वावपि श्वानावन्योन्यं सदा कलहं कुर्वाते । तत्र स्त्रियो भर्तृश्वश्र्वादय उत्पालकं निन्दित्वा स्वकीयं धावकं बह्वमन्यन्त । तदा तस्याः स्त्रियो मत्सहोदरमेते निन्दित्वा तद्विरोधिनं स्तुवन्तीत्ययं भ्रमोऽभूत् । तेन दूषितान्तःकरणा स्वभर्तरि स्वक्लेशं विज्ञापयामास ।

He introduces utpālakaḥ (enemy of the dog(neighbour's dog) and girl's brother's name) and dhāvakaḥ (enemy of brother and their dog's name) कस्यचित् स्यालकस्य नाम उत्पालक इति । तत्स्यालशत्रोश्च नाम धावक इति। तथा तद्गृहस्थस्य कस्यचित् शुनश्च धावक इत्येव नाम । समीपगृहस्थस्य शुनश्च नाम उत्पालक इति । तत्र तत्पुरुषस्य भार्यायाः स्वभर्तृगृहप्रवेशोऽयं प्रथमः । तदा द्वावपि श्वानावन्योन्यं सदा कलहं कुर्वाते । तत्र स्त्रियो भर्तृश्वश्र्वादय उत्पालकं when the dogs quarrel, the family members speak ill of utpālakaḥ, and praise dhāvakaḥ. निन्दित्वा स्वकीयं धावकं बह्वमन्यन्त । तदा तस्याः स्त्रियो this innocent girl thinks मत्सहोदरमेते निन्दित्वा all my in-laws are doing nindā of my brother and my तद्विरोधिनं स्तुवन्तीत्ययं भ्रमोऽभूत् brother's enemy is glorified। तेन दूषितान्तःकरणा स्वभर्तरि स्वक्लेशं विज्ञापयामास । with a disturbed mind, she addressed her husband. Her husband became Tarkadṛṣṭi!!. He clarified.

यथात्र वक्त्रभिप्रायानभिज्ञा समानाभिधानभ्रान्त्या स्त्री दुःखमन्वभूत् । तथैव वैष्णवादिग्रन्थेषु शिवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यभिप्रायानभिज्ञतया शैवादयो वृथा दुःखायन्ते । तथा वैष्णवा अपि शैवादिग्रन्थेषु विष्ण्वादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यजानन्तो दुःखमनुभवन्ति ।

यथात्र as in the case of syāla sārameya example वक्त्रभिप्रायानभिज्ञा not knowing the intention of the speaker (like the case above where the intention was not known to the lady) समानाभिधानभ्रान्त्या because of the common word utpālakaḥ in example, Śiva Viṣṇu used for both kāraṇam and kāryam brahman स्त्री दुःखमन्वभूत् the girl experienced dukham तथैव वैष्णवादिग्रन्थेषु in the Viṣṇu granthi Śiva is called assistant, you replace Śiva here with kāryam brahman शिवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यभिप्रायानभिज्ञतया शैवादयो वृथा दुःखायन्ते without knowing this, the śaivaites feel veery bad. । तथा वैष्णवा अपि शैवादिग्रन्थेषु विष्ण्वादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यजानन्तो दुःखमनुभवन्ति । same problem vaishnavas also face. In all purāṇās kārya brahma nindā and kāraṇa brahma stuti is there. If this not known, they even misunderstand Vyāsācārya also that he is confusing every body (besides feeling sad)

Now among six schools of thought or darśaṇaṃ granthas, contradictions are going to be resolved. These contradictions were mentioned in page 364,365 topic 517.

Topic 528 शुभसन्ततेः प्रश्नः

(५२८) शुभसन्ततेः प्रश्नः । उत्तरमीमांसायाः प्रामाण्यम्, तदितरशास्त्राणामप्रामाण्यं च –

Śubhasantati's question: when the schools of thought contradict, which one should we follow? Follow only uttara mīmāmsā which is vedānta

शुभसन्ततिः स्वपुत्रोक्तं वचः श्रुत्वा, पुराणानां परस्परविरोधशङ्कायाः समाधानं च लब्ध्वा सुख्यभूत् । परन्तु षट्च्छास्त्राणां परस्परविरोधाशङ्कानि वृत्त्यभावाद्विशेषतः सुखी नाभूत् । अतो यच्छास्त्रविज्ञानेन परमार्थसत्यमवबुद्ध्येत, किं तच्छास्त्रं सत्यभूतमिति पुनः पुत्रं पप्रच्छ ।

Śubhasantati was satisfied partially after शुभसन्ततिः स्वपुत्रोक्तं वचः श्रुत्वा, listening to his son and he got पुराणानां परस्परविरोधशङ्कायाः समाधानं च लब्ध्वा सुख्यभूत् necessary clarification on purāṇās. Kāraṇam brahman must be accepted kāryam brahman must be rejected. He was satisfied. परन्तु षट्च्छास्त्राणां with regard to the six darśana परस्परविरोधाशङ्कानि their mutual contradiction has not been resolved वृत्त्यभावाद्विशेषतः सुखी नाभूत् he was not totally satisfied । अतो यच्छास्त्रविज्ञानेन परमार्थसत्यमवबुद्ध्येत, किं तच्छास्त्रं सत्यभूतमिति पुनः पुत्रं पप्रच्छ । he asked Tarkadṛṣṭi, what is that śāstram amongst these 6 will reveal the ultimate reality pāramārthika satyam? Which is that reliable valid śāstram? When we enumerate the śāstram, we enumerate vedānta as one śāstram. However vedānta is further divided, advaitam, dvaitam, viśiṣṭādvaitam. When we compare the 6 we are not comparing these 3 sub-divisions. In our granthas when we say vedānta we mean advaita vedānta. That is why in academic circles, they will ask which vedānta you are studying? We study advaita vedānta. Therefore vedānta means only advaitam.

Topic 529 तर्कदृष्ट्युत्तरम्

(५२९) तर्कदृष्ट्युत्तरम् –

तर्कदृष्टिः स्वपितृवचनं श्रुत्वा परमप्रमाणभूतं वचोऽब्रवीत् । उत्तरमीमांसोपदेश एव न वेदविरुद्धः । इतराणि तु पञ्चापि शास्त्राणि वेदविरुद्धत्वादशुद्धान्यप्रामाणिकानीति। तत्रापि वेदाविरुद्धानंशान् वेदानुसारित्वात् केचन मन्दाधिकारिणोऽनुतिष्ठन्ति।

तर्कदृष्टिः स्वपितृवचनं श्रुत्वा Tarkadṛṣṭi having heard the words of his father परमप्रमाणभूतं वचोऽब्रवीत् । he gave the answer which is very very valid. उत्तरमीमांसोपदेश एव न वेदविरुद्धः । uttara mīmāmsā śāstram (among academic circles book kept in mind is Brahmasūtra of Vyāsācārya- official vedānta darśaṇaṃ) alone. Brahmasūtram is valid because it is based on upaniṣads - apauruṣeya pramāṇam. It is not contradictory to vedas. We should extend to śruti yukti anubhava viruddhah. इतराणि तु पञ्चापि शास्त्राणि other 5 (we add viśiṣṭādvaitam and dvaita) वेदविरुद्धत्वादशुद्धान्यप्रामाणिकानीति। they are in contradiction with the vedas, they do not follow prasthānatrayam really, śruti nyāya yukti virodha. They are defective and invalid. तत्रापि वेदाविरुद्धानंशान् वेदानुसारित्वात् even though other 5 should not be followed at all, there is a convention. If there are some portions that are not contradictory, like ashtanga yoga of Patanjali, we do not accept Patanjali’s yoga darśaṇaṃ. some staunch vedantins say follow vedic yoga, chapter 6 of gita and yoga-upaniṣad. केचन मन्दाधिकारिणोऽनुतिष्ठन्ति। some people, who are manda unnecessarily add ashtanga yoga into vedānta.. Śaṅkarācārya also accepts taking certain portions from other darśaṇaṃ. Some portions is causing confusion. Eg: should nirvikalpaka samadhi made compulsory for jñānaṃ and mokṣa. We do not say that in our sampradaya.

यद्यपि –

(१) साङ्ख्यशास्त्रकर्ता कपिलः ।

(२) पातञ्जलस्य कर्ता पतञ्जलिः शेषावतारभूतः ।

(३) न्यायशास्त्रकर्ता गौतमः ।

(४) वैशेषिकशास्त्रकर्ता कणादः ।

(५) पूर्वमीमांसाकर्ता जैमिनिः ।

(६) उत्तरमीमांसाकर्ता व्यासः ।

एतेषां माहात्म्यं च सुप्रसिद्धं सर्वेषाम्। तस्मादेतेषां वचनरूपं शास्त्रं सर्वमपि सममेव प्रमाणं स्यात्। तथापि सर्ववाक्येभ्योऽपि वेदवाक्यमेव प्रबलं प्रमाणं भवति। वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव। एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

यद्यपि –even though the authors साङ्ख्यशास्त्रकर्ता कपिलः, पातञ्जलस्य कर्ता पतञ्जलिः शेषावतारभूतः, न्यायशास्त्रकर्ता गौतमः ,वैशेषिकशास्त्रकर्ता कणादः, पूर्वमीमांसाकर्ता जैमिनिः , उत्तरमीमांसाकर्ता व्यासः they are glorious

एतेषां माहात्म्यं च सुप्रसिद्धं सर्वेषाम्। तस्मादेतेषां वचनरूपं शास्त्रं their śāstras सर्वमपि सममेव प्रमाणं स्यात्।are equally great. They all must have equal validity as intellectually they are equal. तथापि

सर्ववाक्येभ्योऽपि वेदवाक्यमेव प्रबलं प्रमाणं भवति। amongst them, veda pramāṇam alone is apauruṣeyam. The author of veda is sarveśvara. वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। in tradition, they talk of six doṣās that are intrinsic to any intellect.

1) ajñānaṃ- a human will have unknown areas, so always number of factors taken into account would have some deficiencies

2) samśaya doubts will be there.

3) misconception viparyayah- here bhramah

4) pramādah- oversight/negligence (like astrologers not agreeing on matches- some doṣa can be missed). Best minds can have this oversight issue.

5) vipralabdhih or vipralipsaa - prejudice or wrong motive. Event remaining the same, so many different reports (ruling party versus others)

6) apaṭukaraṇatvam- whatever instruments we use are not perfect instruments. Paṭu means effective. Apaṭu is opposite. तदितरशास्त्रकर्तारस्तु जीवा एव। all śāstra kartaas are jivas only. Veda śāstra karta alone is īśvara. एतेषां भ्रमादयो दोषाः सम्भवेयुरेव। therefore doṣa will be there for all the authors. What about Vyāsācārya? If you treat him as human, he will

have doṣa but his śāstram will be perfect as he has gone by the teaching of the veda. So if you take Vyāsācārya as an avatāra we treat it as pramāṇam.

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वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव। एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

Śubhasantati had asked for help from Tarkadṛṣṭi. he is clarifying the two questions; one regarding contradiction between purāṇās has been clarified. Kāryam brahman must be rejected but kāraṇam brahman is the one. It is differently named in different purāṇās. Now darśaṇaṃ related discussion. The āstika darśaṇaṃ accept veda as pramāṇam. Some do not accept God. In some tarka is primary, in sāṅkhya yoga nyāya vaiśeṣika tarka is primary. There are contradictions with regard to creation, dvaitam etc. only uttara mīmāmsā is advaita. Veda is original pramāṇam. All other works are written by humans, purushas therefore pauruṣeya. Apauruṣeyam must be given importance. Brahmasūtra also comes under pauruṣeya. We validate brahma sutra because it in concordance with veda yukti pramāṇam. Therefore Brahmasūtra is as good as apauruṣeyam. Conclusion is uttara mīmāmsā alone is pramāṇam. वेदस्य हि कर्ता सर्वेश्वरः। īśvara gives veda through the ṛṣi. therefore 6 doṣas of human intellect are not there. See above. नैव तत्र भ्रमसंशयप्रमादविप्रलिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव।

every other karta is a human therefore doṣa will be there. एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

यद्यपि शास्त्रकाराः सर्वे सर्वज्ञाः कथ्यन्ते। तथापि तेषां सर्वज्ञताया योगमाहात्म्यजन्यत्वाद्युञ्जानयोगिनस्ते भवन्ति। ईश्वरसर्वज्ञतायाः स्वभावसिद्धत्वादीश्वरो युक्तयोगी। ध्यानेन पदार्थज्ञानं यस्य जायते स युञ्जानो योगीत्युच्यते।

यस्य पुनः सर्वदा एकरसतया सर्वपदार्थगोचरापरोक्षप्रतीतिर्जायते स युक्तो योगीत्युच्यते। तत्र युक्तयोगिकृतवेद एव प्रबलं प्रमाणम्। युञ्जानयोगिकृतं शास्त्रान्तरजातं सर्वमपि दुर्बलमेव।

All the authors here are considered as sarvajñya. They have been blessed by īśvara and are almost omniscient. Therefore omniscience status is given to Bhagavān as well as these great authors. There is a difference. Yuñjāna yogi and yukta yogi. Yuñjāna yogi are those ṛṣi who have done extraordinary tapas and have extraordinary upādhi, these are acquired omniscience. Due to dhyānam. Bhagavaan's is not acquired but intrinsic due to māyā. Such yogis are yuñjāna yogi. Yukta yogi bhagavaan;'s veda alone is prabalam. All other darśaṇaṃ are durbalam only. If Vyāsācārya Brahmasūtra becomes prabalam because it in line with the vedas. यद्यपि शास्त्रकाराः सर्वे सर्वज्ञाः कथ्यन्ते, they are all omniscient तथापि तेषां सर्वज्ञताया योगमाहात्म्यजन्यत्वाद्युञ्जानयोगिनस्ते their omniscience is acquired because of their dhyānam. भवन्ति। they are called yuñjāna yogi. Ṛṣi's and manuṣya are supposed to belong to different species. Ancestors and rṣis are treated separately. Species is different. Their upādhi is also are different. They can discover mantra through meditation. We cannot get mantra. In bṛhadāraṇyaka bhāṣyam, 1.4 puruṣavidha brāhmaṇam, ācārya mentions this. ईश्वरसर्वज्ञतायाः स्वभावसिद्धत्वादीश्वरो युक्तयोगी। īśvara's omniscience is innate ध्यानेन पदार्थज्ञानं यस्य जायते स युञ्जानो योगीत्युच्यते।therefore called yukta yogi the accomplished one. Normally a human being is accomplished in one field.

यस्य पुनः सर्वदा एकरसतया सर्वपदार्थगोचरापरोक्षप्रतीतिर्जायते īśvara is omniscient, aparokṣa jñānaṃ, it is not pramāṇa or indriya jenma jñānaṃ. Yuñjāna yogi has got janya jñānaṃ. स युक्तो योगीत्युच्यते। among them तत्र युक्तयोगिकृतवेद एव प्रबलं प्रमाणम्।the veda composed by the yukta yogi(īśvara) is prabalam pramāṇam. युञ्जानयोगिकृतं शास्त्रान्तरजातं सर्वमपि दुर्बलमेव। all the other śāstras smṛti, pauruṣeya granthas inclusive of Brahmasūtra are durbalam or weaker only. If they have to become stronger, the veda walking stick is needed.

Topic 530 अतो वेदानुसारि शास्त्रमेव प्रमाणम्

(५३०) अतो वेदानुसारि शास्त्रमेव प्रमाणम् । वेदविरुद्धमप्रमाणमेव । पञ्चापि शास्त्राणि अप्रमाणानि । वेदविरुद्धत्वात् । वेदविरोधित्वं तेषां विस्पष्टं निरूपितम् । उत्तरमीमांसा तु न कस्मिंश्चिदप्यंशे वेदविरुद्धा भवति। अत एव सा सर्वथा प्रमाणम्। शास्त्रान्तराण्यपि क्वचिदंशे वेदानुसारितां तत्र दृष्ट्वा मन्दधियः केचन विश्वसन्ति ।

Since veda is from yukta yogi īśvara, it is aduṣṭa(apauruṣeya prabalam) pramāṇam. अतो वेदानुसारि शास्त्रमेव प्रमाणम् ।therefore, among the 6 darśaṇaṃ, if you have to choose one, you have to choose one that is aligned to vedas (śruti yukti anubhava). (not by raga dveṣa towards the author) वेदविरुद्धमप्रमाणमेव। the others are veda viruddham पञ्चापि शास्त्राणि अप्रमाणानि, all the 5 darśaṇaṃ वेदविरुद्धत्वात्, they are not in line with vedas. वेदविरोधित्वं तेषां विस्पष्टं निरूपितम्।in Brahmasūtra it has been shown clearly (2nd chapter) through sutra bhāṣyams commentaries etc. how these 4 are viruddham. उत्तरमीमांसा तु in Brahmasūtra न कस्मिंश्चिदप्यंशे वेदविरुद्धा भवति। there is nothing that contradicts veda or logic. अत एव सा सर्वथा प्रमाणम्। uttara mīmāmsā (strīliṅga padam) सा, from śruti yukti anubhava dṛṣṭi is pramāṇam शास्त्रान्तराण्यपि the other 5 darśaṇaṃ also have got several portions in keeping with veda. Sāṅkhya says prakṛti has 3 guṇas. Because of partial contradiction you should not accept these darśaṇaṃ as it will create confusion. Like nirvikalpaka samādhi of yogasutra. Is it required or not? In uttara mīmāmsā and upaniṣads in bṛhadāraṇyaka upaniṣad only mantavya is said, not nirvikalpaka samādhi. In brahma sutra we study others for refuting and mananam. क्वचिदंशे वेदानुसारितां तत्र दृष्ट्वा मन्दधियः केचन विश्वसन्ति। those who are dull-witted ones, they give validity (develop sraddha) to other darśaṇaṃ. मन्दधियः शास्त्रान्तराण्यपि विश्वसन्ति। that's why we have tarka yoga mīmāmsā vyakarana mixed vedānta. Guru becomes extremely important for these reasons. Acarya writes in his bhāṣyams.

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात्। Don't study upaniṣads independently. In muṇḍaka bhāṣyam 1.2.12 (परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो)

तथापि वेदविरुद्धांशबाहुल्यात् सुतरां तानि परित्याज्यान्येव। क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् 'अहिंसा परमो धर्मः' इत्यहिंसांशे "न हिंस्यात् सर्वा भूतानि" इति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव ।

तथापि even though other darśaṇaṃ have some portions in agreement with vedas वेदविरुद्धांशबाहुल्यात् सुतरां तानि परित्याज्यान्येव।they have lot of contradictory portions, most important one jiva īśvara bheda. Sāṅkhya pūrvamīmāmsa, vaiśeṣika don't accept īśvara. All who accept īśvara talk of bhedaḥ. Yoga sutra is clear about the bheda. They should not be studied. Initially one should study prasthānatrayam thoroughly. Then through Brahmasūtra study them later for refuting. क्वचिदंशे विरोधेऽपि even though there is contradiction in certain areas क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। why can't we just take the good? If such a question is asked, even in nāstika darśaṇaṃ you will see some portions agreeing with veda. We say don't go to bauda matam because they criticize vedas. तर्हि जैनमपि शास्त्रम् 'अहिंसा परमो धर्मः' in Jainism, they have got great value for ahimsa. Many values are mentioned. (at one time, many brahmins converted to Buddhism, then Kumarila Bhāṭṭa got into debates with several buddhist scholars dismissed Buddhism and brought back the brahmins to the vedas. But he praised karma kāṇḍa too much and the ācārya had to explain to him that he has to come to jnana kāṇḍa) इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानि” इति वेदानुसारित्वादङ्गीकार्यं स्यात्। first quotation is from Jainism, second from veda. Consensus is shown. जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव। then you will have to accept Jainism, worst pāpam is that that makes a person a nāstika. Śaṅkarācārya says सर्वेषामपि पापानां अधमं नास्तिक ग्रहः even if a person is extremely well-behaved if he does not believe in vedas śāstram etc, it is worst pāpam. We cannot even ask him to do japa etc as he does not believe, we only have to pray. Tradition considers nāstikatvam is the worst form of pāpam. Therefore do not read nāstika darśaṇaṃ initially. Only after you have benefitted from veda read that for understanding. Jainism must be given up.

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क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् ‘अहिंसा परमो धर्मः’ इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानि” इति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव।

We have come to the final part of chapter 7. Tarkadṛṣṭi has come to his father Śubhasantati after attaining knowledge. Śubhasantati had two questions regarding puraṇas and darśaṇaṃ. Tarkadṛṣṭi has responded to first one on why different deities etc? He said you must understand the tātparyam. All the puraṇas are meant to clarify kāraṇam brahma and they want to reject kāryam brahman. Kāryam brahman can be used for cittaśuddhi but it can never liberate. In Viṣṇu purāṇam, Viṣṇu will be kāraṇam brahman. Regardless the kāraṇam brahman must be meditated upon. Kaarya brahman will be pulled down eg shiva will be assistant for Viṣṇu in Viṣṇu purāṇam.

Thereafter darśaṇaṃ discussion. In all darśaṇaṃ vedānta darśaṇaṃ alone is right in line with śruti yukti and anubhavam. Most of them others are dvaitam. These do have some useful portion like ashtanga yoga in yoga darśaṇaṃ, sṛṣṭi in sāṅkhya, anumānam in nyāya darśaṇaṃ...

Response was if due to partial compliance if you accept these darśaṇaṃ in totality then you will have to include nāstika darśaṇaṃ. All āstika darśaṇaṃ say nāstika darśaṇaṃ must be avoided.

Jainism has ahimsa has a good focus, vedānta also complies but we cannot accept jainism. Similarly even yoga darśaṇaṃ, we have a problem like samādhi.

क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् ‘अहिंसा परमो धर्मः’ इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानि” इति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रं तु वेदबाह्यत्वेन हेयमेव । ahimsa amśa we have agreement. We have a corresponding vedic usage too. Jainism is to be given up. We can study maximum as pūrvapakṣa like in Brahmasūtra second chapter second section.

This study must be done only after vedāntic study. That too advaitam.

यद्यपि सगुत ईश्वरावतारो बुद्ध इति चोच्यते । तद्वचनमपि वेदवत् प्रमाणीकर्तव्यमेव। तथापि स विप्रलिप्सानिमित्तमेवावततार । तस्मात् तद्वचनं सर्वथाप्यप्रमाणमेव। वञ्चनेच्छा विप्रलिप्सा । अत एव सर्वांशेऽपि वेदानुसारित्वादुत्तरमीमांसैव सर्वथा मुमुक्षुभिरुपादेया ।

This must extended to the all four branches of Buddhism too.

यद्यपि सगुत ईश्वरावतारो बुद्ध इति चोच्यते । sugatah (before enlightenment) Buddha is considered as īśvara avatāra. And is also known as enlightened तद्वचनमपि वेदवत् प्रमाणीकर्तव्यमेव। therefore he being avatāra and enlightened, the words of Buddha we have to accept it appears तथापि स विप्रलिप्सानिमित्तमेवावततार ।the very avatāra of buddha is for misleading some people. So that they will be weakened. Vipralipsā means misleading. तस्मात् तद्वचनं सर्वथाप्यप्रमाणमेव। therefore all these words we treat as apramāṇam only, वञ्चनेच्छा विप्रलिप्सा । cheating vañcanam.. intention of misleading people. Vipralabdhiḥ is one of the buddhi dosha. Lab dhatu in desiderative. अत एव सर्वांशेऽपि वेदानुसारित्वादुत्तरमीमांसैव सर्वथा मुमुक्षुभिरुपादेया। therefore all these darśaṇaṃ must be rejected. Pūrvamīmāmsa as an independent mokṣā sastra we have to reject in its entirety. 6 plus 5 must be given up totally. If you are a seeker of mokṣā you have to come to advaita vedānta alone.

उत्तरमीमांसा हि सूत्रात्मना श्रीवेदव्यासेनाकारि। तद्व्याख्यानानि च नानारूपाणि अनेककृतानि सन्ति। तथापि भगवत्पूज्यचरणश्रीशङ्कराचार्यकृतं भाष्यात्मकं व्याख्यानमेव वेदानुसारि वर्तते। नेतराणि। पञ्चमतरङ्गे चैतदुक्तम् । तस्माच्छास्त्रान्तराणि सर्वाण्यपि पञ्च अप्रमाणान्येव।

उत्तरमीमांसा हि सूत्रात्मना श्रीवेदव्यासेनाकारि। uttara mimāmsa sutras has been done by Sri vedavyasa. Akaari is special lung. तद्व्याख्यानानि च नानारूपाणि अनेककृतानि सन्ति। commentaries are many. They say 12 kinds if commentaries are there. Philosophical systems. Viśiṣṭādvaitam and dvaitam too. तथापि भगवत्पूज्यचरणश्रीशङ्कराचार्यकृतं that commentary written by Adi Śaṅkarācārya भाष्यात्मकं व्याख्यानमेव वेदानुसारि वर्तते। who is Bhagavān himself, adorable called bhāṣyam. Bhāṣyam word can be used only for commentaries on sutra.

सूत्रार्थो वर्ण्यते यत्र, वाक्यैः (पदैः) सुत्रानुसारिभिः।

स्वपदानि च वर्ण्यन्ते, भाष्यं भाष्यविदो विदुः ॥

bhāṣyam definition...

Technically we should not say gītā bhāṣyam but gītā vyākyānam.

The others are not in accordance with the veda

नेतराणि। पञ्चमतरङ्गे चैतदुक्तम् you can study others as part of mananam. In 5th chapter it has been pointed out. Pages 163 to

171. । तस्माच्छास्त्रान्तराणि all the other 5 darśaṇaṃ, सर्वाण्यपि पञ्च अप्रमाणान्येव। these are also invalid.

Topic 531 शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, तत्र दृष्टान्तः, हेतुश्च कथ्यते

(५३१) शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, तत्र दृष्टान्तः, हेतुश्च कथ्यते – अस्मिंस्तरङ्गे पूर्वं शास्त्राणां सर्वेषां मोक्षोपयोगिता तर्कदृष्टिसारग्राहिविवेकवशादभिहिता। यथा कश्चिच्छत्रुरसिना रुग्णं कञ्चिदच्छिनत्। तदा बही रुधिरागमनाद्दैवगत्या तद्रोगनिवृत्तिरभूत्। तत्र सारग्राही पुरुषः स्वशत्रुं हन्तारमसिपाणिनमपि उपकारकत्वेनैव मन्यते। तथा शास्त्रान्तरेणापि येन केनापि प्रकारेणान्तःकरणशुद्धिनैश्चल्योत्पत्तिवशात् संसाराद्विनिवृत्तस्य पुरुषस्य वेदानुसारिनिश्चयकरणान्मोक्षो जायेतेति नैवात्राग्रहः सर्वथापि कर्तुं शक्यते। अन्धगोलाङ्गूलन्यायेनानर्थप्राप्तिप्रसङ्गात्। तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैतव्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

() शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, others five āstika darśaṇaṃ and non advaitic vedānta darśaṇaṃ are all invalid. Because of these reasons they must be rejected. तत्र दृष्टान्तः, an example is going to be given. Tattvadṛṣṭi and Tarkadṛṣṭi had same guru, Tattvadṛṣṭi was uttama adhikārī he got the knowledge and got liberated.

Tarkadṛṣṭi wanted to keep on studying, aṣṭādaśa vidya sthānaani... there he also studied āstika darśaṇaṃ. Sankhya and yoga as part of dharma śāstram. At that time he had a positive attitude. Here a negative attitude is presented. We will get a confusion. हेतुश्च कथ्यते – अस्मिंस्तरङ्गे पूर्वं before from 344 to 353 18 sastras were talked about.. page 353 penultimate para..all of them are useful.

Emmadamum sammadam.. once a mumukṣu comes to a guru, guru will not take this stand.

Pujya swamiji says all religions do not have the same goal, going to heaven, vaikunṭa etc for us mokṣā is here and now.

Mananam is very important. We have to reject others. To be kept within the gurukulam. Respect christianity, you need not accept. Give respect as a human being. In the gurukulam we have to be critical. शास्त्राणां सर्वेषां मोक्षोपयोगिता there it was said all of them are useful for mokṣa. तर्कदृष्टिसारग्राहिविवेकवशादभिहिता। from the standpoint of the discrimination of Tarkadṛṣṭi who wants to see good in all.

In Bhāravi’s kirātārjunīyam, in trisargi ..duryodhana is glorified.. kirātārjunīyam (fitst chapter where a spy returns and reports to Yudhiṣṭra about Duryodhana’s rule)

There utility is talked about. यथा कश्चिच्छत्रुरसिना रुग्णं कञ्चिदच्छिनत्। a person was very sick. His enemy wanted to kill him. He injured him and ran away. The blood came out the infection came out. The person survived. Inadvertently he was saved from death.. this person may say the śatru actually saved him. From value point he saved, but fact is he is enemy. Here from value angle you can treat the pañcadarśaṇaṃ as mitram. But really they are śatru only for mumukṣu. Acchinat cut lang. तदा बही (ro ri sandhi) रुधिरागमनाद्दैवगत्या तद्रोगनिवृत्तिरभूत्। the enemy wanted to kill him.

His disease got cured. तत्र सारग्राही पुरुषः a person who practices value of seeing good, politically correct स्वशत्रुं हन्तारमसिपाणिनमपि when he looks at an enemy with sword उपकारकत्वेनैव मन्यतेhe will attribute goodness only । तथा शास्त्रान्तरेणापि similarly a person may study other śāstrams येन केनापि प्रकारेणान्तःकरणशुद्धिनैश्चल्योत्पत्तिवशात् because of his good prārabdha, dvaita buddhi did not happen, antahkaraṇa śuddhi happened. संसाराद्विनिवृत्तस्य because of prārabdha he turned away from samsara पुरुषस्य वेदानुसारिनिश्चयकरणान्मोक्षो he came to advaita vedānta, accidentally and got mokṣā जायेतेति नैवात्राग्रहः सर्वथापि कर्तुं शक्यते। this person is an exception. Other darśaṇaṃ became useful. Taking his example may you not conclude wrongly. अन्धगोलाङ्कलन्यायेनानर्थप्राप्तिप्रसङ्गात्। like the example of the blind person and bull's tail andhagolāṅgūlanyāya, everybody need not be lucky. You get stuck in dvaitam. तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैतव्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

Vicārasāgara class 63 on 9th june 2024

अन्धगोलाङ्कलन्यायेनानर्थप्राप्तिप्रसङ्गात् | तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैतव्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

We first show other dārśanikas how they contradict śruti yukti anubhava, then they say advaita vedānta has contradicted śruti yukti anubhava. We have to expla8n these. Example world is real by experience. We dismiss it as appearance just as dream appears real. It also has etu. Both jagrat and svapna. Both have etu in each avasthā respectively. We prove that world is conditionally real in jagrat avasthā exactly like for a dreamer dream world is real in dream.

Other systems have to be studied after studying advaita vedānta during mananam. Before advaita vedānta if you study tarkaśāstra you should study under an advaita vedānta guru. Even vyakarana sastra... otherwise we will be misled.

What happens otherwise? You will get carried away. Here an example of andhagolāṅgūlanyāya. A maxim. Going to be explained in next para..blind man and tail of bull. Adi Śaṅkarācārya has given thus example in Brahmasūtra 1-1-7. तन्निष्ठस्य मोक्षोपदेशात् ॥ 1-1-7॥. How sāṅkhya darśaṇaṃ will mislead? Even yoga darśaṇaṃ can mislead.

Therefore may you reject all the other darśaṇaṃ 11 of them and also dvaita viśiṣṭādvaitam etc.. only in gurukulam, we give this message. In society harmony is required, we need not publicise in front if other religions. It will cause problems. Even amongst sects in hindu religion. Speak only in appropriate contexts.. lot of criticism is involved. Therefore follow nirviśeṣa advaitam or śuddha advaitam. Adi Sankara's teaching, prasthānatrayam bhāṣyam. Only he wrote an elaborate commentary. We don't directly study māṇḍūkya kārika before other upaniṣads. Brahmasūtra with bhāṣyams alone has set standards. Acaryas commentary on gītā and upaniṣads, its aligned to Brahmasūtra bhāṣyam. Sub commentators show this, they cross reference to sutra, iti nyayena.. swamiji's uddhava gītā is based on Srīdharīya bhāṣyam which is based on Acarya's śaṅkara bhāṣyam on Brahmasūtra. That alone should be kept as model.

Topic 532 अन्धगोलाङ्गूलन्यायः

(५३२) अन्धगोलाङ्गूलन्यायः –

कस्यचिद्धनिकस्य पुत्रं सर्वाभरणभूषितं चोरा वनमानीयाभरणान्यपि सर्वाण्यपहृत्य तन्नेत्रे बद्ध्वा विजने विसृज्य जग्मुः। तदा तत्र रुदन्तं तं बालं निर्दयः कश्चिदतिवञ्चकोऽतिबलिष्ठमुन्मत्तं कञ्चिद्बलीवर्दं लाङ्गूले तद्धस्तेन ग्राहयित्वा मा त्यजास्य लाङ्गूलम्। शीघ्रं स्वग्राममनेन प्राप्नोषीत्यवोचत्। स च दुःखी बालस्तद्वचनं विश्वस्य तदुक्तमनुष्ठाय ततोऽपि महत् दुःखमनुभूय विनष्टोऽभूत्।

अन्धगोलाङ्गूलन्यायः – कस्यचिद्धनिकस्य पुत्रं there was a very rich person who had an young boy. His body had a lot of ornaments, diamonds, gold, he was wearing them and he came out, सर्वाभरणभूषितं चोरा there were robbers वनमानीयाभरणान्यपि they kidnapped him सर्वाण्यपहृत्य they took off all the ornaments of the child completely तन्नेत्रे बद्ध्वा blindfolded the boy with the help of a cloth, must have tied the hands, not said here, विजने विसृज्य in a secluded isolated place जग्मुः। where nobody was there, they ran away तदा तत्र रुदन्तं तं बालं seeing that boy already crying , instead of helping him, somebody who was cruel came by and wanted to play a cruel joke. This person brings the boy in front of a violent bull and said hold on to the bull's tail (bull will go wild) bull went amuck and ran. He advises him under no circumstance you should leave the tail and it will take you to your place. निर्दयः कश्चिदतिवञ्चकोऽतिबलिष्ठमुन्मत्तं a cruel and deceptive person ..sadistic mind .. कश्चिद्बलीवर्दं balīvardhah here is go, bull in this context. लाङ्गूले तद्धस्तेन ग्राहयित्वा he made the boy hold the bull by its tail with his hand मा त्यजास्य लाङ्गूलम्। "never leave its tail" शीघ्रं स्वग्राममनेन प्राप्नोषीत्यवोचत्। you will reach your village soon. स च दुःखी boy is already suffering, it gets compounded much more बालस्तद्वचनं विश्वस्य trusting the person तदुक्तमनुष्ठाय following his instructions , like people in nirvikalpaka samādhi trying for manonāśah, destroy the mind. Actually manonāśah is not there even indeath, at pralayam it goes to kāraṇa śarīram. In upadeśasāram..

प्राणबन्धनाल्लीनमानसम् ।

एकचिन्तनान्नाशमेत्यदः ॥ १४॥

When, by the means of restraint of the breath, The mind has been controlled, then make it flow Along a single current, that achieved Its form will then entirely disappear.

The word nāśah can be misunderstood. ततोऽपि महत् दुःखमनुभूय विनष्टोऽभूत्। following that the boy went through further intense pain. He was completely lost.

In vivekacūdāmaṇi

दुर्लभं त्रयमेवैतद्, देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं, महापुरुषसंश्रयः ॥३॥

He will know he has done puṇyaṃ only when he comes to vedānta. Until then he is lost.

तद्वद्विषयरूपाश्चोरा विवेकाख्यं नेत्रं पिधाय संसारवने मुमुक्षुं सन्त्यजन्ति। तदा भेदवादी मतान्तरस्थो निर्दयवञ्चकोऽन्यशास्त्रसिद्धान्ते तस्य विश्वासं जनयित्वा, 'अस्मदुपदेश एव तव परमसुखप्राप्तिहेतुः, मा त्यजैनम्' इति उपदिशति। मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य तदुक्तमाचरन् परमपुरुषार्थसुखरहितो जननमरणरूपं महद्दुःखमनुभवेत्। अतः शास्त्रान्तराणि मुमुक्षुणा म्लेच्छशास्त्रवद्दूरतस्त्याज्यान्येव।

This example is being extended to a human being in general. Drāṣṭāntah...the original for which the example is given.

तद्वद्विषयरूपाश्चोरा human beings have been kidnapped by worldly things and beings. Anātmā prapañca. Every relationship too. विवेकाख्यं नेत्रं पिधाय every anātmā is perishable, doṣatrayam is there, this viveka śakti is the eye of discrimination. This is covered by the viṣayaḥ. Pañca anātmā blindfolds the discriminative I.

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥

This is the job of the robbers. संसारवने in this world which is like a forest, so many professions are available. Bartender disk jockey., etc. we dedicate 30 years of life to get that qualification. Even dharma also is ultimately a bondage. Satvik bondage, each opportunity is adding, मुमुक्षुं सन्त्यजन्ति। the mumukṣu is dropped in the samsara vanam. In tradition they will study veda and then ask people to follow any profession without dropping the ultimate goal. Profession is not an end in itself. It is an opportunity to serve the world with karma yoga. Vanaprastha aśrama is required. Practise upāsana forget the world. Therefore they were not lost in the forest. In materialistic society this exposure is not there, therefore the goal or purpose is not clear. Kama pradhana life. Marriage also is used for that but not for dharma. Then the cruel person comes. Dārśanikas are the cruel person here. They will mislead. तदा भेदवादी any philosophy that reinforces dvaitam, difference reinforcement, āstika or nāstika . Even buddhism, they come to advaitam but that is śūnyam. Sankhya yoga etc talk of plurality. Nirvikalpaka samadhi is where all dvaita is resolved but he gets knowledge of truth, yoga sutra says. Thats not advaita. Yogic nirvikalpaka samādhi led to the conclusion of dvaitam only, मतान्तरस्थो all the agama sastras too. Even viśiṣṭādvaitam is focussed heavily on Vaiṣṇava āgama. You cannot be Viṣṇu you are a dāsa. Never talk of advaitam. For them mokṣa is going to vaikunṭa and enjoying Viṣṇu's presence, advaita accepts this temporarily .. ultimately come to mahāvākyam. many of them hate advaitam too. Other religions too come under mathaantaram. We should not hate any one, we respect their freedom. Let them follow, we disagree with their philosophy intellectually, निर्दयवञ्चकोऽन्यशास्त्रसिद्धान्ते they are misleading, in the conclusion of the other matas, dvaitam. We don’t agree at all.

śruti quotations.. सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षांचक्रेः यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यद्द्वितीयाद्वै भयं भवति

They say, Bhagawan will take care of mokṣa. You don’t have to attend classes.

तस्य विश्वासं जनयित्वा, ‘अस्मदुपदेश एव तव परमसुखप्राप्तिहेतुः, follow our upadeśa only, it will give ultimate ānanda मा त्यजैनम्’ maa tyaja enam , do not give up इति उपदिशति। we never ask our students to blindly follow. We say finally if you are not convinced , you need not follow advaitam. May you be intellectually honest. Study the other matas later and decide. This intellectual freedom advaitam gives. मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य the blindfolded one believes in the words of other darśaṇaṃ. They are not allowed intellectual freedom. तदुक्तमाचरन् following those wrong philosophical systems परमपुरुषार्थसुखरहितो without fulfillment mokṣa sukham here जननमरणरूपं महद्दुःखमनुभवेत्। they will have only worsened saṃsāra अतः शास्त्रान्तराणि मुमुक्षुणा म्लेच्छशास्त्रवद्दूरतस्त्याज्यान्येव। a mumukṣu should therefore give up all the other darśaṇaṃ at the beginning, during śravaṇa kale. Give up nāstika śāstram, mleccha śāstram, exactly like Tarkadṛṣṭi studied. With this vicārasāgara teaching is over. Rest of the biography of father and son. Tattvadṛṣṭi and Adṛṣṭi story over.

Vicārasāgara class 64 recorded 20th June 2024 (class of 21st June)

मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य तदुक्तमाचरन् परमपुरुषार्थसुखरहितो जननमरणरूपं महद्दुःखमनुभवेत्। अतः शास्त्रान्तराणि मुमुक्षुणा म्लेच्छशास्त्रवद्दूरतस्त्याज्यान्येव।

We saw that even all the āstika darśaṇaṃ other than advaita vedānta are based on dvaitam only. Here author makes it clear that Adi Saṅkarā's advaitam is the only one in alignment with śruti yukti and anubhava. Other darśaṇaṃ have some useful portions but it must be learnt only under a advaita guru. In avirodha- adhyāyah of Brahmasūtra these are discussed.

If a student independently studies other darśaṇaṃ, he can never find the dosas he will miss the parama puruṣārtha. Academics are not mumukṣu... mleccha sastra refers to the other 5 āstika darśaṇaṃ. Even pūrva mimāmsa portion says uttara mimāmsa is dry, no use. You have to do rituals and go to svarga they say. Their tātparyam is advaita virodha. When mumukṣu approach a guru and the students receive the teaching exclusively, the correct knowledge is acquired. With this the teaching is over. Author is winding up. Now the end of Tarkadṛṣṭi and his father.

Topic 533 राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः

(५३३) राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः –

इत्थं शुभसन्ततिर्नाम राजा तर्कदृष्टेः स्वपुत्रस्य वचनं श्रुत्वा सर्वसंशयान् समस्तमनःशोकांश्च सन्त्यज्य पूर्णानन्दमवाप। कारणब्रह्मोपसानायां बहुशश्चित्तलयं चकार। तर्कदृष्टिमेव स्वगुरुत्वेन भावयित्वा विशिष्टं राज्यं तस्मा अदात्। पुत्रोऽपि तर्कदृष्टिरुत्तमोपदेशकर्तृत्वाद्गुरुपदवीं भेजे। तदेतत् सर्वं ब्रह्मविद्याया माहात्म्यमेव।

राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः –Śubhasantati passing away and then attaining brahmaloka. इत्थं शुभसन्ततिर्नाम राजा king Śubhasantati तर्कदृष्टेः स्वपुत्रस्य वचनं श्रुत्वा having heard the teaching of Tarkadṛṣṭi, who was the son and now Guru सर्वसंशयान् समस्तमनःशोकांश्च सन्त्यज्य पूर्णानन्दमवाप। all the mental disturbances caused by the doubts were removed. He became very very happy about what he learnt. कारणब्रह्मोपसानायां he understood he is working for krama mukti, not jivan mukti. He invoked any one deity as kāraṇam brahma बहुशश्चित्तलयं चकार। he had mental focus तर्कदृष्टिमेव स्वगुरुत्वेन भावयित्वा he had that humility to accept his own son as his own guru. A difficult one. विशिष्टं राज्यं तस्मा अदात्। he handed over the entire kingdom to Tarkadṛṣṭi. Here ND shows a jñānī can take up the kingdom and rule. Tarkadṛṣṭi had no problem as he knew that mokṣa is not disturbed by this पुत्रोऽपि तर्कदृष्टिरुत्तमोपदेशकर्तृत्वाद्गुरुपदवीं भेजे। he got the status of Guru also in addition to being a King. Bheje lit... तदेतत् सर्वं ब्रह्मविद्याया माहात्म्यमेव।all these are the glory of brahma vidya..

Topic 534 शुभसन्ततिमरणम्

(५३४) शुभसन्ततिमरणम् –

कतिपयदिवसानन्तरं राजा प्राणान् सञ्जहौ। सनकादिमुनिगणप्राप्यं ब्रह्मलोकं च जगाम। न हि राज्ञो मरणे देशकालादिनियमोक्तिरस्ति। अस्यायमभिप्रायः – उपासकमरणविषये न देशकालादिव्यपेक्षास्ति। अहनि वा रात्रौ वा दक्षिणायने वा उत्तराणये वा शुद्धे वाप्यशुद्धे देशे मृतोऽप्युपासनाबलात् स सर्वथापि देवयानेन पथा ब्रह्मलोकमेव गच्छति। अदृष्टिप्रसङ्गे पूर्वं देशकालाद्यपेक्षा स्यादिति यदुक्तं तदयोगसहितोपासकविषयम्। केवलेश्वरैकशरणतां गतस्योपसकस्य नैवास्ति देशकालाद्यपेक्षा। प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः।

शुभसन्ततिमरणम् – Śubhasantati passing away

कतिपयदिवसानन्तरं राजा प्राणान् सञ्जहौ। after a few days, Raja gave up his life; sam plus haa dhatu lit सनकादिमुनिगणप्राप्यं ब्रह्मलोकं च जगाम। he went to brahmaloka , one attained by sanakaadi rishis .. four rishis, न हि राज्ञो मरणे देशकालादिनियमोक्तिरस्ति with regard to the death if upāsaka, sastra does not insist on time or place of birth. Devayāna and brahmaloka are reserved for him regardless. । अस्यायमभिप्रायः – a point उपासकमरणविषये with regard to kāraṇa brahma upāsaka as described in chapter 8 न देशकालादिव्यपेक्षास्ति। there is no dependence or condition of good time good place etc. we say for jīvan mukta as well videha mukta. Here krama mukti is discussed. अहनि वा रात्रौ वा let person die during day or night दक्षिणायने वा उत्तराणये dakṣiṇayana or uttarāyana वा शुद्धे वाप्यशुद्धे देशे kaśī or any slum मृतोऽप्युपासनाबलात् स because of the strength of the upāsana सर्वथापि देवयानेन पथा upāsaka will go through suṣumnā nāḍī and come out through brahma randram will travel through devayāna or śukla gati and he will penetrate through solar disc.. “सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ १-२-११ ॥ in muṇḍaka upa, īśāvāsya upa. ब्रह्मलोकमेव गच्छति। attain brahmaloka .. krama mukti is not mentioned. Going there does not mean automatically he will attain brahman. We must remember that niṣkāma upāsana of kāraṇa brahman alone will give brahma loka. A person doing sakāma upāsana may not result in krama mukti. He may come back after enjoying it.. In chand .. इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ४-१५-५ ॥ ... therefore brahmaloka does not automatically mean kramamukti. So with respect to Śubhasantati we know he goes to brahma loka but krama mukti is not known. In the case of Adṛṣṭi it was said he attained brahmaloka. Author says अदृष्टिप्रसङ्गे पूर्वं देशकालाद्यपेक्षा स्यादिति यदुक्तं it was said ..page 343 topic 491 .. Adṛṣṭi’s maraṇam topic.. go to brahmaloka where there is time and space conditions are there. So what is the correct stance? Author says this has been discussed in brahma sutra. तदयोगसहितोपासकविषयम्। केवलेश्वरैकशरणतां गतस्योपसकस्य नैवास्ति देशकालाद्यपेक्षा। प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः। Brahmasūtra 4-2-21. There sūtrakāra talks of a difference, if upāsana of kāraṇa brahman is based on smṛti grantha then itis smārtha upāsana. If it is done based on śrauta grantha, śrauta upāsana.. smārta upāsakas will go to brahmaloka for them tome space conditions are there. Adṛṣṭi comes under this category. For śrauta upāsaka, no deśa kala niyama. Acarya writes a bhāṣyam..chapter 8.. यत्र काले त्वनावृत्तिम्, आवृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं, वक्ष्यामि भरतर्षभ ॥ 8-23॥

अग्निर्ज्योतिरहः शुक्लः, षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति, ब्रह्म ब्रह्मविदो जनाः ॥ 8-24॥... Śaṅkarācārya adds a note.. it is based on a particular interpretation of gita vākyam.. अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ... should uttarāyana śukla etc be time factor or devata. Two interpretations he gives. Acarya says if those gita shlokas are taken as time references then what Vyāsācārya says is correct. Whereas if they represent devatas, the conditions are not correct as per Vyāsācārya. Śaṅkaracārya's conclusion is kāraṇa brahma upāsana will give brahmaloka regardless of time space condition (śrauta or smārta). We find there is a difference between Vyāsācārya and ācārya. Acarya does not say Vyāsācārya is wrong. He says it depends on the interpretation of the shlokas. Here author is going by Vyāsācārya's sutras. Based on this, Śrauta upāsana does not require time space condition smārta upāsana requires time space condition. Conditions have been mentioned in Adṛṣṭi context. तत् योगसहितोपासकविषयम् smārtha upāsaka viṣayam, as per Brahmasūtra 4-2-21. According to this explanation smārtha upāsaka will go to brahmaloka only when he dies under these sastric conditions. Generally they are expert yogis and they can fulfill these conditions because of their yogasakti.

Only great yogis can fulfill these conditions. Whereas केवलेश्वरैकशरणतां गतस्योपसकस्य for śrauta upāsaka as per 4-2-21 sutra, नैवास्ति देशकालाद्यपेक्षा। for him these rules are not there, vedānta gurus do not want their students to bother about this as it us only for going to brahmaloka. He wants jīvan mukti here and now. This portion is only for academic interest.

Author only briefly refers and says प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः it is said so in Brahmasūtra. 4-2-21. According to the author Śubhasantati comes under śrauta upāsaka, Adṛṣṭi smārtha upāsaka.

Topic 535 तर्कदृष्टेर्देहपातः, परमात्मैक्यम्

(५३५) तर्कदृष्टेर्देहपातः, परमात्मैक्यम् –

तदा तर्कदृष्टिर्दृढतरद्वैततुच्छतानिश्चयः सन् राज्यकार्यमखिलमपि सावधानमना एवाकरोत्। न क्वचिदपि सक्तोऽभूत्। सदा ब्रह्मण्येव तस्य निष्ठाभूत्। प्रारब्धान्ते च निश्चलं धाम कैवल्यमवाप।

तर्कदृष्टेर्देहपातः, परमात्मैक्यम् – falling of Tarkadṛṣṭi's body . Tattvadṛṣṭi and Tarkadṛṣṭi had similar end...videhamukti. तदा when father handed over the kingdom. If a person after jñānaṃ wants to get into vyavahāra must be careful. Transactions will continue, but he has to be extra careful. Especially if he is a king and involved in lokasaṅgraha etc, veda warns of extra care. Dvaita satyatva buddhi can come due to raga dveṣa, even a fiction movie can shake our heart. So for such a person nididhyāsanam must be done regularly, instantaneously raga dveṣa must be processed and must move from that. It is more compulsory for an active jñānī. More the vyavahāra more compulsory it becomes, तर्कदृष्टिर्दृढतरद्वैततुच्छतानिश्चयः सन् he made in his mind clear that dvaitam is worthless , at the same time he cannot show it outside. Hypocrite like life, it is not really hypocrisy. To prevent hurt to the family. In aparokṣāanubhūti, kaka viṣṭha crow shit is used. Tuchataa niscayah san.. was very will clear about this राज्यकार्यमखिलमपि सावधानमना एवाकरोत्। at the same time mityatvam does not mean you neglect your duty. Duty to spouse and children is required. Do your duty but never get attached. Like the mother cat bites the baby cats head and carries.. neither tight nor loose, sufficiently hard and soft. Similarly a gṛhastha jñānī must handle the family this way like tight rope walking. Do your duty let it not get converted into worry, with extreme alertness. सावधानम् मनः यस्य सः bahuvrīhi. न क्वचिदपि सक्तोऽभूत्। he was never attached to anything or any being.

असक्तिरनभिष्वङ्गः, पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥१३-10॥

सदा ब्रह्मण्येव तस्य निष्ठाभूत्। always abide in brahmani.

*** यस्त्वात्मरतिरेव स्याद्, आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः, तस्य कार्यं न विद्यते ॥३-17॥

never lose sight of binary format. प्रारब्धान्ते च निश्चलं धाम कैवल्यमवाप। in this manner he continued a jīvanmukta, after exhaustion of prārabdha he got kaivalyam. Changeless brahman. Dhāma means adhiṣṭhānam

27-06-2024

Vicārasāgara recording on 27th june 2024

तदा तर्कदृष्टिर्दृढतरद्वैततुच्छतानिश्चयः सन् राज्यकार्यमखिलमपि सावधानमना एवाकरोत्। न क्वचिदपि सक्तोऽभूत्। सदा ब्रह्मण्येव तस्य निष्ठाभूत्। प्रारब्धान्ते च निश्चलं धाम कैवल्यमवाप।

Tarkadṛṣṭi became the guru of his father. After teaching Śubhasantati, Tarkadṛṣṭi received the kingdom from his father and he ruled the kingdom with dispassion. Then here refers to when he received the kingdom from his father. He was never attached to anything. He ruled like Janaka. Every gṛhastha jñānī must remember these lines.

नैव किञ्चित्करोमीति, युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्, अश्नन्गच्छन्स्वपञ्श्वसन् ॥ गीता-५-8॥

प्रलपन्विसृजन्गृह्णन्, उन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु, वर्तन्त इति धारयन् ॥ 9॥

when prārabdha ended, body fell and he became one with brahman. Kaivalyam is advaita stithih. अवाप...आप् लिट् अव उपसर्ग (प्र.१) lit, ava upasarga prat.eka. https://ashtadhyayi.com/dhatu/05.0016

Now discussion in videha mukti..

आत्मा (कूटस्थसाक्षी) परमात्मनाभिन्नोऽभूत्। देहश्च भस्मीभूतः । यद्यापि कूटस्थपरमात्मनोः सदाभेद एवास्ते। तथापि उपाधिना भिन्न इवाभात्। उपाधिलयाद्भेदस्तिरोदधे।

आत्मा (कूटस्थसाक्षी) which is sakṣīcaitanyam, the original consciousness enclosed within the body mind complex ..this is not reflected consciousness . परमात्मनाभिन्नोऽभूत्। it is not different from the all pervading brahman. As long as pot is there, pot space is seemingly different from total space. Space is always indivisible, so all these terms are only expressions. Seeming plurality only. Similarly consciousness also has no plurality, no jīvātma paramātmā really.. देहश्च भस्मीभूतः । the upādhi associated with the seeming difference was gone now. In the case of jñānī, only sthūla śarīram is destroyed at death. For jñānī, not only sthūla śarīram but sūkṣma kāraṇa too.

३.२.७ मुण्डक.उप

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥३.२.७ ॥

(Their) fifteen parts go back to their sources and all the divine powers (go) to their respective presiding deities. The ego and (its) karmas —– all (these) resolve into the supreme imperishable (Brahman).

आत्मा (कूटस्थसाक्षी) परमात्मनाभिन्नोऽभूत्। Therefore he became non-different from paramātmā. देहश्च भस्मीभूतः । Perhaps he did not take sannyasa. Body was cremated. In the case of sannyasi, they used to avoid cremation. They used to either bury or throw into river forest etc. यद्यपि कूटस्थपरमात्मनोः सदाभेद एवास्ते। kūṭasthaḥ here is jīvātma, tatpada lakṣyārtha and paramātmā there is difference तथापि उपाधिना भिन्न इवाभात्। because of upādhi, jīvātma appeared to be different from paramātmā. अभात् (-भा dhatu परस्मै.लङ्) उपाधिलयाद्भेदस्तिरोदधे। even seeming difference, bhedah, was gone once the body enclosure perished. We must remember sthūla śarīram into sthūla prapañca, sūkṣma śarīram into sūkṣma prapañca kāraṇa śarīra into kāraṇa prapañca, visva into virāṭ, taijasa into hiraṇyagarbha, prājña into antaryāmi, turīyam into brahman.

परमात्मनाभेद इत्यस्यायमभिप्रायः – विदेहमुक्तौ परमेश्वरेणाभेदः सिद्ध्यति। न तु शुद्धचैतन्येन। अयमर्थः शारीरकभाष्य चतुर्थाध्याये प्रत्यपादि।

तत्रायं प्रसङ्गः –

Acarya decides to speak of some important topic. Very fine points.

Tarkadṛṣṭi got videha mukti. What is the śāstric approach. Will jñānī merge into īśvara or brahman? In Brahmasūtra this has been discussed, three points were discussed. We will agree that from vyāvahārika sṛṣṭi it us īśvara and pāramārthika it is brahman.

परमात्मनाभेद इत्यस्यायमभिप्रायः – विदेहमुक्तौ परमेश्वरेणाभेदः सिद्ध्यति। from vyāvahārika angle during videha mukti jñānī will merge into īśvara only. न तु शुद्धचैतन्येन। not into shuddha caitanyam, अयमर्थः शारीरकभाष्य चतुर्थाध्याये प्रत्यपादि। this has been discussed in Brahmasūtra bhāṣyam 4th chapter. प्रति पद् dhatu causal लुङ् passive.

Three acaryas are making 3 observations 4-4-5,6,7 ..

ब्राह्माधिकरणम्

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥ ४-४-५ ॥

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ॥ ४ -४-६ ॥

एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ॥ ४-४-७ ॥

तत्रायं प्रसङ्गः –

(१) विदेहमुक्तौ सत्यसङ्कल्पत्वादिप्राप्तिरिति जैमिनिमतम् । jñānī will get all virtues of īśvara, cāndogya says this. Satya saṅkalpa, whatever one wills it will naturally happen. No sticking to īśvara etc like viśiṣṭādvaitam, this is jaimini matam. Here he becomes saguṇa īśvara

(२) औडुलोमिमते सत्यसङ्कल्पत्वाद्यभावः कथ्यते । jñānī merges only into brahman. No attributes, Auḍulomi matam. Here jñānī becomes nirguṇam brahman

(३) सिद्धान्ते तु सत्यसङ्कल्पत्वादीनां भावाभावावुभावप्युक्तौ lin sutra 7 Vyāsācārya says, you can say either. Dṛṣṭi bheda, vyāvahārika and pāramārthika. Jñānī will look at it from pāramārthika dṛṣṭi. Thats why after videha mukti, they have burial. They build temple there. A śiva linga or tulasi tree is kept. In Rishikesh Dayanada Sarasvati's adhiṣṭhānam is there. Everywhere we see adhiṣṭhānam. Trika puja abhiśekham happens. This means we treat him as īśvara. Both 1 and 2 are fine.

तस्यायमभिप्रायः – विदेहमुक्तावीश्वराभेदो जायते । ऐश्वरसत्यसङ्कल्पत्वादयो मुक्तपुरुषे जीवान्तरैर्व्यवह्रियन्ते। परमार्थदृष्ट्या तु सोऽपीश्वरः शुद्धचैतन्यमेव। न तत्रास्ति गुणलेशोऽपि। निर्गुणत्वादेव सत्यसङ्कल्पत्वाद्यभावस्तत्र। संसारदशायामपि जीवः परमार्थतो निर्गुणः शुद्धश्च। तथापि संसारदशायामविद्यया तस्मिन् कर्तृत्वभोक्तृत्वाद्यनर्थः प्रतीयते । ईश्वरस्य तु न कदाचिदपि स्वस्मिन् परत्र वा संसारप्रतीतिरस्ति । अत एवेश्वरः सर्वदासङ्गो निर्गुणः शुद्धश्च । तस्माद्योऽभेद ईश्वरेणोच्यते स शुद्धब्रह्माभेद एव ।

तस्यायमभिप्रायः – this is the message विदेहमुक्तावीश्वराभेदो जायते । during videha mukti we accept the body for jñānī ऐश्वरसत्यसङ्कल्पत्वादयो मुक्तपुरुषे जीवान्तरैर्व्यवह्रियन्ते। viśva taijasa prājña merging respectively , where as attribute that belongs to īśvara, like satya saṅkalpa etc which are therein mukta puruṣaha . It is said by other jivas other than the jñāni, they talk about jñānī merging into īśvara. परमार्थदृष्ट्या तु सोऽपीश्वरः शुद्धचैतन्यमेव। when jñānī has understood everything is brahman only

ब्रह्मार्पणं ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं, ब्रह्मकर्मसमाधिना ॥ 24॥

न तत्रास्ति गुणलेशोऽपि। in that īśvara who is śuddha caitanyam, there is no attribute,

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ गीता. ९-4॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।गीता ९-५-१

This is difference between advaitin and viśiṣṭādvaitin. We say no bad or good attributes. Viśiṣṭādvaitins say good attributes are there. निर्गुणत्वादेव सत्यसङ्कल्पत्वाद्यभावस्तत्र। all these macro attributes are absent in īśvara, pāramārthika dṛṣṭya. संसारदशायामपि जीवः परमार्थतो निर्गुणः शुद्धश्च। even during samsara jivah is nirguṇa only śuddha too तथापि संसारदशायामविद्यया because of ignorance, the evils like kartṛtvam bhokṛtvam are there तस्मिन् कर्तृत्वभोक्तृत्वाद्यनर्थः प्रतीयते । prateeyate meaning doership enjoyership appear to be present in the ātmā. Like the rope snake.

ईश्वरस्य तु īśvara never commits this mistake. He never sees kartṛtvam bhokṛtvam in himself or the jiva, that's why in the fourth chapter of Gita, Lord Krishna said

चातुर्वर्ण्यं मया सृष्टं, गुणकर्मविभागशः ।

तस्य कर्तारमपि मां, विद्ध्यकर्तारमव्ययम् ॥ 4-13॥

I appear to be an karta, but I am neither karta not bhokta. न कदाचिदपि in the case of jiva two phases are there ajñāna kalam and jñāna kalam. In īśvara all the time स्वस्मिन् परत्र वा either in himself īśvara or jiva, for īśvara samsara does not appear to be present in jiva. In a vedāntic jñānis vision he does not see any suffering in the jiva but he has to show compassion.

२१ दुर्वारसंसारदवाग्नितप्तं, दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः, शरण्यमन्यं यदहं न जाने ॥VC ३६॥

Like a baby's bursting balloon and the baby is crying, father has to pretend oh my God, it has burst, I will get you another one etc. ..

Similarly the Guru has to say,

२३ मा भैष्ट विद्वंस्तव नास्त्यपायः, संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं, तमेव मार्गं तव निर्दिशामि ॥VC ४३॥

Guru has to seriously sympathize with the student and tell him that he will get mokṣa. Some students say I don't think I will get mokṣa in this jenma. Teacher needs to handle this with extra compassion, he knows this is mithyā. संसारप्रतीतिरस्ति । अत एवेश्वरः सर्वदासङ्गो निर्गुणः शुद्धश्च therefore from factual angle no difference between īśvara and brahman.. fir ajñānī there is difference therefore he will ask these questions, from jñānis angle merger into īśvara is merger into brahman. । तस्माद्योऽभेद ईश्वरेणोच्यतेif one says jñānī merges into īśvara and another says brahman, both are synonymous only for an informed person. स शुद्धब्रह्माभेद एव । hereafter he us going to say, is īśvara really separate from brahman? What does that mean? If you look at īśvara's lot, it is terrible. We experience the suffering if few people around us and we are disturbed. Imagine īśvara. If he experiences this with maya upādhi he will be aware of all the sufferings.. at least we can go to sleep. He us always awake, sadaa jagarti. Jivas get videha mukti. Isvara us always busy with creation always. We think he is lucky. If īśvara is not miserable because of one reason, he knows he is not īśvara but brahman. This triangle jiva jagat īśvara is maya kalpitam.

ईश्वराभेदः शुद्धब्रह्माभेदो न स्यादिति यदि मन्येत तर्हीश्वरस्य शद्धब्रह्मणा त्वैकात्म्यं नैव सिद्ध्येत् कदाचिदपि । यतो जीववदीश्वरस्य औपदेशिकं ज्ञानं विदेहमुोक्षश्च न कदापि सम्भवेत् । सर्वदा तत्स्वरूपं न शुद्धं स्यात्। तस्माज्जीवापेक्षया न्यून ईश्वरः । सदा बद्धश्च स्यात् ।तस्माद्वक्ष्यमाणरीत्यैव मन्तव्यम्।

ईश्वराभेदः jñānī īśvara merger शुद्धब्रह्माभेदो न स्यादिति is different from brahman merger यदि मन्येत if you say so तर्हीश्वरस्य शद्धब्रह्मणा then they will be eternally different unlike jīvātma त्वैकात्म्यं नैव सिद्ध्येत् कदाचिदपि । they can never become one at any time यतो जीववदीश्वरस्य because औपदेशिकं ज्ञानं विदेहमुोक्षश्च न कदापि सम्भवेत् īśvara can never go to a guru and do śravaṇam etc and get jñānaṃ।

सर्वदा तत्स्वरूपं न शुद्धं स्यात्। being different from brahman īśvara also will have aśuddhi तस्माज्जीवापेक्षया न्यून ईश्वरः । syat.. īśvara will become inferior to even jiva as there is no hope. सदा बद्धश्च स्यात् ।as he will be ever bound also.

तस्माद्वक्ष्यमाणरीत्यैव मन्तव्यम्। you have to assume the following..

(१) नास्त्यावरणमीश्वरस्य । अत एव नोपदेशजन्यज्ञानापेक्षा ।

(२) आवरणाभावान्न भ्रान्तिरप्यस्ति । तस्मान्नित्यसर्वज्ञो नित्यमुक्तश्च ।

(३) मायातत्कार्यजातं च नात्मनि प्रतीयते । अत एव सदासङ्गः शुद्धश्च ।

१) नास्त्यावरणमीश्वरस्य । no āvaraṇam for īśvara अत एव नोपदेशजन्यज्ञानापेक्षा ।so he does not require a guru to remove self ignorance , that's why he is ādhiguru

(२) आवरणाभावान्न भ्रान्तिरप्यस्ति no āvaraṇa or self ignorance so īśvara will never look upon himself .no bhrānti. as īśvara, but brahman. । तस्मान्नित्यसर्वज्ञो नित्यमुक्तश्च ।

(३) मायातत्कार्यजातं च नात्मनि प्रतीयते । अत एव सदासङ्गः शुद्धश्च । īśvara does not see everything located in me.

मत्स्थानि सर्वभूतानि, न चाहं तेष्ववस्थितः ॥ ९-४॥

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् ।.

No dvaitam.. he is ever detached.

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते । इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । यथा मठे घटनाशे घटाभावदशायां मठाकाशे घटाकाशो विलीयते । न तु महाकाशे । तथा विदुषः शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति।

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते jñānis merger into īśvara is same as merger into śuddha brahman. । इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । by using following example, you can understand the merger into brahman. There is a room maṭha, maṭhākāsa is there. There is a pot in the room, there is pot space. All pervading space is brahman. Pot space is jiva, room space is īśvara. When pot is broken, pot space merges into room space only therefore not total space. If somebody says this it is fine. On enquiry we find room space and total space. Therefore you can say pot space is merging into room space or total space.

Vicārasāgara recorded on 4th July 2024

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते। इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । यथा मठे घटनाशे घटाभावदशायां मठाकाशे घटाकाशो विलीयते । न तु महाकाशे । तथा विदुषः शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति ।

Śubhasantati through upāsana attained krama mukti. Tarkadṛṣṭi lived a life of jīvan mukta and has now attained videha mukti. Whether he merges into īśvara or brahman is the discussion. Three opinions are discussed, Jaimini, Auḍulomi and Vyāsācārya. Vyasa says depending on the dṛṣṭi pāramārthika or vyāvahārika both views are ok. Example of pot space merging into room space discussed. Then we say room space and pot space there is only seeming difference. Really speaking there is no difference. Evident is pot space merging into room space. If someone says pot space merges into total space, it is fine.

इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति । यथा मठे घटनाशे घटाभावदशायां when pot is broken and pot is not there, we don't say pot space is absent, pot space merges into room space. We don't normally say it merges into total space as room space is already there.

मठाकाशे घटाकाशो विलीयते । न तु महाकाशे तथा विदुषःthis is because the body is in īśvara not brahman शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति । entire cosmos is īśvara upādhi. Jñānis śarīra is there in this brahmāṇḍam.

अखिलमपि ब्रह्माण्डमीश्वरशरीरभूतमायायामन्तर्भवति । विदुषस्त्वात्मा विदेहमोक्षे ब्रह्माण्डान्न बहिर्गच्छति । इत्थमीश्वराभेदः सिद्ध्यति। परन्तु मठाकाशेन यथा घटाकाशस्याभेदः सिद्ध्यति। स च मठाकाशो महाकाशात्मनैव वर्तते । तथात्रापि विदुष ईश्वराभेदः। स च ईश्वरः शुद्धं ब्रह्मैव । तस्माच्छुद्धब्रह्मप्राप्तिरेव भवति ।

अखिलमपि ब्रह्माण्डमीश्वरशरीरभूतमायायामन्तर्भवति । the brahmāṇḍam falls within maya which is īśvara's śarīra विदुषस्त्वात्मा विदेहमोक्षे ब्रह्माण्डान्न बहिर्गच्छति । so the jñānī jiva _ vidvān. śarīram does not go out of brahmāṇḍam. So jiva caitanyam merges into caitanyam enclosed within īśvara. इत्थमीश्वराभेदः सिद्ध्यति । therefore straight answer should be jiva merges into īśvara. परन्तु however मठाकाशेन(iitham bhave tṛtīya) यथा घटाकाशस्याभेदः सिद्ध्यति । in the case of pot space, it dies merge into room space. However room space and total space are one and the same. They only have seeming space. Space cannot be divided by the walls of the room. Both can be used interchangeably. So with understanding even caitanyam can be understood this way. स च मठाकाशो महाकाशात्मनैव वर्तते । तथात्रापि विदुष ईश्वराभेदः ।

स च ईश्वरः शुद्धं ब्रह्मैव । īśvara and brahman are nit different, this is the fact, jñānī says I and brahman are not different. So you can say jñānī merges into īśvara or brahman. Both are ok. तस्माच्छुद्धब्रह्मप्राप्तिरेव भवति .author seems to favour the second answer. Jñānī merges into brahman. He sees īśvara as well as himself as brahman.

Footnote-

Tippani १. अत्रायं रहस्यार्थः – ज्ञानिदृष्ट्या विदेहमुक्तेः प्रागपि ब्रह्माण्डादिकं जगन्न किञ्चिदपि विद्यते । किन्तु ब्रह्मैव केवलं वर्तते । तस्माद्विद्वद्दृष्ट्या शुद्धेन ब्रह्मणैवाभेदो विदुषः । स एव तस्य शुद्धब्रह्मप्राप्तिः । अज्ञदृष्ट्या तु प्रागिव ब्रह्माण्डादयः प्रतीयन्ते । तस्मात्तद्दृष्ट्या ज्ञानिन ईश्वरेण (ईश्वरदेहभूतब्रह्माण्डेन) अभेदो जायते । सोऽपीश्वरः परमार्थतः शुद्धं ब्रह्मैव । अनेन ज्ञानिनः शुद्धब्रह्मप्राप्तिरेव भवति । विदेहमुक्तौ ज्ञानिजीवस्य यो ब्रह्माभेदः तस्मिन् आभासादिनानाप्रकारा वेदान्तपक्षाः षष्ठे तरङ्गे सङ्ग्रहेण निरूपिताः ।

from jñānīs angle he knows brahman alone is there. Brahman is appearing as jiva jagat īśvara. Even before videha mukti he says so. He is not really concerned about his śarīra. Vidwan will say my seeming merger is with brahman only not īśvara. From ajñānīs dṛṣṭi brahmāṇḍam continues to be there before jñānīs death as well as after. Since he does not know brahman. Fall of jñānīs body is evident. World and īśvara are known. So he will say īśvara aikyam. We tell based on sastra that that īśvara also śuddham brahman only. So from this angle jñānī merges into brahman only. All these discusses are based on avaccheda vada. From ābhāsa and pratibimba vada we have not discussed here, has been discussed earlier. vedāntic prakriyas have been discussed in chapter 6 briefly. In the footnote..page 309 ṭippani 1. Almost full page...

Topic 536 भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः

(५३६) भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः – इत्थमनेकवेदान्तसिद्धान्तरत्नगर्भितोऽयं विचारसागराख्यो ग्रन्थो विवेकतः प्रकटीकृतः। कृत्स्नमधीतं व्याकरणम्। साङ्ख्यन्यायादिशास्त्राण्यपि श्रमेण समग्रमवलोकितानि। अशेषा अद्वैतवेदान्तग्रन्थाश्च परिशीलिताः। नानवलोकितोऽस्ति ग्रन्थ एकोऽपि। अत्यन्तकठिनो दुरूहो मतान्तरसिद्धान्तोऽप्यतिश्रमेणावगाहितः। चतुरोऽपि वेदानपश्यं समग्रम् ।

भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः – इत्थमनेकवेदान्तसिद्धान्तरत्नगर्भितोऽयं it contains several gems of vedānta siddhānta, vicārasāgara contains within its womb all these gems, has been presented thoughtfully, uttama madhyama and kaniṣṭha adhikārī. Then why should he write this in hindi instead of Sanskrit? Nd says I know Sanskrit grammer inclusive. I have refrained from that out for concern for those seekers who do not know Sanskrit. Im more than qualified to write in Sanskrit language. Not to show off but to show why hindi.. विचारसागराख्यो ग्रन्थो विवेकतः प्रकटीकृतः । कृत्स्नमधीतं व्याकरणम् । I have studied Sanskrit grammar completely, all with bhāṣyams too साङ्ख्यन्यायादिशास्त्राण्यपि

श्रमेण समग्रमवलोकितानि । sāṅkhya yoga all other śāstrams too. अशेषा अद्वैतवेदान्तग्रन्थाश्च परिशीलिताः। all the advaita granthas have been studied by me. नानवलोकितोऽस्ति ग्रन्थ एकोऽपि not even one text is omitted. Even one text is not unstudied. । अत्यन्तकठिनो दुरूहो मतान्तरसिद्धान्तोऽप्यतिश्रमेणावगाहितः extremely difficult to understand , other śāstrams, nāstika darśaṇaṃ included, I have understood with lot of pain. In passive voice. । चतुरोऽपि वेदानपश्यं समग्रम् । I have studied all the four vedas. To show that he could have written in Sanskrit.

अथापि मयायं विचारसागराख्यो ग्रन्थो भाषायामेवाकारि । न विलज्जे भाषारचनायाम् । परोपकारचिन्तैवात्र हेतुः । व्याकरणज्ञानं विना संस्कृतग्रन्था मन्दबुद्धिभिर्न शक्यन्ते पठितुमपि । भाषाप्रबन्धं त्वनायासेन पठित्वा पामरा अपि परमानन्दमनुभवेयुरिति ।

अथापि मयायं विचारसागराख्यो ग्रन्थो भाषायामेवाकारि । this text vicarasagara I have written in hindi..bhāṣā grantha means any other language. Akāri lung passive. न विलज्जे uttama eka, I don’t feel ashamed ..another book he has written vṛtti prabhākara. भाषारचनायाम् । परोपकारचिन्तैवात्र हेतुः । I want to help those people who do not Sanskrit, व्याकरणज्ञानं विना a common man who does not know Sanskrit grammar संस्कृतग्रन्था मन्दबुद्धिभिर्न शक्यन्ते पठितुमपि l a person who is intelligent but Sanskrit illiterate cannot even read the Sanskrit texts. भाषाप्रबन्धं त्वनायासेन पठित्वा पामरा अपि परमानन्दमनुभवेयुरिति lin a regional language, they need not get into samāsa etc. commoners or illiterate also can have mokṣānanda.

Topic 537 मङ्गलाचरणं ग्रन्थसमाप्तिश्च

(५३७) मङ्गलाचरणं ग्रन्थसमाप्तिश्च –

हस्तिनापुरतः पश्चाद्योजनाष्टादशान्विते ।

ग्रामे तु किहडौल्याख्ये ग्रन्थोऽयं रचितोऽभवत् ॥

विदेहमुक्तिसमये येनाभेदं प्रपेदिरे ।

ब्रह्मनिष्ठास्तथा वेदाः कारणं यत्स्तुवन्ति हि ॥

व्यावृत्तनामरूपात्म जगत्यनुगतं तु यत् ।

वेदान्तवेद्यं तल्लक्ष्यमस्तिभातिप्रियात्मकम् ॥

एकं निरुपमं तत्त्वं शुद्धाद्वैतं चिदात्मकम् ।

विषयावगमं ज्ञानं स्वयं विषयवर्जितम् ॥

मङ्गलाचरणं ग्रन्थसमाप्तिश्च —mangalacaranam benediction. हस्तिनापुरतः delhi area पश्चाद्योजनाष्टादशान्विते ।18 yojanas , 150 miles ग्रामे तु किहडौल्याख्ये ग्रन्थोऽयं रचितोऽभवत् ।।there is a village, Kidouli is the village, this book was composed. He wants to remember brahman as himself. I am brahman.

विदेहमुक्तिसमये येनाभेदं प्रपेदिरे । ब्रह्मनिष्ठास्तथा वेदाः कारणं यत्स्तुवन्ति हि ।।parambrahma is that into 1 which all brahma nishṭhā jñānis merge at videha mukti, 2 brahman is that kāraṇam which all the vedas glorify. व्यावृत्तनामरूपात्म- जगत्यनुगतं तु यत् । 3 which brahman inheres like a mala , world whose nature is varieties of mutually exclusive distinct names and forms वेदान्तवेद्यं तल्लक्ष्यमस्तिभातिप्रियात्मकम् ।।4 which brahman can be known only through vedānta, lakṣyārtha of tat pada 5 asti bhaati priyaa roopam - dṛk dṛśya viveka ekam nirupamam incomparable, tattvam ultimate truth एकं निरुपमं तत्त्वं शुद्धाद्वैतं चिदात्मकम् । pure non duality, nirviśeṣa advaitam. Of the nature of cit विषयावगमं ज्ञानं स्वयं विषयवर्जितम् ।।which is in the form of vṛtti jñānam alone .. vishaya avagamam jñānam, the knowledge that reveals objects, vishayasya avagamanam yena..bahuvrehi , by itself it does not have any object , free from objects from absolute angle अखण्डं सच्चिदानन्दं मनोवागाद्यगोचरम् ।division less sat cit ānanda svarūpam, beyond reach of mind words logic etc, सर्वेषां प्रत्यगात्मानं परं ब्रह्म भवामि तत् ।।and which is the inner self of all the jiva rasis.. tat brahman aham bhavaami. अहमेव परं ब्रह्म मयि सर्वं प्रकल्पितम् ।that brahman described above are me. Everything is superimposed on me by my own maya..

इति यत्कृपया बुद्धं all this glory im able to claim because of the grace of my Guru. सद्गुरुं तं नमाम्यहम् ॥temporarily I become a jiva to do namaskāra to my guru. Niścala Dāsa concludes his vicārasāgara. Now Vasudeva Brahmendra Sarasvati now sums up. All translations are translations of hindi vicārasāgara.

Topic 538 अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः

(५३८) अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः –

दिव्यां भाषां परित्यज्य ह्यन्यभाषाकृतानि वै ।
शास्त्राणि ये प्रशृण्वन्ति ते वै निरयगामिनः ॥ १ ॥
बहुप्रमाणैरित्यादिवचनैर्निन्दितत्वतः ।
चित्तस्य शुद्धये चैव संस्कारार्थमियं कृतिः ॥ २ ॥
औषधादौ फलाधिक्यमनुपानबलात्स्फुटम् ।
अनेन सर्वशास्त्रार्थसारः सुविदितो भवेत् ॥ ३ ॥

Now reason as to why in Sanskrit. Disagreement comes out now on the language. On vedānta they agree.

Topic 538

५३८) अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः –

From Mahabharata, (१. भारते शेषधर्मे in footnote) if you study sastras in any other language will go to hell. There are many people who have reverence for Sanskrit vedānta work. They look down at others. दिव्यां भाषां परित्यज्यleaving out Sanskrit bhāṣā ह्यन्यभाषाकृतानि वै lsastric texts written in other languages. Whoever hears or studies. They will go to naraka. This is to encourage Sanskrit studies. Because of several pramāṇa vākyam

शास्त्राणि ये प्रशृण्वन्ति ते वै निरयगामिनः ॥ १ ॥

बहुप्रमाणैरित्यादिवचनैर्निन्दितत्वतः। other languages have been degraded, hetau pañcami. Therefore for the benefit of others, I'm writing in Sanskrit चित्तस्य शुद्धये चैव संस्कारार्थमियं कृतिः ॥ २ ॥for my own refined understanding of vedānta or my own nididhyāsanam for refinement samskara. you can take as refinement of text or himself. He has presented some additional portions. Go through the Sanskrit introduction for the differences and special features. Benefit you will understand when you read this book exactly like medicine..

औषधादौ फलाधिक्यमनुपानबलात्स्फुटम् ।with regard to medicine, the increased benefit will become clear only when it is consumed, अनेन सर्वशास्त्रार्थसारः सुविदितो भवेत् ॥ ३ ॥similarly samskrta vicārasāgara is with greater benefit. The essence of not only vedānta sastra but other sastras will also become very very clear. Seventh chapter is over.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे जीवन्मुक्तिविदेहमुक्तिवर्णनं नाम ॥ सप्तमस्तरङ्गः ॥

Granta is also over.

॥ ग्रन्थश्च समाप्तः ॥

Vicārasāgara chapter 7 summary

538 topic known as āvartas done in total.

Chapter 7 (taraṅgah) is also an important chapter.

It begins with the lifestyle of a jñānī. What should it be? Done as a debate between two groups of advaitins, ekadeśī and siddhāntī

Topics 464 Up to 488 jñānicaryaḥ.

Jñānīs should also follow certain rules ekadeśī says. They should avoid worldly transactions which may take them away from the teaching. They should live a withdrawn life and they should spend time in yoga abhyāsa and nirvikalpaka samadhi. He talks of aṣṭāñga yoga. He talks of two types of samadhi, savikalpa and nirvikalpaka. Advaita bhāvana rūpa nirvikalpaka samadhi and advaita avasthā rūpa nirvikalpaka samadhi.

We see parallel ideas in yoga vāsiṣṭha and jīvanmukti viveka. Jñānī should practice samadhi, vasnakṣyaha and manonāśah must gradually progress from brahmavit to brahmavit variṣṭha. I gave a talk on saptabhūmika some time before. This is advaita ekadeśī matam. No vyavahāra other than samadhi. Only permitted transaction is for preserving the body, bhikṣa etc this he gives very elaborately.

Reply is it's not correct. Once a person becomes a jñānī, first four levels in saptabhūmika language and gets knowledge. Spiritual journey is over. He is considered a jīvan mukta.

शुकाष्टकम्

भेदाभेदो सपदि गलितौ पुण्यपापे विशीर्णे
मायामोहौ क्षयमुपगतौ नष्टसन्देहवृत्तेः ।
शब्दातीतं त्रिगुणरहितं प्राप्य तत्त्वावबोधं
निस्त्रैगुण्ये पथिविचरतः कोविधिः कोनिषेधः ॥ १॥.

sastra does not govern a jñānī.

Jñānīs own prārabdha karma and vāsana will decide the life style. Some jñānīs may be interested in nivṛtti pradhāna life (meditation samadhi etc) sastra is not imposing its views. Some may dedicate their life to lokasaṅgraha religious spiritual or any form of service. Ekadeśī believe jñānīs vyavahāra is restricted. Jñānīs vyavahāra is unrestricted. This is siddhānta. Some people present it as compulsory. In jiva yatra, it talks of śravaṇa manana nididhyāsanam and aparokṣa jñānaṃ. Later it presents

ब्रह्मज्ञानोऽपि स वासनाक्षयमनोनाशौ विधाय क्रमात् (जीव यात्रा)

Even a jñānī should go through vasnakṣyaha and manonāśah. When we read such work, it appears these are compulsory. Niścala Dāsa makes it clear that after aparokṣa jñānaṃ, nobody can stop jnani whatever he does. But through ekadeśī aṣṭāñga yoga is talked about, which is compulsory for ekadeśī not siddhāntī. aṣṭāñga yoga is talked about four types of pratibanda talked about laya vikṣepa etc. .

Topics 489 to 491.. it is presented as though introduced to Tattvadṛṣṭi the uttamādhikāri. It is said when ekadeśī presented it to Tattvadṛṣṭi, he only had a smile. This portion deals with Tattvadṛṣṭi's jīvan mukti and videha mukti and Adṛṣṭi's krama mukti. He may or may not have been sannyāsī. Adṛṣṭi was madhyama adhikārī so chose upāsana for kramamukti. Depending the time of death and place, he went through śukla gati and learnt from brahma and attained mokṣa.

From Topics 492 to 508

Discussion on Tarkadṛṣṭi who is highly intellectual and tarka pradhāna. It is considered a big obstacle for aparokṣa brahma jñānaṃ. Vedanta is not something available within the field of logic. Logic should be used to only confirm the teachings of śruti. He embarked on a huge mananam process studying several texts. So several types of literature was introduced. Aṣṭādaśa vidyāsthānāni. 4 vedas, 6 vedāṅgas, śīkṣā, kalpah, candah, niruktam, jyotiṣam, vyākaraṇam; 4 upavedas ayurveda dhanur gandharva artha veda.. (sthāpatya veda. Architecture building construction etc.) he writes brief notes on each area.

Then speaks of purāṇā nyāya mimāmsa and dharmaśāstra. These 4 added becomes 18.

Within these four the six darśaṇaṃ come. In nyāya, nyāya and vaiśeṣika were covered. In Mimāmsa pūrva and uttara mimāmsa were covered. With dharma śāstra yoga darśaṇaṃ of Patanjali and sāṅkhya darśaṇaṃ of Kapila muni were covered. Within dharma sastras all the āgamas will cone. Vaiṣṇava āgama ..focusing on Viṣṇu worship both temple and home, shiva śākta āgama all these also come under dharma sastra.

Within śākta agama, Vamācāra the left one.. vamācāra practices are dharma viruddha, some samples were given, they were very crude. It was concluded that these(vamācāra) should not be included in the aṣṭādaśa, the south Indian one śrīvidya is part of dharmaśāstra. Soundaryalaharī Lalita sahasranāmam and devi māhātmyam. Some extremists believe śrīvidya itself will give jñānaṃ. We accept śrīvidya is highly supportive text but vedānta śravaṇam mananam nididhyāsanam alone can give mokṣa. Thus vamācāra is rejected.

6 nāstika darśana are rejected. 4 Buddhism then Jainism and cārvaka are rejected by the tradition. They are max studied as pūrvapakṣa after a thorough study of āstika darśaṇaṃ.

Thereafter he understands that advaitam alone is correct. He becomes aparokṣa jñānī jñāna nishṭhā jīvan mukta. He confirms his knowledge with another guru. After becoming jivanmukta he gets a desire thereafter to meet his father.

An aside topic discussed. Can jñānī have desires? We give this answer. Jñānī can have non-binding desires. Whatever desire a jñānī develops they will be non-binding. A desire through which one does not expect pūrṇatvam. He entertains with pūrṇatvam. There is no anxiety to get pūrṇatvam, if he fails he is not going to lose pūrṇatvam. They are all non-binding desires. Jñānīs also have lokasaṅgraha icchā. Whenever jñānī is free from desires when we say that it means jñānī is free from all binding desires. They are born out of apūrṇatvaṃ,

Jñānī can have non-binding desires, jnani does have binding desires.

Here another answer is given . An ajñānī identifies always with anātmā, jñānī with ātmā. Jñānī means ātmā. Atma cannot have any desires as only mind has desires.

कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव ..। बृ.१-५-३

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥ गीता २-५५ ॥

A jñānī is desireless even when his mind has desires. Even when he claims desirelessness, he has desires like writing a book seeking solitude etc. Tarkadṛṣṭi desires to visit his parents this is perfectly ok.

Tarkadṛṣṭi's mananam aṣṭādaśa vidyāsthānam competed.

Topics 509 to 518

Focus shifted to father Śubhasantati. We saw first two chapters for anubandha catuṣṭayam, one chapter for guru upasadanam. From 4th chapter we saw this.

Now Śubhasantati story back after 4th chapter, the children went away and he was forced to rule.

3 aspects discussed Avairāgyam manda vairagyam tīvra vairagyam.

For avairāgyam focus only karma yoga us prescribed...

यदा ते मोहकलिलं, बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च ॥ २-52॥

If one has tīvra vairagya, jñāna yoga is prescribed.

In between people, called manda vairagyam. For such people upāsana yoga is prescribed. For Śubhasantati this is applicable. He is confused about which deity is greatest, therefore he arranges for a seminar, several upāsaka scholars invited. They present their view, each one glorifies Viṣṇu Śiva, Devi etc. so many quotes to establish superiority. Equally quotes to say others are subserviate. After the seminar Śubhasantati gets more confusion only, confusion regarding darśaṇaṃ also. Purāṇā confusion also.

When he was struggling and dejected, by the grace of lord, Tarkadṛṣṭi came. Therefore Śubhasantati Tarkadṛṣṭi saṅgamah topics 509 to 518

519 to 532. Tarkadṛṣṭi's teaching to his father..like Subramanya doing upadeśa to Śiva and therefore called Swaminatha or Pitrunatha. First he gives the purāṇā problem. All purāṇās have only one central teaching. Kāraṇam brahma is the ultimate whether you want to do upāsana or jñānaṃ. Either way you desire you have to go after kāraṇam brahma which is formless; brahman plus maya, Kāraṇīśvara. That formless kāraṇam brahma can be meditated upon by using any symbolic form for kramamukti. If it is jñānaṃ then one should gain kāraṇa brahman jñānaṃ claiming kāraṇam brahman is me.. this way mukti is attained through krama mukti or sadyomukti. Purāṇas use a methodology creating this problem. In Viṣṇu purāṇā kāraṇam brahman is called Viṣṇu others are kāryam brahman Śiva indra shakti varuna etc. any kāryam brahman (they all are Viṣṇu dasa) is anityam; they can't give mokṣa. All other deities are degraded and described as servants of Viṣṇu. Where as when you read Śiva purāṇam it will be reversed Viṣṇu becomes Śiva dasah.

Therefore you can choose any iṣṭa devata, any purāṇā but must invoke kāraṇam brahman in that deity

यो यो यां यां तनुं भक्तः, श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ ७-21॥

Thats why hindus have no issues going to Annai Velankanni temple,

Remember kāraṇam brahman is one and formless.

Therefore he advised Śubhasantati to fix any iṣṭa devata and invoke and focus on kāraṇa brahma. kāraṇam brahman is formless you remember always. Śubhasantati was totally satisfied

With regard to darśaṇaṃ he said they all mutually contradict and he said only vedānta darśaṇaṃ is valid and further only advaita vedānta darśaṇaṃ alone is valid, that also the one propounded by Ādi Śaṅkarācārya.

śruti yukti and anubhava validate this, logic should not contradict, even if śruti says swarga is eternal you have to interpret in such a way that it is not blind faith. Use logic in the method of interpretation. Because we see 14 lokas are created. So interpret as long lasting compared to others like permanent job. Therefore you avoid blind faith. Use logic to interpret veda without blind faith. Then anubhava it is not mystic experience. There is no such thing called brahmānubhava. Our anubhava must not be contradicted, avasthātraya anubhava is considered. That’s why svapna dṛṣṭanta is important. Our laukika anubhava must be taken into account.

Sruti yukti anubhava; only advaita vedānta passes all these tests. You yourself follow and see if you are convinced. Guru is willing to show how, therefore advaita vedānta darśana alone is valid others must be rejected and never must be studied first. After advaita vedānta you can study as pūrvapakṣī. How they are contradictory.. avirodha adhyaya.. through the second chapter of Brahmasūtra we make sure we don’t have blind faith in vedānta. Tarkadṛṣṭi points out through andhagolāṅgūlanyāya. Example given.

Thus Tarkadṛṣṭi gives upadeśa to Śubhasantati. He is free from purāṇā and darśana samśaya, Vividha samśaya nivṛtti 519 to 532

533 up to 538 rest of life journey. Śubhasantati hands over the kingdom to Tarkadṛṣṭi and practicing upāsana he attains krama mukti. Adṛṣṭi;s krama mukti deśa kala apekṣa kramamukti, Śubhasantati is not dependent on desa kala. Both are slightly different. Adṛṣṭi’s death depends on deśa kala. But Śubhasantati’s is free from deśa kala. Thereafter Tarkadṛṣṭi rules the kingdom, like Janaka without any attachment niṣkāma and virāgah when prārabdha was over he also dies as a jivanmukta and gets videha mukti deśa kala nirapekṣa. (even if he dies in coma)

In Tattvabodha,

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसम्प्राप्तिसमये मुक्ताऽसौ विगताशयः ।

Thus two krama muktis (Śubhasantati and Adṛṣṭi) two videha muktis discussed,

Then author conducts the final enquiry, when videha mukti happens does jñānī merge into brahman or īśvara, 3 opinion are introduced, Jaimini Auḍulomi and Vyāsa. From vyāvahārika dṛṣṭi, the śarīram merge respectively into samaṣṭi. From anātmā angle this is ok. Jñānī means ahankara here.

If you take jñānī as enclosed consciousness, then it will merge into unenclosed consciousness when enclosure disappears, avaccheda vada example pot space merges into total space when pot (śarīratrayam) is broken. Merges verb is used but should be put in quotation.

Only figurative expression.

As far as space is concerned, there is no merging. śāstra gives ocean river example, it is limited in application. River travels but Jivanmukta never travels. Sp both are ok from respective dṛṣṭi

With this Tarkadṛṣṭi's videha mukti topic is over.

Niścala daṣa says I have studied several texts in Sanskrit so out of non-Sanskrit seekers I have written this book in hindi, Thereafter Vasudeva Brahmendra Sarasvati saying there is a saying if you study the sastras in any other language other than Sanskrit they will go to hell. Therefore I decided to make it available in Sanskrit.

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